

اللهم صل على سيدنا محمد وسلم

FOR THE YOUNG GENERATION

GOLDEN SEERAH

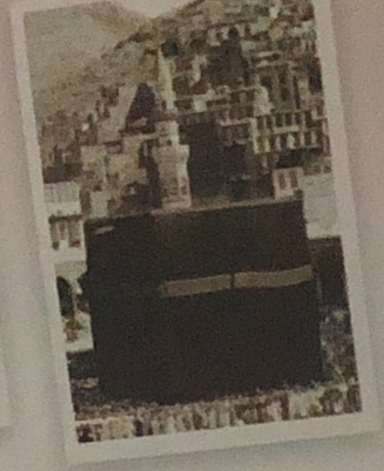
Abdul Malik Mujahid



بسم الله الرحمن الرحيم

In the Name of Allah,
the Most Gracious, the Most Merciful





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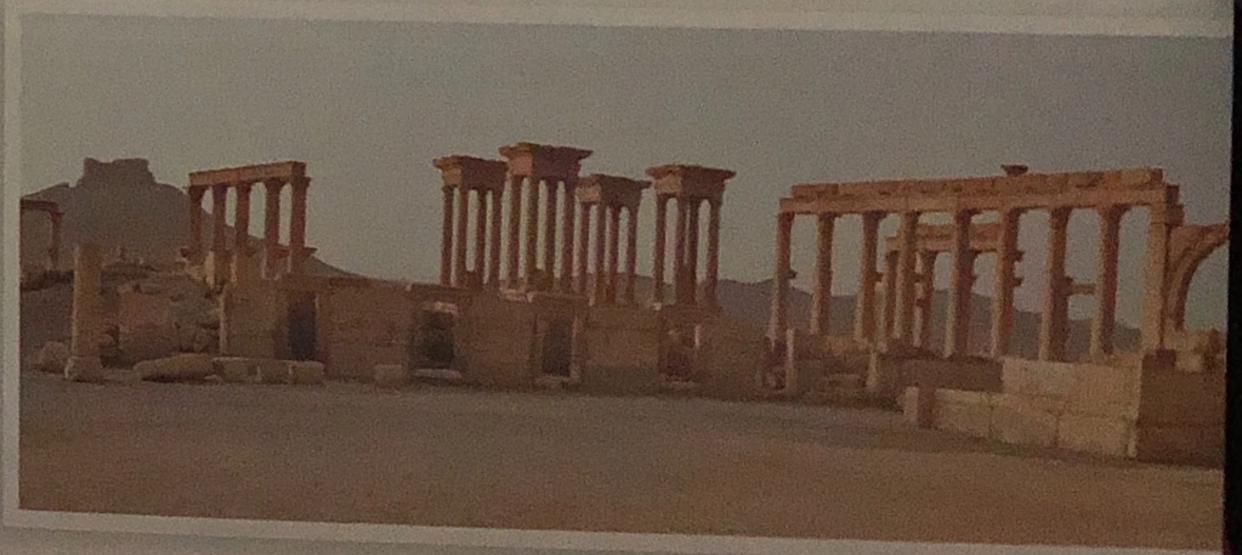
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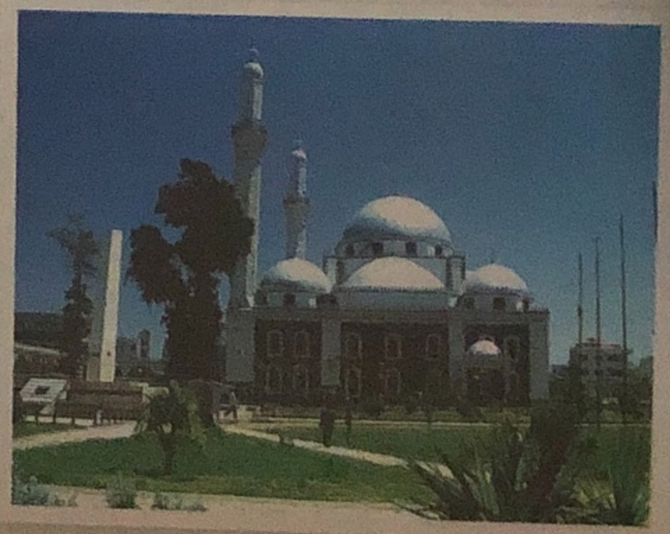


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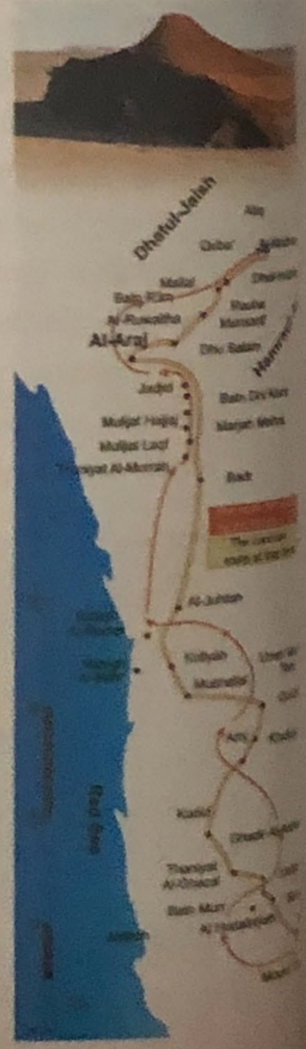






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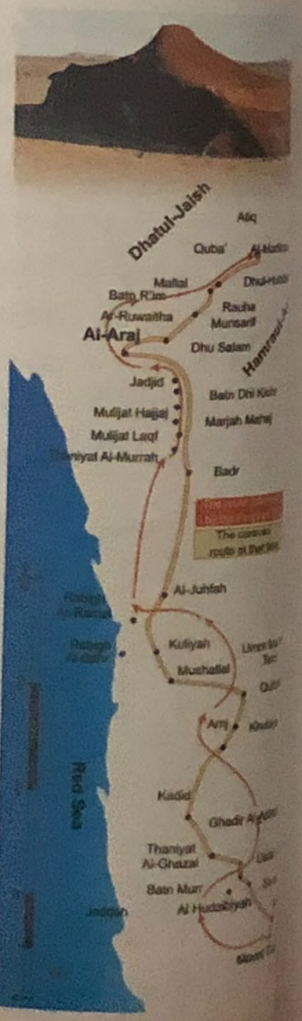






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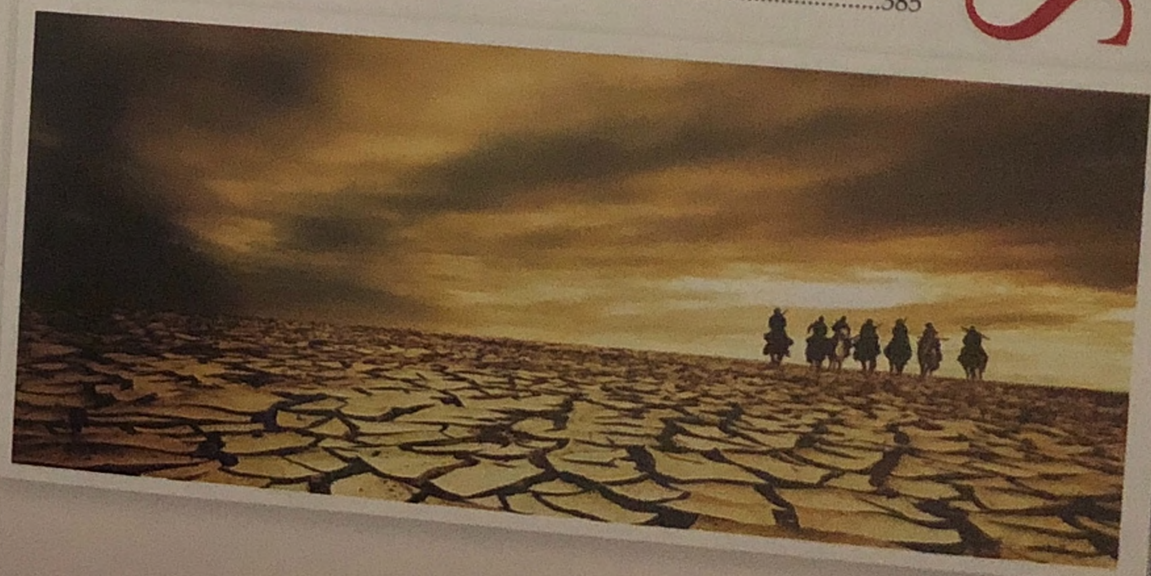






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Author's and Publisher's

Foreword

All praise is due to Allah, the Loving, the Caring and Generous Lord of the Worlds. May countless blessings and peace be upon the leader of Prophets and Messengers, Muhammad ﷺ, his family and all his Companions and those who follow his example until the end of time.

Reverent Readers! In my knowledge and according to my study, in this universe there is only one and singular personage of the Messenger of Allah ﷺ, on whose life countless books have been written. No other personality or leader, in this world has ever occurred whose biography has been narrated in such detail and minuteness as the events of the Messenger's life have been described.

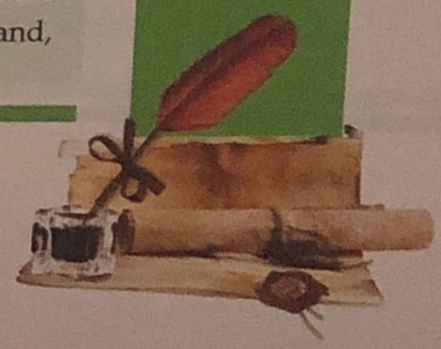
Many millions-fold mercies of Allah be upon the Companions of the Prophet ﷺ: they endeavoured to transmit to us every blessed and golden aspect of the blessed life of the Prophet ﷺ as they saw it with their own eyes. What could be subtler than the Prophet's ﷺ Companions who even counted the hairs of his beard and revealed to us that before his death, he had nearly about twenty white hairs in his beard.

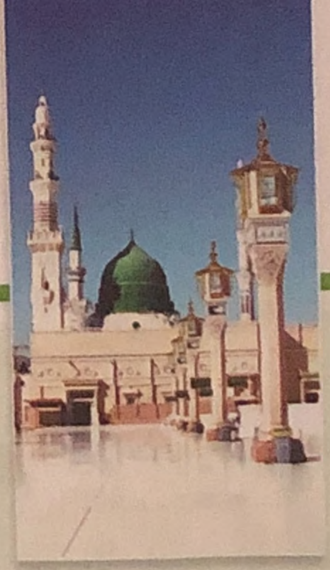
There is no aspect, whatsoever, of his life regarding which the noble Companions or the Mothers of the Believers have not intimated to us. By the Grace and Bounty of Allah, for the present world, the Prophet's ﷺ character, his beautiful conduct, his beautiful dealings, his face and countenance are all present before us in their minutest details.

By the sheer grace and bounty of Allah Most High, Darussalam until now has achieved the honour of publishing more than sixty books on the life of the Prophet ﷺ in various languages of world.

In your hand is the book 'Serene Golden Life of the Prophet,' which by the grace and bounty of Allah, has been specially written for our young generation. Undoubtedly, it was a hard and very delicate task, which Allah Most High, through His sheer grace and favour, made it easy for me. When I began to write, initially I encountered difficulties, but soon my pen gained momentum. This writer, in composing this work on the Prophet's ﷺ biography or Seerah, has resorted to several authentic biographical works as the foundation.

Bestowed on me are Allah's countless favours and bounties, but in the year 2006 Allah Most High conferred on me a special favour and I began to write in the Urdu magazine being published from Jeddah, a column under the title 'Pages of the Prophet's Biography'. This column was also for the common folks. It was not meant for the scholars. By the grace of Allah, I wrote more or less one hundred and fifty-nine columns in the Urdu magazine on the biography of the Prophet ﷺ. While composing the book, in your hand,





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this study and column writing stood me in good stead.

I have tried not to use any difficult word in this work. To some extent, the style of this book is that of story-telling so that the youth could delightfully read it, and reread it with interest. Concerning the Prophet's ﷺ Seerah or biography, it is enough to know that according to Prof. Abdul Jabbar Shakir [May Allah have mercy on him], more than two thousand books in Urdu have been writing on the subject, as per a conservative estimate. But, in spite of all this, if one were to say that the Prophet's ﷺ biographers have fulfilled the right of the Seerah, then this is utterly impossible. Regarding the Prophet's majesty and grandeur, I would merely say:'Even if the whole universe were to transform itself into a tongue,

لَا يُمْكِنُ الثَّنَاءُ كَمَا كَانَ حَقُّهُ

It is not possible to extol his qualities and perfections as they deserve to be extolled.'

I have made every effort to see that whichever events I pen in this book, must be sound, and authentic and should have been taken from original sources.

I am grateful to the team of Darussalam that they lent their hand to me in this supreme task. I am particularly grateful to Qari Muhammd Iqbal Abdul Aziz who read this book of mine and made linguistic and stylist changes in it. He gave good suggestions. After having acted upon those suggestions, this book has, In sha Allah, become beneficial for the Muslim common folks.

Although, plain and simple words have been used in this book, honourable Qari Muhammad Iqbal has kindly placed diacritical marks over several Arabic words, which are likely to be mispronounced by readers. Even though we read the book many times, a third opinion should also come. We, therefore, requested honourable Prof. Muhammad Zulfiqar that he should read it discerningly once again from the beginning to the end so that if any fabricated or weak incident has crept into this book, it should be removed. I can say with full confidence that the whole of this book contains all true and authentic occurrences and have been taken from trustworthy Seerah or biographical works, In sha Allah!

Literal translation of the Qur'anic Verses, Traditions of the Prophet ﷺ and other Arabic texts have been abandoned in favour of a relatively free, idiomatic, interpretive and easy renderings. May Allah bless them all who assisted and encouraged me in this task – may Allah reward them plentifully and make them, on the Day of Rising, deserve the intercession of the Messenger of Allah ﷺ and give them place under his banner.

This book, I would like to repeat is not written for scholars or highly educated people. It is rather written for the students of our schools, colleges and universities, who desire to briefly read about the blessed life of final Messenger of Allah ﷺ.

Noble Readers! If you detect any error or shortcoming in this work, do inform me about it, In sha Allah it would be rectified in a subsequent edition.

Affectionately,
Abdul Malik Mujahid,
Ar-Riyadh, Saudi Arabia
Safar 1436
November, 2014

The Supplication

of the Master of the Prophet's Great Grandfather

Noble Readers! Our beloved Messenger, Master of all the Prophets and Messengers, leader of the righteous, mercy for the entire universe, Master of the sons of Adam, that is to say, Master of all the children of Adam, Muhammad, Messenger of Allah ﷺ was born in Makkah. Regarding the Messenger of Allah, his great grandfather Prophet Ibrahim ﷺ had made this supplication thousands of years ago:

﴿ رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٢٩ ﴾

Our Lord! Do send among them a Messenger, one of them, who will recite to them Your signs, and teach them the Book and the wisdom, and purify them; You are the All-mighty, the All-Wise.' [al-Baqarah 129]

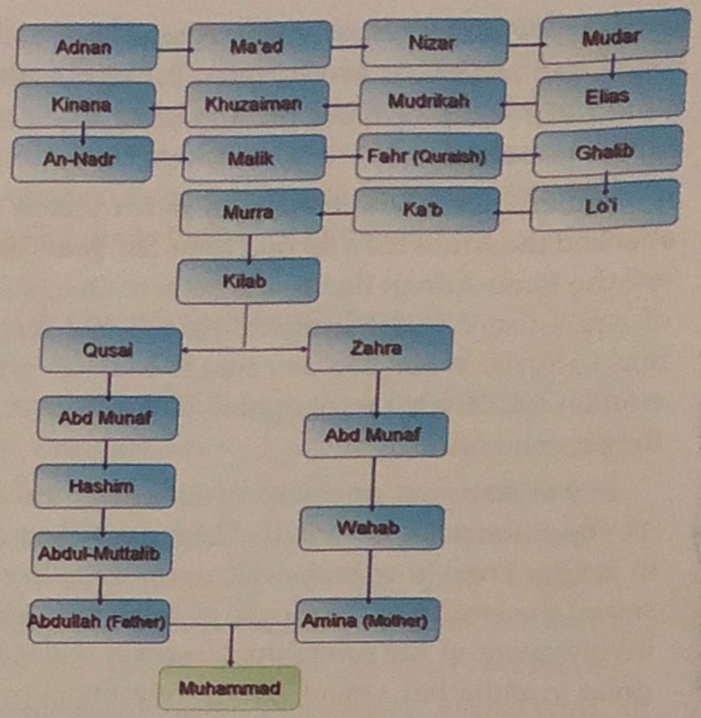
The Prophet's ﷺ Blessed Family

First of all, we will talk about the family of the Prophet ﷺ. Let us see the family tree of this household. From the very outset, you must realize and internalize



Mukam-e-Ibraheem

that the household of the Messenger of Allah ﷺ was a highly blessed and supremely grand household. His good name was Muhammad ﷺ, his father's name was Abdullah, his grandfather's name was Abdul Muttalib and his great grandfather's name was Hashim. One of the great grandfathers of the Prophet ﷺ was Fihr. His surname or title was Quraysh. Because of him, the Prophet ﷺ is known as a Qurayshite.



> The Prophet ﷺ said, 'Allah Most High has bestowed on my household superiority over the whole mankind on earth.' Then having chosen me from the entire household. He gave me Prophetship and Messengership and made me most superior among the Children of Adam.'
>
> [Sahih Muslim, Hadith 2276]

Prophet Ibrahim, the great grandfather of the Messenger of Allah; settled Ismail with his mother Haajar in Makkah. Haajar was related to the royal dynasty of Egypt. From underneath the heels of Ismail ﷺ the spring of Zamzam had welled up. He married a woman from Bani Jurhum. Bani Jurhum, having emigrated from Yemen, were passing from there. They caught sight of the spring of water and with the permission of Haajar settled themselves down there. Ismail died at the age of 137 years. During his lifetime, he was the guardian of Makkah and its ruler.

After Ismail ﷺ, his son Nâbit became the governor and ruler-in-chief of Makkah and the custodian of the Sacred House and the well of Zamzam. After the death of Nâbit, the rulership of Makkah went into the hands of his other brother Qaydhar. Their mother was related to Banu Jurhum. Their maternal grandfather's name was Mûdâd bin Amr Jurhumi. The Jurhumites gained control over the position of authority. The Jurhumites ruled over

Makkah for hundreds of years. After Nâbit and Qaydhar, the children of Ismail had no link or involvement in the rulership of Makkah. Meanwhile, the governorship of Banu Jurhum grew weak and Adnan, a son of Ismail gained popularity.

A ruler called Bukhtnassar is much talked about in history. When he attacked the Arabs for a second time, 587 years before the birth of Prophet Isa ﷺ, the Banu Adnan fled to the Yemen. One of the Prophets of the Children of Isra'il was called Yarmiyah. He brought Adnan's son Ma'ad along with him to Syria. When Ma'ad came to Makkah after some time, he married a woman, Mu'ânah, the daughter of Jawshan. A son was born to them who they named Nizâr.

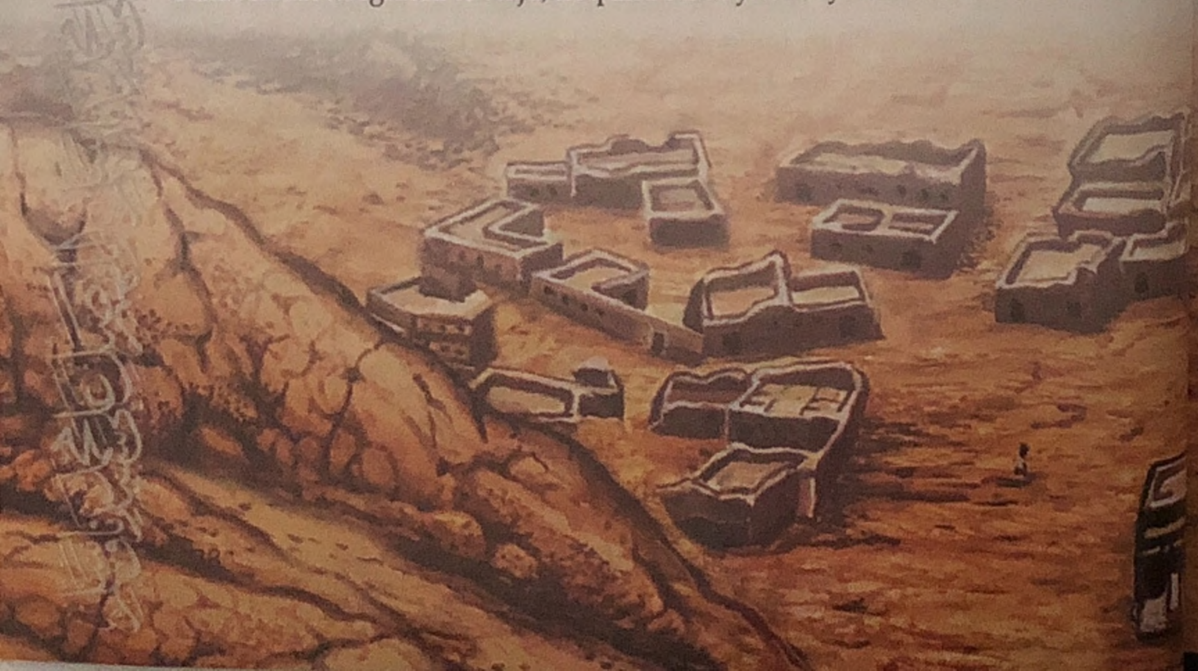
In Makkah, the rulership of Banu Jurhum was still in place. However, its condition was very bad. They used their power to treat the pilgrims in a very cruel way and dealt upon them excesses. Over and above, they seized the wealth of the House of Allah unlawfully. The Banu Adnan had no involvement in the rulership. However, the real rulership belonged to their great grandfather Ismail. They were unhappy with the rulership of Banu Jurhum and loathed it. In the meantime, Banu Khuza'ah took advantage of the situation; and taking Banu Adnan with them, sparked a battle against Banu Jurhum. Ousting them from power, Banu Khuza'ah took control of the rulership of Makkah for themselves. Banu Jurhum had been ruling over Makkah for more than 200 years or so.

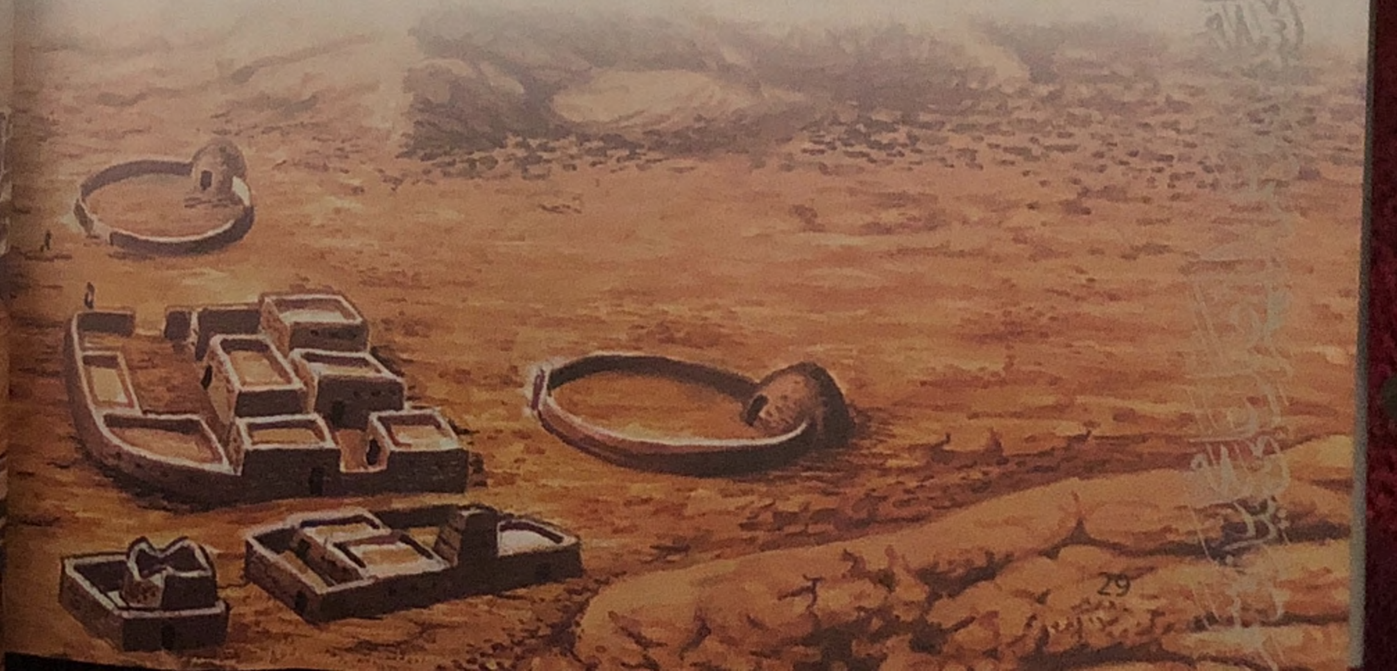
In the rulership of Banu Khuza'ah, Banu Adnan's share was tiny, which was limited to serving the pilgrims. Banu Khuza'ah continued to rule over Makkah for three hundred years. In the meantime, many people belonging to Banu Adnan emigrated to Najd, Iraq and Bahrayn. Only a small number of the people of Banu Adnan remained settled in and around Makkah. It was during this time that Fihr bin Mâlik was born in the household of Banu Adnan. Fihr's surname or title was Quraysh, and it is he to whom the tribe of Quraysh is attributed. He happens to be the tenth forefather of the Messenger of Allah ﷺ. Among the children of Fihr, Qusayy the son of Kilâb was a prominent figure. He undoubtedly changed the face of the history of Quraysh.

Qusayy's Outstanding Works!

Qusayy was of a small age when his father Kilâb died. His bringing up took place in the region of Syria. When Qusayy attained youth, he returned to Makkah. Here, until then, the rulership of Banu Khuza'ah was continuing. At that time, Hulayl bin Hubshiyyah Khûzai was the ruler of Makkah. Qusayy asked Hulayl for his daughter Hubba's hand in marriage, which was accepted. In this way, Qusayy became a son-in-law of Banu Khuza'ah.

After the death of Hulayl, the authority of Makkah passed into the hands of Qusayy. We can say that it was nearly after 2400 years a person belonging to the children of Ismail happened to gain control over the rulership of Makkah. This incident took place in 440 AD.

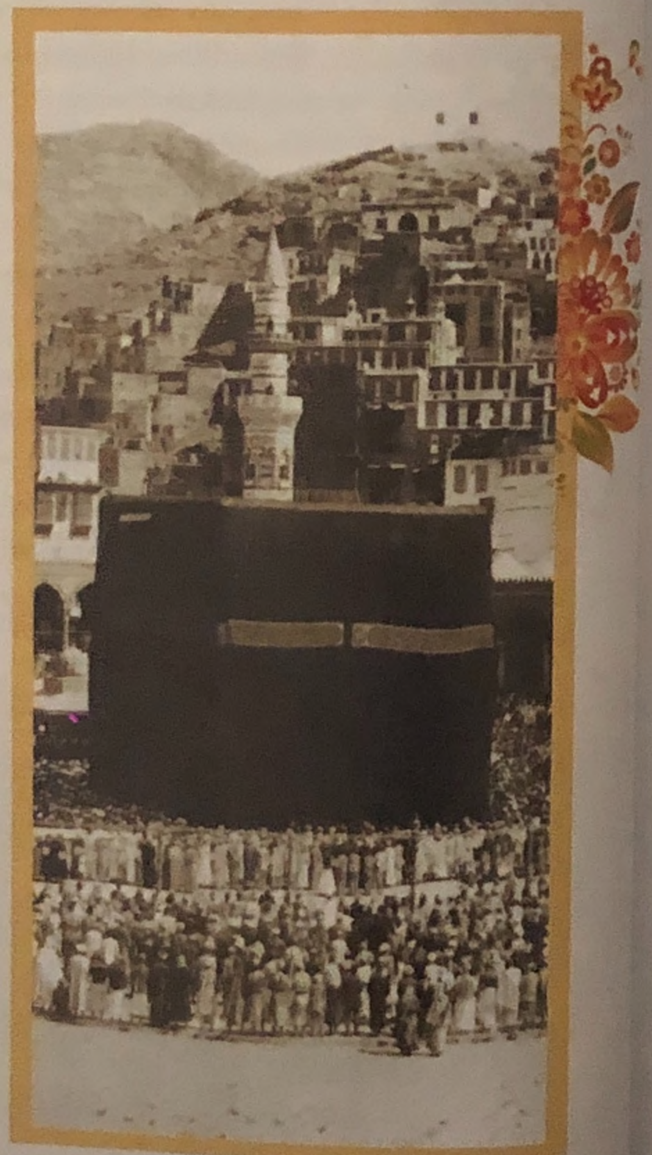




Qusayy's Exceptional Achievements

The list of Qusayy's achievements is very long. The first work, which he did, was to persuade the people belonging to Quraysh, who had departed from Makkah and had settled down in various regions, to return to the city. Perhaps, for residence they were given lands free of charge. In this way, a considerable number of the Quraysh took habitation in Makkah. Qusayy settled the Quraysh tribes in the plains and in the heights of Makkah, and they were thenceforth known respectively as the 'Plains Quraysh' and the 'Highland Quraysh'.

Qusayy constructed on the northern side of the Sacred House of Allah, a building to prevent violence and decide disputes. This he named Dar an-Nadwah, the Assembly House. The door to this building was facing the Masjid al-Haram. It was in a way the parliament of Quraysh. All major and important decisions were taken here. When a conflict became serious, the chiefs of each of the tribes would meet, consult each other and decide the issue. The Quraysh married their girls there.



Qusayy enjoyed total authority; he was the awarder of battle-banners too. He had kept the key of the Sacred House of Allah in his hands. He set up a department to provide water to the pilgrims. He made arrangements to give food to the pilgrims, whose expenses were borne by the Quraysh.

Qusayy's eldest son was Abdud Dâr. Younger than him was the Messenger of Allah's great grandfather, the noble Abd Manâf. Abd Manâf was highly intelligent and bright. During the lifetime of his father itself, his merits had reached the highest points or values. However, Qusayy gave preference to Abdud Dâr over Abd Manâf and before his death Qusayy entrusted all the prerogatives or authority he had enjoyed – leadership of Quraysh and its honour of governing the provision of food and drink for the pilgrims, guardianship of the House, the issuance of banners, and calling of assemblies to him, who was the oldest.

Although, afterwards as a result of mutual disputes and conflicts among Banu Abdud Dâr and Banu Abd Manâf, the rights of Siqayah or the provision of water for the pilgrims and Rifadah or provision of food, passed into the hands of Banu Abd Manâf – the Children of Abd Manâf. Later on Allah's Messenger's ﷺ grandfather Abdul Muttalib too enjoyed these prerogatives or authority. During the time of Islam, this office was entrusted to the Prophet's ﷺ uncle, Abbas bin Abdul Muttalib ؓ.

How did Idol-worship begin among the Quraysh?

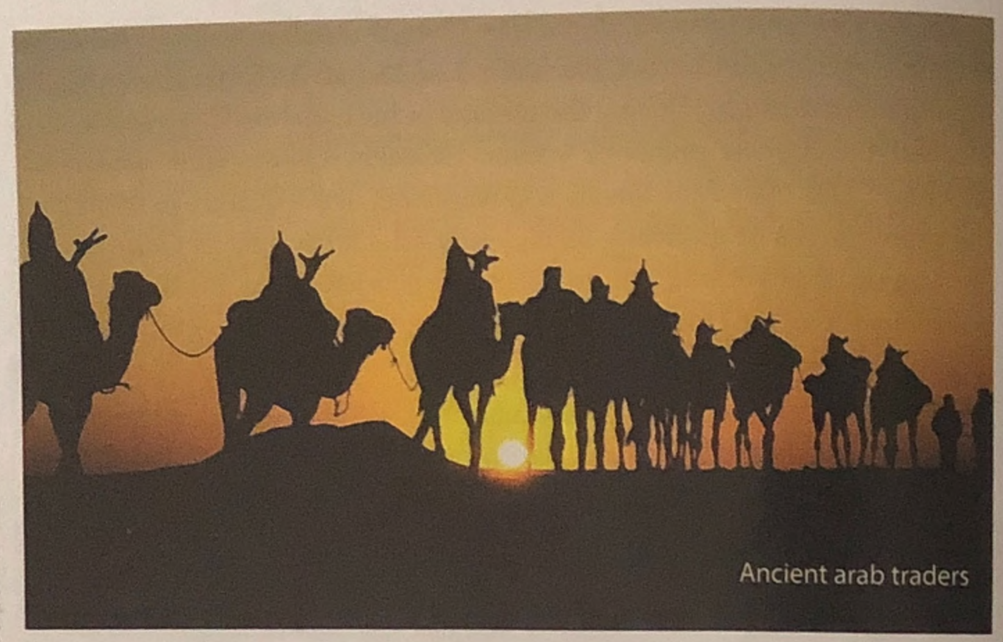
For a long period of time, the Quraysh continued to follow the Religion of Ibrahim ؑ. Gradually, idol-worship started among them. The man who first placed idols into the Sacred House of Allah was Amr bin Luhayy. It was he who first influenced the Quraysh towards idol-worship. He belonged to the Banu Khuza'ah. In authentic *Ahâdith* or Tradition he is portrayed as a dweller of Hell

[Sahih al-Bukhari Hadith 1212; Sahih Muslim Hadith 2856]

The Merits of noble Hâshim

One of the sons of noble Qusayy was Abd Manâf. One of Abd Manâf's son was called Amr, whose surname was Hâshim. Noble Hâshim inherited from his grandfather Qusayy, the office of providing food for the pilgrims. He was a superbly great man of his time. He was enormously generous. This is why he was called the nobleman of the Bat'ha Valley.

Once noble Hâshim travelled to Syria with the intention of trading. He halted for some time in Madinah the Radiant. In those days Madinah was called Yathrib. It was also a business centre. Banu Najjar were a popular and reputable tribe of Yathrib. During the halt, Hâshim married Salma the daughter of 'Amr, a respectable woman belonging to Banu Najjar. He stayed with her in Madinah for some time and left for the city of Gazza in Palestine,



Ancient arab traders

when she became pregnant. Lady Salma gave birth to a baby boy in whose head were some natural grey hairs. When the mother saw this greyness in his hair, she exclaimed, 'He is Shaybah: he is old.' From then on, he became known as Shaybah. His father noble Hâshim, fell ill in Gazza and died there. His grave is in Gazza.

Shaybah's Arrival at Makkah and Changed of Name

One of Hâshim brother's name was Muttalib. When Shaybah became eight years old, Muttalib came to know that his nephew was growing up in Yathrib. And as they say blood is thicker than water, Muttalib became restless and decided to see his nephew. He mounted his mare-camel and reached Yathrib. In Yathrib, he met Shaybah's mother and after much persuasion brought him to Makkah, obtaining his mother's permission. When they entered Makkah, people saw that an eight-year-old boy was on the mount of Muttalib. They thought the boy was Muttalib's slave. In Arabic language, a slave is called 'Abd. They exclaimed, 'He is Adbul Muttalib, the slave of Muttalib.' Repeatedly Muttalib explained, 'He is my nephew, the son of my brother Hâshim.' But the people addressed him as Abdul Muttalib, that is to say Muttalib's slave, and the name stuck. He was no one else, but the grandfather of our beloved Messenger of Allah ﷺ.

Noble Abdul Muttalib was a great man of his time. He was very popular.

He was tall and a very handsome man, with a most commanding presence. Whoever happened to see him was invariably impressed by his prominent personality and handsomeness. He was so generous that people had begun to call him by the title 'Fayyadh'. In the Arabic language Fayyadh is the one who is very generous and very beneficial to people.

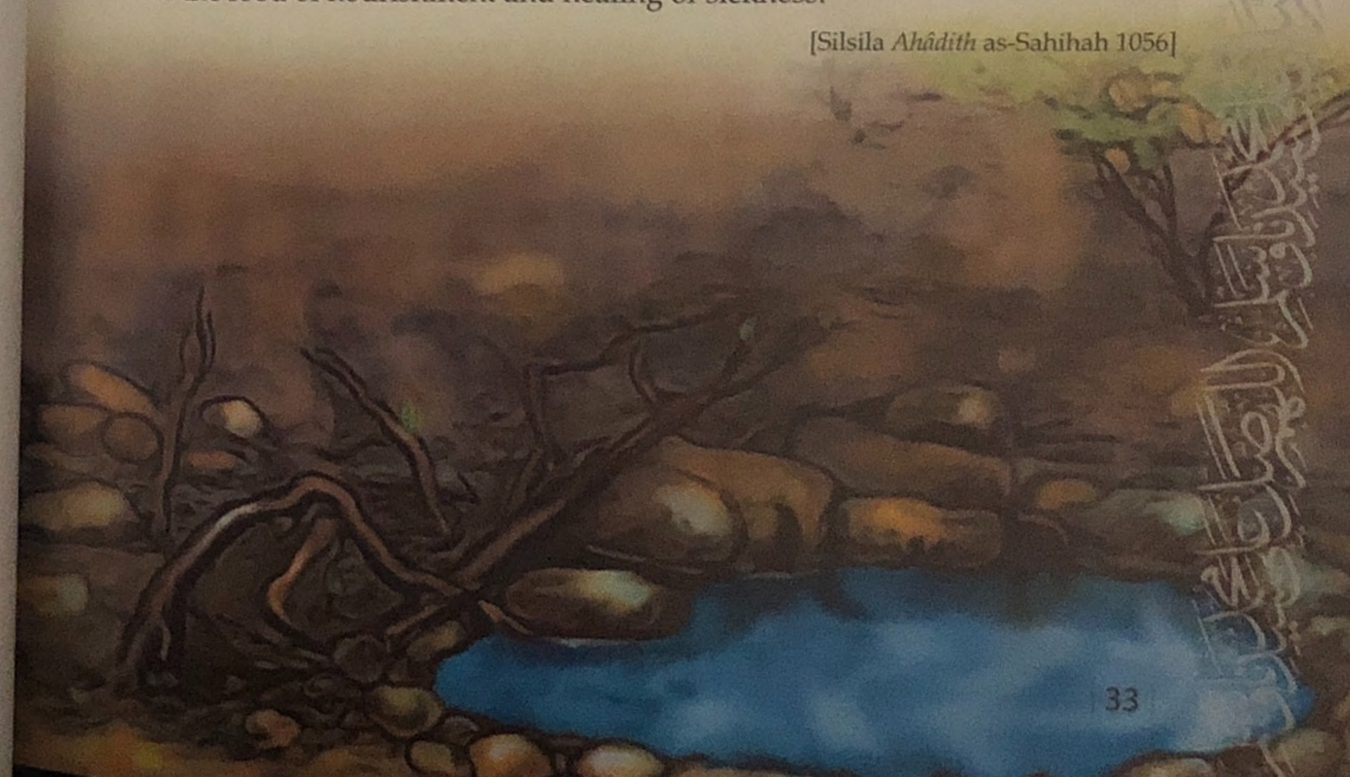
The Discovery of Zamzam

Allah Most High caused Abdul Muttalib to do a very significant work. That was the re-digging of the well of Zamzam at his hands. The whereabouts of the well had been lost from the period when Jurhum had filled and levelled it, up to his own time. It so happened that Abdul Muttalib was more than once shown the location of the lost Zamzam well in a dream. He received an order in his dream to dig the Zamzam well at a particular place.

The next morning, he went to the spot he had seen in his dream. After a few hours of digging, water bubbled up through the earth. The well of Zamzam was discovered. In this way, not only the people of Makkah got water to drink, but mankind also received an invaluable divine gift which would last until the Day of Rising.

Water of Zamzam is undoubtedly the noblest of all waters, the most pleasing to souls, the most highly prized and the most valued by people. It is related from the Prophet ﷺ that he said, 'Zamzam water is effective for that for which it is drunk. On earth, the best water is that of Zamzam. Indeed, it is the food of nourishment and healing of sickness.'

[Silsila *Ahâdith* as-Sahihah 1056]





The Event of the Companions of the Elephant

During the time of noble Abdul Muttalib, Abrahah al-Ashram, the Christian governor of Yemen decided to destroy the House of Allah. Having made his preparations, he set off for Makkah with a huge army, which included elephants. They were Ethiopians. Abrahah constructed a huge church in Yemen. He thought people would leave the House of Allah and turn to this church. However, people paid no attention to it. On the contrary, the Arabs ridiculed the shrine and one Qurayshite went too far as to defile the church while on a visit to San'a. When Abrahah came to know of this, he became very angry and vowed to destroy the House of Allah. He marched forth towards Makkah at the head of a sixty-thousand-strong army, which contained nine elephants. Making his way through Tâ'if, he arrived at the Muhassar Valley, near Mina.

When the army of Abrahah reached near Makkah, the troops spread destruction in every direction. They took away the possessions of the people of Quraysh and others, which included 200 camels belonging to Abdul Muttalib. It was the desire of Abrahah that any Makkan leader should approach him, carry out a dialogue with him and request him not to destroy the House of Allah. The people of Makkah, on the other hand, at the advice of Abdul Muttalib decided not to resist the enemy. They evacuated Makkah and went high up the mountains.

The Meeting of noble Abdul Muttalib with Abrahah

Noble Abdul Muttalib met Abrahah near Mina. Abdul Muttalib was a very handsome, tall, the most dignified and impressive of men. When Abrahah saw him, he was so impressed by his appearance that he rose from his royal seat to greet him and made him sit beside him with respect. Both the leaders began to converse. Abdul Muttalib said, 'Your troops have taken two hundred of my camels. I ask of you that they be returned to me.' Abrahah retorted, 'Abdul Muttalib! I had anticipated that you would plead with me regarding the House of Allah, but you are merely talking about your camels.'

Noble Abdul Muttalib gave him a reply, which deserves to be heard and read, 'I am the lord of these camels, so I have spoken to you about them. As the House of Allah…likewise has a lord who will defend it.' 'He also cannot defend it against me,' Abrahah said arrogantly. 'Do whatever you like; let Him too do whatever He likes.' Reading about this incident, we can well understand that among the Children of Hâshim, the importance of Tawhîd or Oneness of Allah and its importance, was still alive.

> 'I am the lord of these camels, so I have spoken to you about them. As the House of Allah… likewise has a lord who will defend it.'

Noble Abdul Muttalib went to the House of Allah. He took hold of the metal doorknocker of the Ka'bah. As he stood holding the Ka'bah door, he recited some Verses in which he said, 'O Allah, A person protects his house. Protect You Your House.' After this prayer, Abdul Muttalib commanded the Quraysh to withdraw to the hills above the town and into the ravines around it.

Abrahah's Army's Advance

The next morning Abrahah made ready to march into the town. He started from Arafât and reached the Valley of Muhassar near Mina. His elephant which was called Mahmud, slowly and deliberately knelt himself down to the ground. He refused to march forth towards the House of Allah. When the troops would turn him into the direction of Yemen, he would begin to run, but when they tried to walk him towards the House of Allah, he would refuse to budge.



Flocks of Birds attack the Christian Army

Meanwhile, Allah sent against this army, flocks after flocks of birds. Those flocks of birds were sent to pelt pebbles on the troops. The Qur'an refers to them by the term 'Tayran Abâbîl'. Each bird coming from the direction of the sea had three pebbles, one in its beak and one between the claws of each foot. These birds swooped back and forth over the ranks. The pebbles were like chickpeas and were launched with such velocity that they pierced even coats of mail. Every pebble found its mark and killed its man, for as soon as a body was struck its flesh began to rot. In this way, Abrahah was destroyed along with his troops.

How beautifully and excellently Allah protected His House! News of this incident spread far and wide. The Arabs attached great importance to this incident. They dated their calendar from it, saying, 'This occurred in the Year of the Elephant, and so-and-so was born in the Year of the Elephant, or this took place so many years after the Year of the Elephant, or before the Year of the Elephant.' Allah Most High revealed an entire Sûrah in the Glorious Qur'an, describing this incident. This Sûrah occurs in the last Juz of the Noble Qur'an and is named 'al-Feel'.

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾

1.Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? [The Elephant Army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka`bah at Makkah].

2. Did He not make their plot go astray?

3. And He sent against them birds, in flocks,

4. Striking them with stones of Sijjil (baked clay) .

5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle)

Who Was the Prophet's Father?

The name of the father of Allah's Messenger ﷺ was Abdullah. He was very handsome and was the most beloved of his father Abdul Muttalib. Abdullah's mother's name was Fatimah. She belonged to the Arab's renowned tribe Banu Makhzum. Noble Abdullah was also called the 'slaughtered one'. Why was he nicknamed the 'slaughtered one'? The biographers of the Prophet's ﷺ life have mentioned its reason. We would cast a brief look at it, then move forward:

Earlier we have read the account of the re-digging of the well of Zamzam by Abdul Muttalib, its whereabouts having been lost from the period when Jurhum filled and levelled it, up to his own time. At that time, he had only



one son, called Harith. He was with Abdul Muttalib at the time of re-digging of the well of Zamzam. During the time of digging some of the Quraysh picked a quarrel with him, Abdul Muttalib although he had more than one wife had only one son to uphold him. He was already resigned to this, but Allah who had given him Zamzam could also increase him in other respects. Encouraged by the favour he had just received, he prayed to Allah to give him more sons, adding to his Prayer the vow that if He would bless him with ten sons and let them all grow to manhood during his lifetime, he would sacrifice one of them in the way of Allah.

His Prayer was answered; the years passed and ten sons were born to him. They were all very handsome, healthy and youthful. They grew to manhood and lent him a hand in his work. Now his vow began to dominate his thoughts. Abdul Muttalib was a man of his word: He was proud of all his sons. Which son should he offer as a sacrifice now?

In order to decide this matter when lots were cast; Abdullah's name came out. Adhering to the vow made to Allah, Abdul Muttalib took him to the House of Allah to sacrifice him. When Abdul Muttalib and Abdullah appeared on the threshold of the Sacred House, a murmur arose and noble Abdullah's brothers and maternal uncles stood in his way. They asked him not to slaughter this handsome, young man but he should offer some other sacrifice by way of expiation. After much brainstorming and consultations with intelligent people, it was finally decided to sacrifice one hundred camels to earn the Good Pleasure of Allah. Thereupon, the Prophet's ﷺ grandfather that day slaughtered one hundred camels and distributed their meat among the dwellers of Makkah. This is why Allah's Messenger ﷺ is called the son of the two 'slaughtered ones'. One slaughtered was Ismail ﷺ on whose throat Prophet Ibrahim ﷺ had run a knife, but Allah had saved him and sent a ram in his stead, which was forthwith slaughtered. Another slaughtered was now noble Abdullah. He too was saved by Allah and in his stead one hundred camels were offered in expiation.

Who was the Prophet's ﷺ Mother?

The Messenger of Allah's mother's name was Âminah. She was the daughter of noble Wahb. Âminah's father was the leader of Banu Zuhrah and was of the noble parentage. She too belonged to the Quraysh. This great lady was the most prominent woman of her time. She possessed a high moral character. She was unmatched both in beauty and in conduct. When Abdul



Muttalib asked her hand in marriage for Abdullah, it was forthwith accepted. Âminah was married to Abdullah, according to the custom of those days. Only a few days after the marriage she became pregnant with the 'Light of Prophethood'.

Death of noble Abdullah

Noble Abdul Muttalib sent his son Abdullah to Syria on a trade journey. On his way back, he fell ill and after a few days' illness, died in Yathrib. He was buried in Yathrib itself. When Âminah bint Wahb learnt of the death of her husband, she was shocked. She poured out her grief into intensely sad and moving poetic Verses, which contained the description of her husband's wisdom and tenderheartedness.

[at-Tabaqat al-Kubra of Ibn Sa'd 1/62]

When noble Abdullah died, Allah's Messenger ﷺ had not yet been born. The detail of the inheritance that Abdullah left behind is something like this: five camels, a herd of goats and a slave girl whose name was Barakah, whose surname or agnomen was Umm Ayman. She belonged to an Abyssinian tribe. She tended the Messenger of Allah ﷺ in his childhood. Allah's Messenger ﷺ greatly respected Umm Ayman. He used to visit her house. About her, he had said, 'After my mother, she is my mother.' Umm Ayman lived a long life.

[al-Isabah 8/359, al-Istiyâb p. 863]



The Blessed Birth of Allah's Messenger ﷺ

Allah's Messenger ﷺ was born in Makkah, in the area of Bani Hashim on Rabi'ul Awwal 9, in the Year of the Elephant, April 22, 571 CE. The season was spring and it was a Monday morning: beautiful and immensely blessed. It was the same year when Abrahah had attacked Makkah. We have earlier read that Abrahah had brought with him elephants. This is why that year was called 'the Year of the Elephant,' that is to say the year of army, which contained elephants. Some biographers of the Prophet's ﷺ life have shown preference to Rabi'ul Awwal 12, instead of Rabi'ul Awwal 9, but Rabi'ul Awwal 9 is more correct. Because according to researchers, it was not a Monday on Rabi'ul Awwal 12. Allah's Messenger ﷺ has himself mentioned that he was born on a Monday

[Sahih Muslim Hadith 1162]

The birth of Allah's Messenger ﷺ is an immense blessing on the universe. Allah Most High raised him as a 'Mercy for the worlds'. He is the Most High and most superior figure of the whole universe. Love for him is the foundation of our religion [Deen] and Faith [Imân]. When the Prophet's ﷺ mother sent the glad tiding of his birth to noble Abdul Muttalib, he became very glad and hurried to the house immediately. He took the boy in his arms and carried him to the Sanctuary and into the Sacred House, where he prayed a Prayer of thanksgiving to Allah for this gift and named him 'Muhammad'.

In the Arab world, Muhammad ﷺ was a distinctive and unique name which means the one who is praised the most across the world.

In the Arab world, it was a distinctive and unique name. Among the Arabs, names such as Harb [war] and Sakhr [cliff] were used. His grandfather was asked, 'Why did you name the child Muhammad?' Thereupon he said, 'It is my desire and hope that this child be plentifully praised'. Muhammad ﷺ is the one who is praised the most across the world. His name is Ahmad also which means the one who praises his Lord the most of all. Apart from these, he has several other names.

It was the custom among the Arabs a sacrifice or Aqiqah was made for the new-born on the seventh day. A feast was also held on that day. Therefore, according to the prevailing custom, a sacrifice was made for the Prophet ﷺ and a feast was made.

[As-Sirah an-Nabwiyyah of Ibn Hisham 1/159-160]

When the phase of suckling came, the Prophet's ﷺ mother suckled him. Later, Abu Lahab's slave woman Thuwaybah too received this honour. She suckled the Messenger of Allah ﷺ. Thuwaybah had breastfed the Prophet's ﷺ uncle Hamza bin Abdul Muttalib ؓ. Afterward, she nursed Abu Salamah bin Abdul Asad Makhzumi ؓ of the Bani Makhzum also. In this manner, all these prominent figures had become milk [foster] brothers.



In the Village of
Halimah as-Sa'diyah

How did the Messenger of Allah ﷺ spend his childhood in the village of Halimah? Before we tell you about it, a question arises here: why is Halimah called Sa'diyah? There is no doubt in it that the Sa'diyah denotes one who is very lucky and fortunate. But Halimah belonged to the tribe of Banu Sa'd bin Bakr. She was called Sa'diyah on account of this. It was the custom of noble and great families of Arab towns to send their children, soon after their birth, into the desert, to be suckled by bedouin wet-nurses. These women would take these infants with them. There the children would learn the pure Arabic language and they would develop a strong physique or robust frame, in the countryside weather.

When they would return these children, after having suckled for a time, they were paid their wages and suitably rewarded, as one could afford. Those wet-nurses were held in great respect throughout their whole lives and they were honoured, because they were the children's foster mothers. Foster relationship was regarded by the Arabs as a very near tie. Though the infants were suckled by those wet-nurses for a short period of time, they retained in after life a lively sense of the connection thus formed. The Prophet's ﷺ grandfather was also looking for such a wet-nurse. To the south of Tâ'if, at a distance of some sixty to seventy kilometres, lived the tribe of Banu Sa'd bin Bakr. It was an outlying branch of Hawâzin. The name of the village of Halimah was Shawhata. On the road, it is situated at a distance of 160 kilometres from the city of Makkah. The writer of these lines had the honour to see the relics of this village, in the year 2011.



Ruins of the house of halima as-Sa'diyah's house

When the blessed birth of the Messenger of Allah ﷺ occurred, during those very days, some women belonging to this region arrived at Makkah. They were looking out for milk-drinking babies or nurslings. Their face was set towards rich families so that they could be heavily paid for suckling. All the women from among the caravan of wet-nurses got one or the other baby, but Halimah Sa'diyah got none. She was told about a Makkan orphan Muhammad ﷺ, noble son of Prophet Adam ﷺ, that there was an orphan baby in the house of Abdullah. Before Halimah, women in the caravan of wet-nurses had refused to take Muhammad ﷺ merely because they thought what would they get from the family of an orphan. But it is a matter of one's fortune. Halimah, the daughter of Abi Dhu'ayb, took Muhammad ﷺ to tend, consulting her husband.

Descent of Blessings in the House of Halimah as-Sa'diyah

Halimah says, 'When we arrived at Makkah, it was a year of drought. There was no rainfall, hence there was no crop, and even fodder was not available. I had a she-ass. Since we had no fodder to feed her, she had grown feeble and weak and kept falling behind. We had a mare-camel too, which could not yield a drop of milk. We were kept awake all night by our son Abdullah, who was wailing for hunger, for I had not enough in my breasts to feed him.



When I carried young Muhammad ﷺ to where our mounts were stationed, and no sooner had I put him in my bosom than my breasts overflowed with milk for him. He drank his fill and with him my son likewise drank his fill. Then both slept blissfully. My husband Hârith bin Abdul Uzza went to that mare-camel of ours, and lo! Her udders were full. He milked her and drank of her milk and I with him until we could drink no more and fell into a deep, sweet sleep. My husband said, 'Halimah! This child is indeed plentifully blessed.'

When the caravan of these women departed for Bani Sa'd, the she-ass of Halimah was running very speedily. That mount which always kept falling far behind and often kept others waiting, was now a different jenny. She outstripped the whole troop, nor could any of their asses keep pace with her.

The Prophet's ﷺ Milk Brother and Sisters

Allah's Messenger ﷺ spent more or less four years in the village of Halimah. Halimah used to bring him to Makkah after every few months so that he could meet his mother. It is easy to comprehend that whenever Halimah came to Makkah, she was sent back laden with gifts and rewards. Two years of suckling soon ended and he was weaned off. Abdullah, Anisa and

Shayma were the Prophet's foster brother and sisters. Shayma's actual name was Judamah. She was a little older than the Prophet ﷺ was. She reared him and lulled the Prophet ﷺ to sleep.

By the time the Prophet ﷺ was two years old, Halimah brought him to Makkah to his mother. She made him meet her. At that time, unlike other children, the Prophet ﷺ was exceedingly handsome and well made. It was a period of time, when Makkah was stricken with some epidemic and moreover Halimah herself was eager that the Prophet ﷺ should stay with her for some time more in Banu Sa'd, for the blessings of the Prophet ﷺ she had witnessed. She, therefore, said to Aminah, 'If you consider it proper, I would take this child back to Banu Sa'd for a little more time.' And they importuned her until Aminah gave him once more into their keeping. In this way, the Prophet ﷺ spent two more years in Banu Sa'd.

The Incident of the Splitting up of the Chest



It was the time when the Prophet ﷺ used to graze goats, along with his foster brothers and sisters. Meanwhile, the incident of the splitting up of the chest occurred, and after that Halimah escorted him to Makkah. What happened was that the Prophet ﷺ was playing with children a little away from Halimah's house. Suddenly Jibril, the angel closest to Allah Most High, descended from the sky and made the Prophet ﷺ lie down on the ground. Jibril opened his chest and brought his heart out. He washed it with the water of Zamzam, which he had brought in a golden basin. He then restored it into his chest and mended it as it was before.

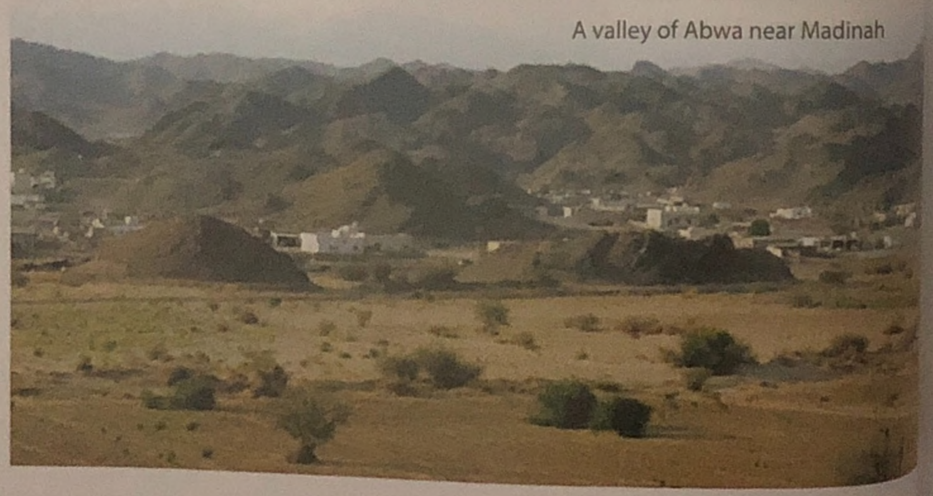
The children came back home running frantically and informed Halimah

of this incident. A little later, the Prophet ﷺ too returned home. Signs of fright were visible on his face. Here it is necessary to explain that afore-mentioned incidents belong to the unseen affairs, the unseen world. We have come to believe them, and there is no need to hold needless discussions upon them, nor are they of any profit.

The Prophet's ﷺ Return from Bani Sa'd to Makkah

Halimah thought it proper that now the child must be sent back to his mother. Therefore, she brought him once more to Makkah and entrusted him to his mother. The Prophet ﷺ after coming back from Banu Sa'd, lived happily in Makkah with his mother for about two years. Aminah tended him with great affection and love. Aminah's whole universe was only the Prophet ﷺ. It is easy to comprehend how deeply she loved the Prophet ﷺ and felt affection for him, and how greatly the Prophet ﷺ too loved his mother.

His grandfather, Abdul Muttalib's love for him was boundless. He was very fond of him and always kept him with him. When the Prophet ﷺ was six years old, his mother decided to travel to Madinah for some time. On this journey, his grandfather Abdul Muttalib and Umm Ayman had also accompanied her. All four of them stayed in Madinah for some time. There in Madinah was the grave of noble Abdullah, the Prophet's ﷺ father and also



A valley of Abwa near Madinah



The grave of the Aminah

the kith and kin of his grandfather Abdul Muttalib. It can be visualized how warmly and respectfully Abdul Muttalib must have been welcomed there and shown hospitality. Abwa is situated at a distance of about 28 kilometres from the city of Madinah. However, not long after they had set out on a return journey, Aminah fell ill. In those days, the journey from Madinah to Makkah took almost eight days. When this caravan reached Abwa, the Prophet's ﷺ beloved mother died. She was respectfully buried in Abwa itself. The Prophet's ﷺ father and mother both departed to the mercy of Allah. He was now doubly orphaned.

At this stage, Umm Ayman and his grandfather showed great love and affection for him. They consoled him and brought him back affectionately to Makkah. Now lady Umm Ayman looked after him. Allah's Messenger ﷺ had honoured her when he said about her, 'after my real mother, she is now my mother.'

[as-Sirah an-Nabwiyyah of Ibn Hisham: 1/188; al-Isâbah 8/359]

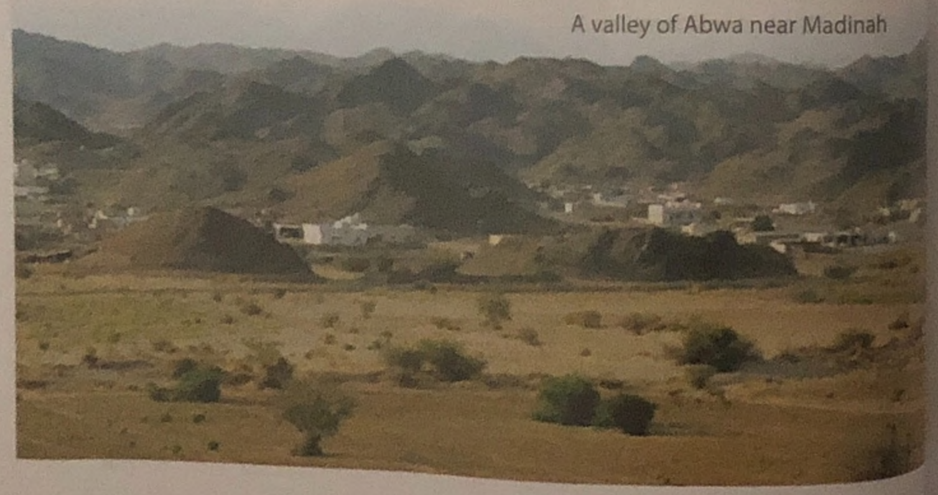
After the emigration, Allah's Messenger ﷺ had visited his mother's grave, during a journey. Accompanied with him were his Companions. The Prophet ﷺ himself wept and his Companions likewise wept around him. [Sahih Muslim H. 976] He called his mother to remembrance, the tender memory of her overcame him, and he wept. One could assess how dearly the Prophet ﷺ loved his mother.

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A valley of Abwa near Madinah



The grave of the Aminah

the kith and kin of his grandfather Abdul Muttalib. It can be visualized how warmly and respectfully Abdul Muttalib must have been welcomed there and shown hospitality. Abwa is situated at a distance of about 28 kilometres from the city of Madinah. However, not long after they had set out on a return journey, Aminah fell ill. In those days, the journey from Madinah to Makkah took almost eight days. When this caravan reached Abwa, the Prophet's ﷺ beloved mother died. She was respectfully buried in Abwa itself. The Prophet's ﷺ father and mother both departed to the mercy of Allah. He was now doubly orphaned.

At this stage, Umm Ayman and his grandfather showed great love and affection for him. They consoled him and brought him back affectionately to Makkah. Now lady Umm Ayman looked after him. Allah's Messenger ﷺ had honoured her when he said about her, 'after my real mother, she is now my mother.'

[as-Sirah an-Nabwiyyah of Ibn Hisham: 1/188; al-Isâbah 8/359]

After the emigration, Allah's Messenger ﷺ had visited his mother's grave, during a journey. Accompanied with him were his Companions. The Prophet ﷺ himself wept and his Companions likewise wept around him. [Sahih Muslim H. 976] He called his mother to remembrance, the tender memory of her overcame him, and he wept. One could assess how dearly the Prophet ﷺ loved his mother.

Grandfather's Love and Fondness

Noble Abdul Muttalib too loved his grandson dearly. He doted on his each and every move. Unlike other children, the Prophet ﷺ always stayed exceedingly clean and tidy. He spent much of his time in the company of his grandfather. He made him sit beside him, fed him and tended to his needs.

According to Seerah ibn Hisham [Biography of the Prophet ﷺ composed by Ibn Hisham], a rug used to be spread in the shadow of the Sacred House of Allah for noble Abdul Muttalib. Out of respect for him, none of his sons would ever venture to sit on it. However, the Prophet's ﷺ station was unique. He would take possession of the rug and sit on it carefreely. His grandfather would delightfully watch the Prophet's ﷺ movements. He would stroke him on his back and rejoice talking to him. When his uncles saw him sitting on the rug, they, out of respect for their father, bade him not to sit on it, saying, 'This rug is meant solely for your grandfather.' When noble Abdul Muttalib learnt of it, he said to his sons, 'Let my little son alone. His station is unique and entirely different from others.'

[Seerah an-Nabwiyyah of Ibn Hisham 1/182]

Grandfather's Death

Abdul Muttalib had advanced in age. Then that moment too arrived, when he departed, leaving Muhammad ﷺ for the other world. At that time, Allah's Messenger ﷺ was only eight years two months and ten days old. A little before his death, noble Abdul Muttalib had made a will to the Prophet's ﷺ uncle Abu Talib to take the responsibility of his nephew's upbringing and take utmost care of him. Noble Abu Talib was the full brother of the Prophet's ﷺ father, Abdullah. Their mother was one. He and his wife Fatimah ؓ, the daughter of Asad prolonged the affection and the kindness that his nephew had received from his grandfather. Henceforth, he was as one of his own sons, and his wife Fatimah ؓ did all she could to replace the boy's mother. They tried every possible course of action in order to raise him. Their financial condition was not good. However, Allah Most High placed plentiful blessings in their possessions. Little quantity of food sufficed for the whole household. Even otherwise, they were the models of patience and contentment. Whatever fell into their hands, they would joyfully partake it.



Journey to the Syria

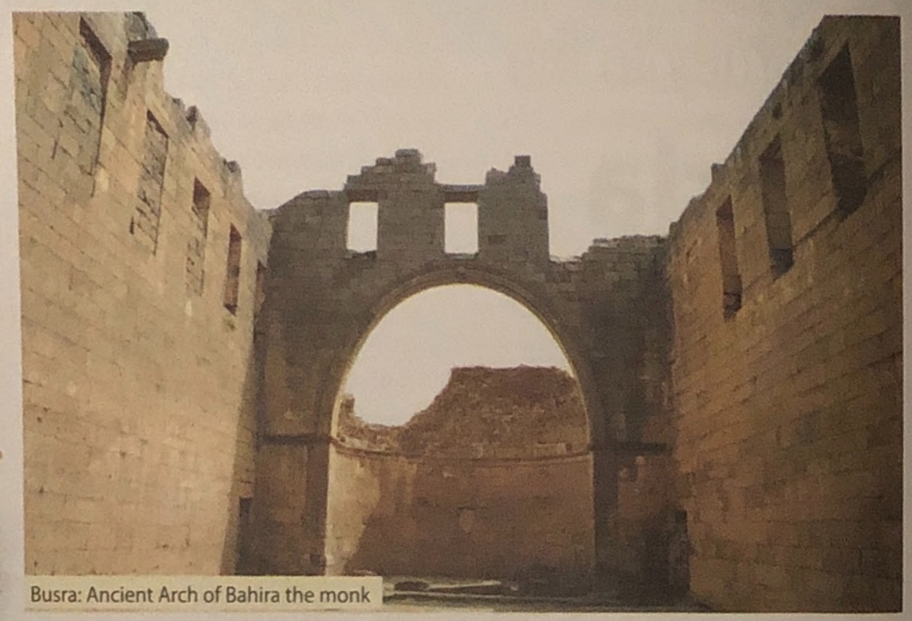
When Allah's Messenger ﷺ was twelve years old, he travelled with his uncle, noble Abu Talib to the country of Syria. A city called Busra was a great centre of trade in those days. This ancient city is situated on the border of Syria and Jordon. Undoubtedly, it is a centuries old city. This writer has had the occasion to tour the city. I have seen there, stone doors, which have stayed until now in their original condition. There have I seen the cell of Bahira the monk.

When the Prophet's ﷺ uncle made ready to go to the country of Syria, he took the Prophet ﷺ to go along with him. When they reached Busra, Bahira the monk came out of his cell and entered upon the Qurayshite caravan. When he saw the Messenger of Allah ﷺ, he held him by the hand and began to say, 'He is the leader of the world. He is the Messenger of Allah ﷺ, the Most High. Allah has raised him as a mercy to the entire universe.'

The people asked him in amazement, 'How did you come to know all of this?' He said, 'When you were approaching Busra. I saw that there was no rock or tree, which did not bow itself in prostration before him. Both these matters prostrate themselves only before a Prophet of Allah, and well, on his blessed back is the Seal of Prophethood, between his shoulders. In our books its sign has been in this manner described that below the shoulders, near the cartilage, there is a piece of raised flesh, the size of a pigeon's egg or a little bigger. I also recognize him by this Seal of Prophethood.'

Then Bahira the monk returned and prepared a meal for the members of the trading caravan, due to the Prophet ﷺ. The monk said to Abu Talib, 'Do not take him into the province of Syria because he is in danger of the Jews and the Romans.' Abu Talib was a man of understanding and foresight. He accepted the counsel of the monk and sent him back in another caravan bound for Makkah.

[Jami' at-Tirmidhi H. 3820; as-Sirah an-Nabawiyyah of Ibn Hisham, 1/179-180]



Busra: Ancient Arch of Bahira the monk

The Prophet's ﷺ Pure Childhood

The Prophet's ﷺ childhood was extremely pure and clean. He never ever told a lie. He always spoke the truth. He had a severe dislike for idols. He never ever prostrated himself before them, nor ate anything from among the food offerings placed in front of the idols. People of the neighbourhood and the dwellers of Makkah deeply loved the Prophet ﷺ. During childhood, Allah's Messenger ﷺ shepherded goats of the dwellers of Makkah, for a few Qiraat. A Qiraat forms one-twenty-fourth part of a Dînâr. If we reckon nowadays in the year 2014, it would more or less to 700 Rupees. It should, however, be kept in mind that pasturing goats has always been a Sunnah of Prophets. Allah's Messenger ﷺ is reported to have said, 'There has not been a Prophet, but he shepherded goats.' [Sahih al-Bukhari, Hadith 2262, Sahih Muslim Hadith 2050]



Ruins of Ukaz

The Fijar War

Some twenty years before the Prophet ﷺ was sent as a Messenger ﷺ; in the region of Iraq, the king of Hirah, Nu'man bin Mundhir, sitting in his court was busy talking to Barradh bin Qays Kinani. In the neighbourhood of Tâif, the famous fair of Ukaz used to be held with great pomp and grandeur every year. Merchants from the entire Arabia used to bring their trading goods for sale in this annual fair.

The rulership of Hirah was a very popular and powerful rulership of those days. Meeting with the king of Hirah, Nu'man, and holding a conversation with him was considered a matter of great honour. Nu'man too used to send his trading goods to the fair of Ukaz every year. During the course of the meeting, Nu'man said to Barradh bin Qays, 'Barradh! Is it possible that my trading goods safely reach



Ruins of the palace of King of Hirah, Nu'man, bin Munzar

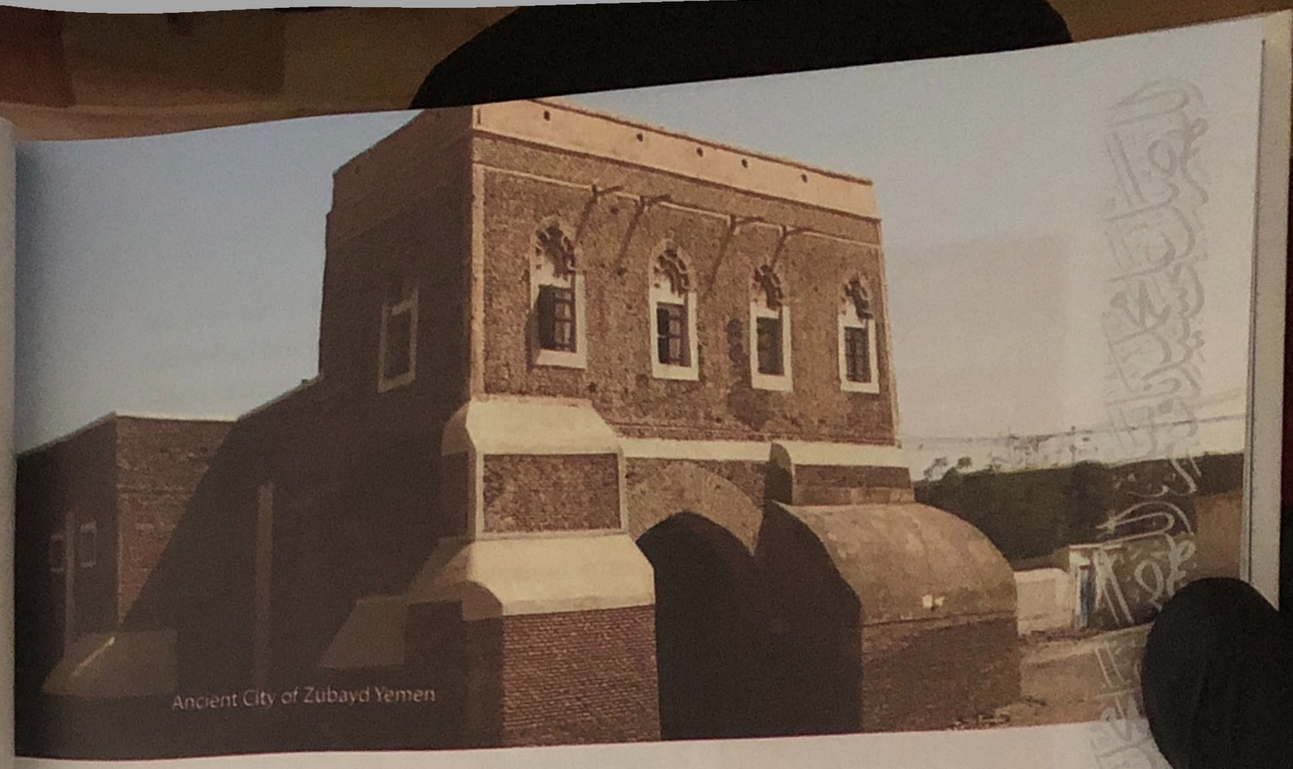
'Urwah, are you taking the responsibility of Kinanah too?' Urwah observed, 'Not merely of Kinanah, I am prepared to take the responsibility of all'

Ukaz from Hirah? Who could guarantee that my merchandise could safely reach Ukaz all along from Hirah?' Barradh said, 'Of Banu Kinanah I take the responsibility!' Nu'man remarked, 'Not only of Banu Kinanah. I need a man who would take the responsibility of all the tribes.' In this very assembly, one more prominent leader of Arabs, called Urwah bin Utbah was also sitting. Urwah belonged to the Banu Qays, which was an outlying branch of Hawâzin. He said to the king, 'May you live a long life, of all the tribes, Banu Qays, the dwellers of Najd and Tihamah, I take the responsibility.' Barradh said in anger and amazement, 'Urwah, are you taking the responsibility of Kinanah too?' Urwah observed, 'Not merely of Kinanah, I am prepared to take the responsibility of all'

Barradh did not like his attitude. Spiteful he always was. When Urwah made ready to set out to Tâ'if, he too left, seeking to catch him unawares. During the journey, he tried to kill Urwah finding him unmindful. Urwah apologized, admitted his mistake and pleaded in the name of Allah not to kill him. But Barradh paid no attention and killed him. The killing of Urwah raised a distressful situation of affliction or trial. The Quraysh were a branch of Kinanah. Hence, they marched forth in defence of Banu Kinanah against Banu Qays. The leadership of Quraysh was in the hand of Harb bin Umayyah bin Abd Shams, the father of Abu Sufyan. In the beginning of the battle, Banu Qays appeared to be winning, but ultimately the Quraysh came out victorious.

Since the sacredness of the sanctuary and the sacred month were both treated with disrespect, this battle came to be known as the Fijar war: the battle of disobedience or sacrilege. Allah's Messenger ﷺ did not directly participate in this war. He merely handed arrows to his uncles to shoot. According to the biographers of the Prophet ﷺ, he was at that time twenty years old.'

[as-Sirah al-Nabawiyyah of Ibn Hisham, 1/184-187; ar-Rawdh al-Unûf 321, and al-Bidayah wa'n Nihayah 2/ 303-304]


Ancient City of Zubayd Yemen

Hilf al-Fudhûl:

Alliance of the Virtuous

Four months had passed over the Fijar war or the sacrilegious war. A trader from the city of Zubayd in Yemen came to Makkah, bringing along with him trading goods. A prominent leader of Makkah Aas bin Wâ'il purchased his merchandise, but refused to pay him. Zubaydi all of a sudden appeared before the House of Allah and appealed to Quraysh as a whole with loud and passionate forcefulness to see that justice was done, 'O people! Aas has refused to pay for my merchandise. Do help me.'

In the beginning, he called out to Banu Abdud Dâr, Banu Makhzum, Banu Jumah and Banu Adi for help. However, no one agreed to stand against Aas bin Wâ'il and instead they roughed him up and threatened him. Aas bin Wâ'il belonged to one of the ten great tribes of the Quraysh, Banu Sahm.

When Zubaydi realized that the people shirked from helping him because

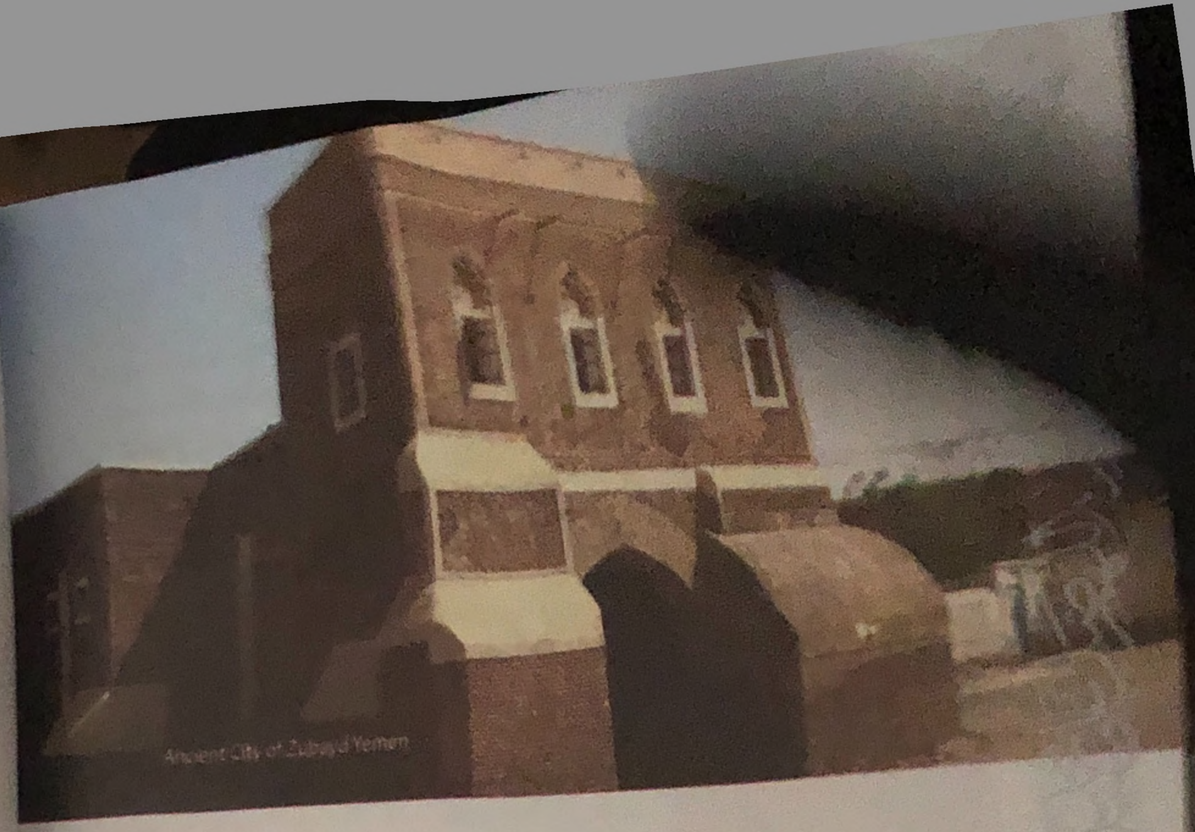
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When Zubaydi realized that the people shirked from helping him because

I would not like to exchange that alliance even for the best red camels. And if someone appeals to it in Islam, I would respond.'

of the fear of Aas bin Wâ'il and his evil, he climbed the Mount Abu Qubays and called out at the top of his voice, reciting passionate poetic verses, in which he narrated his pathetic story. When Zubayr bin Abdil Muttalib, one uncle of the Messenger of Allah ﷺ heard Zubaydi's sorrowful cry; it made his Hashimite blood boil. His entire household took the lead in defending the oppressed and wronged. He gathered people together and drew their attention, calling out to them to restore the right of the poor helpless man. Aas bin Wâ'il was compelled to give Zubaydi his right.

Thereupon, a historic meeting was held at the house of Abdullah bin Judâ'n, in which they took the pledge that they would act unitedly with any wronged person found in Makkah against the wrongdoer until his rights were fulfilled, whether the wronged person was a dweller of Makkah or a foreigner. Allah's Messenger ﷺ was also present at the time of this agreement. This agreement was given the name of 'Alliance of the Virtuous or Goodly' because such an agreement was also made in the past. Those who started that pact were three individuals in whose name the word Fadl commonly appeared. Since this new pact had striking similarities with it, it was named Hilful Fudhul.

Another reason for its name has been stated – everything in this agreement consisted of nobility, wellness, kindness, virtue, etc. The latter reason is weightier. Trustworthy biographers of the Prophet's ﷺ life have maintained the same. Allah's Messenger ﷺ, after having assumed the lofty station of Prophethood, used to say, 'I was present in the house of Abdullah bin Judâ'n when an alliance or agreement was formed. I would not like to exchange that alliance even for the best red camels. And if someone appeals to it in Islam, I would respond.'

[As-Sirah an-Nabawiyyah of Ibn Hisham 1/133-134; al-Bidayah wa'n Nihayah 2/305-306]

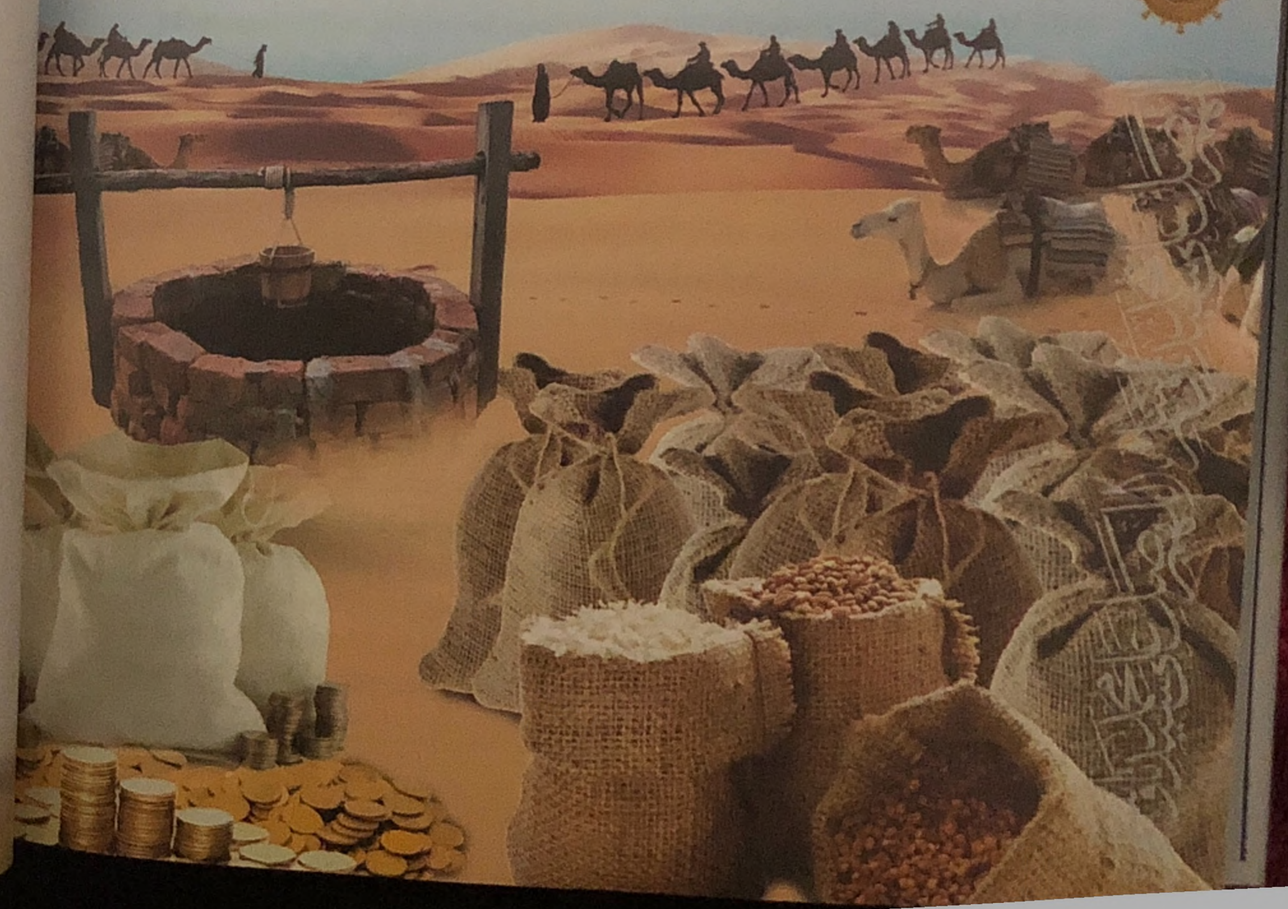
Reverent readers! The Prophet's ﷺ childhood and youth were entirely spotless, pure and was far from any kind of blemish. He ﷺ never ever attended any singing festivity nor participated in any futile work.

The Messenger of Allah's ﷺ Sterling Character in

The Field of Trading

The Quraysh were a mercantile people. Makkah the Ennobled had grown into an extremely important trade centre, due to the supplication of Prophet Ibrahim ﷺ. From all parts of Arabia, traders would arrive at Makkah with their trading goods. A lot of buying and selling would occur during the Hajj or pilgrimage season. Allah's Messenger ﷺ too chose the occupation of trading for himself.

The Quraysh organized two enormous trading expeditions: one to Yemen during winter, because Yemen was not too cold in winter and the other to the country of Syria in summer. The country of Syria has a very pleasant weather in summer: not too cold and not very hot. The Quraysh, therefore, would travel to Syria with their merchandise during the summer. When the Prophet



ﷺ grew into the prime of youth, he too like his other relatives started the occupation of trading. Meanwhile, he made friends with Abu Bakr Siddiq ؓ. He was also a very successful trader. In trade, Allah's Messenger ﷺ strictly adhered to principles. He would not pointlessly talk to anyone.

A Companion whose name was Sâ'ib bin Abi Sâ'ib was the Prophet's ﷺ trading partner, before he received Prophethood. He has borne witness about the high morals of the Prophet ﷺ in the following words before Islam,

كَانَ رَسُولُ اللهِ فِي الْجَاهِلِيَّةِ شَرِيكِي وَ كَانَ خَيْرَ شَرِيكٍ لَا يُشَارِينِي وَلَا يُمَارِينِي

'Allah's Messenger ﷺ was my partner during the time of Ignorance or Islam and he was the best partner, he neither argued nor quarrelled.'

[Sunan Abi Dawûd, Hadith 4836, Musnad Ahmad 3/425]

A good businessperson unvaryingly possesses these very qualities. He treats his companions kindly, nor does he pick quarrels with them. He deals with all matters with high degree of honesty, makes payments on time, and fulfils all his obligations. Allah's Messenger's ﷺ dealing was the best dealing among the merchants of Makkah. He was extremely honest and truthful. This was the reason people gave him their precious things for safekeeping.

In Makkah was a woman of lofty honour, belonging to the household of Quraysh. Khadijah ؓ, the daughter of Khuwaylid. Both her husband and father had died. People called her by the name of Tâhirah, the Pure. She had inherited from her father enormous wealth. Highly thoughtful and intelligent, possessing a fine understanding of business, she used to give people trading goods on the principle of partnership. She had a thriving business in Makkah and hence had made quite a name for herself.

First Trading Journey with Khadijah ؓ's Merchandise

Allah's Messenger ﷺ had come to be known throughout Makkah as al-Amin, the Reliable, the Trustworthy, the Honest and as-Sadiq, the Truthful. People used to give examples of his beautiful character and beautiful thoughtfulness. In dealings too, he ﷺ was matchless. Makkah the Ennobled was not that big a city, therefore, one and all knew the Prophet ﷺ and recognized him. Khadijah ؓ too was aware of these qualities of the Prophet ﷺ. Khadijah ؓ thought, 'How good it would be if Muhammad goes to the country of Syria taking



my trading goods!'

Khadijah ؓ sent for him and proposed that he should take her goods on a trading venture to Syria. She offered him better terms than she did other merchants. Allah's Messenger ﷺ consulted with his uncles. They expressed the opinion that he should surely go to Syria taking Khadijah ؓ's merchandise. When Allah's Messenger ﷺ was about to depart with the trading goods, Khadijah ؓ suggested he be accompanied by her slave whose name was Maysarah, who would serve and assist him in his work. Allah's Messenger ﷺ set out for Syria accompanied by Maysarah.

If a merchant is truthful and trustworthy, Allah blesses him in his trade abundantly. The Prophet ﷺ did a lot of selling and buying in Syria and did business superbly. He sold all the merchandise he had taken with him and bought new goods, which he brought along with him. In this journey, Allah's Messenger ﷺ gained greater profit in comparison with other ordinary merchants.

When Allah's Messenger ﷺ came back to Makkah, he straightaway presented the account to lady Khadijah ؓ. Profit was plentiful. Khadijah ؓ felt very happy and contended. When Maysarah told her owner about the lofty character, high conduct, good manners, deep thought and sincerity of the Prophet ﷺ, she was deeply impressed by his personality.

Marriage

with Sayyida Khadijah ﵂

At the time, Khadijah ﵂ was forty years old. She had received proposals for marriage from several households, but she had declined. When Khadijah ﵂ heard of the trustworthiness and truthfulness of the Messenger of Allah ﷺ, she reflected why she should she not marry him. She consulted a woman friend of hers named Nafeesah. Nafeesah was well familiar with the beautiful character and conduct of the Messenger of Allah ﷺ. She appreciated Khadijah ﵂'s resolve, offered to approach him on her behalf and, if possible, to arrange a marriage between them. Meanwhile, lady Nafeesah came to the Messenger of Allah ﷺ and presented to him the proposal of marriage with Khadijah ﵂. The Prophet ﷺ liked the proposal and consulted with his uncles. In those days, a widow's sending a proposal of her marriage to somebody was not considered blameworthy.



At that time, Khadijah ﵂'s uncle Amr bin Asad was her guardian. The marriage was proposed to him and he readily agreed and accepted the marriage proposal. When the matter was agreed upon, the close relatives of the Messenger of Allah ﷺ and the close relative of Khadijah ﵂ got together in one place. The marriage was concluded on the giving of twenty mare-camels and according to one report six mare-camels as dowry or Mahr. The marriage rituals were performed by the Prophet's ﷺ uncle, noble Abu Talib ibn Abdul Muttalib. At the time of the marriage sermon, noble Abu Talib greatly praised the lofty and beautiful character of the Prophet ﷺ. The news of the marriage spread across Makkah. The dwellers of Makkah were delighted and talked among themselves: Very nice! Beautiful! So good! It is a matter of great joy that the Truthful and Reliable Muhammad married an extremely rich woman of Makkah. After the marriage, the Messenger of Allah ﷺ moved into the household of Khadijah ﵂. This household was honourable and respected. Here springs of love, affection and sincerity flowed.

[Akhbâr Makkah of Azraqi 2/199]

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[Akhbâr Makkah of Azraqi 2/199]

Ali bin Abi Talib under the Guardianship

The Messenger of Allah's ﷺ uncle, noble Abu Talib loved him dearly. He reared him in his childhood. His financial condition was not that good. In Makkah he dealt in perfumes. [al-Ma'ârif: Ibn Qutaybah ad-Dînûri, p. 575]

Allah's Messenger ﷺ thought 'Why should he be not helped?'

Allah's Messenger ﷺ spoke to his uncle noble Abbas bin Muttalib ؓ. He was one of the rich merchants of Makkah. Therefore, he went to him for consultation and told him that something should be done. The Prophet's ﷺ uncle asked 'In what way could we do so?' Allah's Messenger ﷺ suggested, 'Each of our two households should take charge of one of Abu Talib's sons. We will bear their expenses and thus Uncle Abu Talib's burden will lessen.'

Noble Abbas consented to it. When they spoke to Abu Talib, he said, 'Do what you will, but leave me Aqil.' Thereupon, Allah's Messenger ﷺ did the same for Ali and brought him home.

[as-Sirah an-Nabawiyyah of Ibn Hisham, 1/248, al-Kamil at-Târikh of Ibn al-Athir 1/658]

Allah's Messenger's ﷺ Children

After some time of the Prophet's ﷺ marriage, this household started to bear fruit. An exceedingly handsome baby was born in this honourable and noble home. It was a boy, whom they named Qâsim. According to the common custom among Arabs, he was the child that gave our noble Messenger of Allah ﷺ his name Abul Qâsim, the father of Qâsim. From then on, the dwellers of Makkah began to call our Prophet ﷺ by the title of Abul Qâsim. But Qâsim did not live long in this mortal world. When he was only a toddler, he died. It was the will of Allah.

Allah's Messenger's ﷺ Daughters

The marriage proved to be one of affection and love, and Khadijah ؓ bore the Prophet ﷺ four daughters. Zaynab ؓ was the first daughter who was the eldest. Younger than her was Ruqayyah ؓ, then Umm Kulthum ؓ and the youngest was Fatimah ؓ.

The last child that our mother Khadijah ؓ gave birth to Abdullah. He was also called Tâhir and Tayyib to indicate his purity. However, Abdullah did not live long either, and died in infancy. He was born after our Prophet ﷺ was given the mission of Messengership. All the four daughters of the Messenger of Allah ﷺ witnessed Islam, embraced it, all of them was married and emigrated to Madinah.

The eldest daughter Zaynah ؓ was married to her cousin brother Abul Aas bin Rabi' ؓ. There was great affection between husband and wife. One of their daughter's name was Umamah ؓ. Allah's Messenger ﷺ dearly loved this granddaughter of his. The noble Abul Aas belonged to the Ummawi household.

Abu Lahab on the extreme of Enmity

Ruqayyah and Umm Kulthum ؓ were married to Abu Lahab's two sons Utabah and Utaybah. But they had not yet started their married life. The Prophet ﷺ by now had been entrusted with the lofty mission of Messengership. The Quraysh had risen in severe opposition against him. Among the opponents, the Prophet's ﷺ uncle Abu Lahab was in the front row. He was so blinded by the Prophet's ﷺ enmity that he commanded his sons: you two divorce both the daughters of Muhammad before this evening; otherwise, I will stop talking to you! Thereupon, these two unfortunate ones divorced both the daughters of the Prophet ﷺ.

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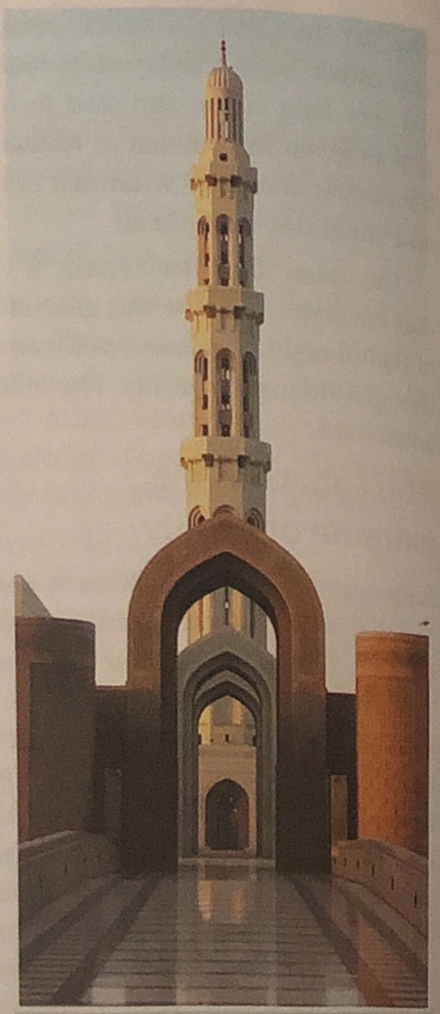
The Prophet's ﷺ Insulter Torn Apart by a Lion

Utaybah was the name of one of the sons of Abu Lahab. This ill-fated man played a leading role in causing pain to the Prophet ﷺ. He was boundlessly reckless in showing disrespect to the Messenger of Allah ﷺ. One day he treated the Prophet ﷺ insultingly and laid a violent hand on him, tore his shirt and spat on him, but he missed the blessed face of the Messenger of Allah ﷺ. At this disrespect and audacity, Allah's Messenger ﷺ supplicated against him:

اَللّٰهُمَّ سَلِّطْ عَلَيهِ كَلبًا مِنْ كِلَابِكَ

'Oh Allah, set upon him a dog from among Your dogs.'

The Prophet's ﷺ supplication was answered. The Prophet's biographers have recorded that once he went to Syria in a trading caravan. The caravan halted near Jordon's capital Amman at a place called Zarqa. In those days, there was a forest in that region. Utaybah recalled the Prophet's ﷺ curse against him. He told the fellow travellers of his caravan that he feared Muhammad's ﷺ curse against him, and asked them to make arrangements for his protection. They selected a raised ground and placed their lock, stock and barrel around him. They made him sleep under the fortress of camels and fellow travellers. At night, a lion from among the lions made his appearance. He circled around in all directions and smelt his prey. Taking a leap across the entire caravan, he advanced towards this insulter of the Prophet ﷺ, tore him to pieces and sent him to Hell.



A beautiful mosque of the city of Zarqa, Oman

[Dalâ'il an-Nubuwwah of al-Bayhaqi 2/339 and ar-Rahiq al-Makhtum pg. 149]

A Superb Decision Regarding the Daughters of the Prophet ﷺ

Abu Lahab's sons had divorced both the daughters of the Messenger of Allah ﷺ, even before they had gone to live with their husbands. The intention was to cause distress to the Messenger of Allah ﷺ. However, Allah turned the very decision into a cause for the Prophet's ﷺ honour and joy. Not long after the divorce, the elder daughter Ruqayyah ؓ was married to Uthman ؓ.

Uthman ؓ was the Ummawi household's apple of the eye.

Possessing the finest personal noble qualities, he was an extremely honourable and respectable person, belonging to the Quraysh. He was reckoned among the most prominent and successful merchants of Makkah. The relationship of Ruqayyah and Uthman proved very successful and the envy of all.

Ruqayyah's Death and Uthman's Unique Honour

In the year 2 of Hijrah, at the time of the Battle of Badr, Ruqayyah ؓ had fallen seriously ill. Allah's Messenger ﷺ left Uthman to look after his ailing wife and he himself departed for the Battle of Badr. When he returned from battlefield. He was given the news of her death.

After the death of Ruqayyah ؓ, when Allah's Messenger ﷺ found Uthman grief-stricken, he offered him another of his daughters, Umm Kulthum, in marriage. Thus, Uthman bin Affan ؓ married two daughters of the Prophet ﷺ. First he was married to Ruqayyah ؓ and upon her death, he married Umm Kulthum ؓ, another daughter of the Prophet ﷺ. For this distinction, Uthman earned the honorific Dhu'n Nurayn 'He of the Two Lights'. Uthman was physically very handsome, elegant and dapper in appearance.





Fatimah's رضي الله عنها Marriage

The name of the youngest daughter of the Messenger of Allah ﷺ was Fatimah رضي الله عنها. The Prophet ﷺ loved her dearly. She was married to Ali bin Abi Talib رضي الله عنه, after the Battle of Badr. Ali bin Abi Talib رضي الله عنه was a Hashimite. Fatimah رضي الله عنها too was a Hashimite. She is the leader of the women of Paradise. The marriage bore two famous, splendid and stately sons: Hasan and Husayn رضي الله عنهما. Their descendants still exist in the world and Allah Willing, will continue to exist until the Day of Rising.....

Allah's Messenger ﷺ had an unusual affection for these two sons. His love for Hasan was exemplary. The Messenger of Allah ﷺ profoundly loved his grandchildren, the children of Fatimah az-Zahra', Hasan and Husayn رضي الله عنهما

the *Rayhanata al-Jannah* ("Two Sweet Basils of Paradise"). They were ascribed the titles "the Masters of the Youth of Paradise" by the Messenger of Allah ﷺ who would sit them on his lap, kiss them and show them affection. One of the Companions of the Messenger of Allah ﷺ was called Shaddad bin al-Hadd رضي الله عنه and his wife's name was Salma bint 'Umays, the sister of Asma' bint 'Umays. The latter had first been married to Ja'far at-Tayyar رضي الله عنه, then Abu Bakr as-Siddiq, then 'Ali bin Abi Talib رضي الله عنهم. Salma was also the sister of the *Umm al-Mu'minin* (Mother of the Believers) Maymunah bint al-Harith on her mother's side رضي الله عنهن. On account of this relationship to these women, Shaddad had a close connection and friendship with the Messenger of Allah ﷺ.

Shaddad bin al-Hadd gave his account of this story: "The Messenger of Allah ﷺ came to us either during the noon or afternoon prayers and he was carrying Hasan or Husayn. The Messenger ﷺ proceeded to the front, put him down and made the *takbir* to commence the prayer. During the prayer, he made a long prostration and so I raised my head to see the child on the back of the Messenger of Allah ﷺ, upon which I returned to my prostration. When the Messenger of Allah ﷺ finished the prayer, the people said to him: 'O Messenger of Allah ﷺ, you prostrated during your prayer for so long that we suspected you were thinking about some matter or you were receiving some revelation'. He said:

(كُلُّ ذٰلِكَ لَمْ يَكُنْ) *'None of that happened;*

(فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتّٰى يَقْضِيَ حَاجَتَهُ)

rather, my son was resting and I hated to rush him until he had finished doing what he desired"'.

Sunan an-Nisai'i (2/299); Musnad Ahmad: 16033: the narration is authentic.

O Noble Readers! Ponder on the vastness of the patience and consideration of the Messenger of Allah ﷺ who left his grandson on his back and stayed in prostration for a long time so that he could do as he pleased.

Apart from Hasan and Husayn رضي الله عنهما, Fatimah رضي الله عنها had a daughter, whom she named Umm Kulthum رضي الله عنها, after her sister. All the Prophet's ﷺ sons and daughters, with the exception of Ibrahim who died as a little boy, were born to Khadijah رضي الله عنها. Ibrahim's mother's name was Mariah Qibtiyyah. She belonged to Egypt and its King Muqawqis had sent her to the Prophet ﷺ as a gift. Ibrahim was born in Madinah, and died in infancy.



Rebuilding of the Sacred House of Allah

When Allah's Messenger ﷺ was thirty-five years old, in Makkah a significant event took place. This event was of the re-building of the Sacred House of Allah. Actually, a considerable period of time had gone by since the construction of the Sacred House of Allah. In those days, there was no roof over it. Its walls were also not very high. Some thieves took advantage of it and stole the treasure, which was kept in a vault inside the House of Allah. Even so, the building was very ancient and had fallen in disrepair. It was feared it might collapse any time. Hence, it was essential that the old building be demolished and a new construction altogether be made in its place.

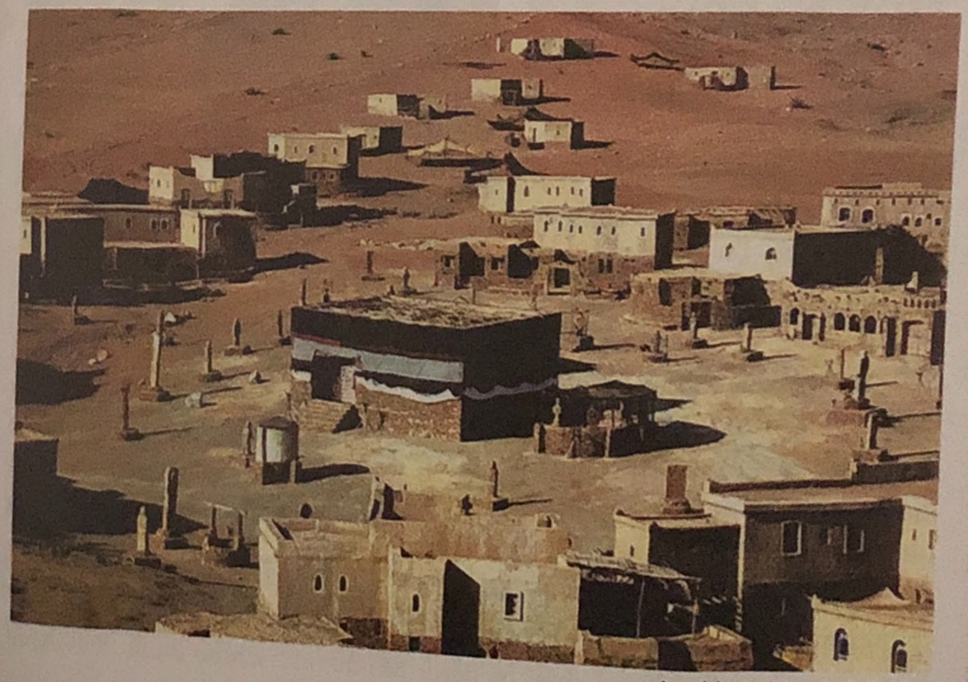
The Quraysh jointly decided that the House of Allah be rebuilt altogether. The decision to rebuild it anew was taken, but for its reconstruction, it was necessary to first, demolish it. Now, they were afraid lest Allah's punishment befall the demolishers of the Sacred House. Eventually, it was the courage of Walid bin Mughirah Mukhzumi, one of the chieftains of Quraysh that put an end to their doubts and fears. He supplicated, 'O Allah! You know

that construction of Your House is our intent, and not its destruction. Our intention is pure. Inspire us, therefore, to follow the right way in doing it.' Therefore, he knocked down some of the stones of the Sacred House of Allah with his pickaxe. When the people saw that no affliction befell Walid, they advanced forth and razed the building down to the foundations laid down by the Prophet Ibrahim ﷺ.

Before starting the construction of the Sacred House of Allah, the Quraysh took the pledge that in the construction only lawful wealth will be utilized, earnings of women of ill-repute, wages derived from usury, wealth acquired by unlawful means or ill-gotten money will never be used.

Participation in the construction of the House of Allah was a matter of great fortune. All the renowned clans of the Quraysh took part in it vying with each other. Each clan's portion was fixed. The services of a Roman architect whose name was Bâqûm were employed in the construction of the Ka'bah.

He was persuaded to come to Makkah and help in the project of rebuilding the ancient sanctuary. With great enthusiasm and excitement, people carried stones. The Banu Hashim too competed with others and participated in the rebuilding of the Sacred House of Allah. Our beloved Messenger ﷺ was also among them who drew stones alongside his uncles.

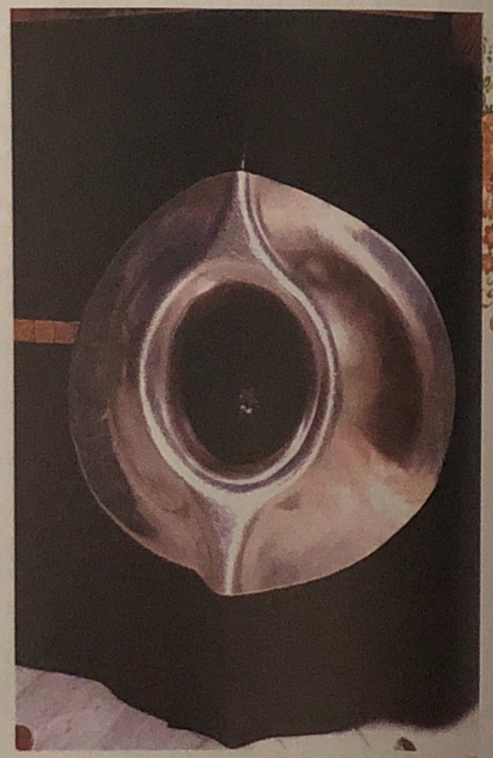


An oldest picture of Kaaba

Placement of the
Black Stone

In the Sacred House of Allah, the Black Stone is the most blessed and meritorious stone. When the building reached the height of the Black Stone, a violent dispute broke out amongst them that who would place the Black Stone in its place.

The Quraysh had no doubt about it whatsoever that the one who would place the Black Stone in its place their reputation and nobility will increase. Each of the clans of the Quraysh and its chieftain desired that they should achieve the honour of placing the Black Stone in its place, and that fortune should fall to their lot. This dispute lasted for full five days. Each of the clans was determined to claim this honour. As the time wore on, the severity of the dispute increased. The quarrel became hot, and it was feared that bloodshed would follow in the Sacred House of Allah. Had it unfortunately occurred, the sacredness of the House would have been destroyed. For almost five days, the building was suspended.



Black Stone

The dispute could have broken into a serious conflict. But thanks to the wisdom of an ageing chief of Banu Makhzum, whose name was Abu

Umayyah Makhzumi Qurayshi, bloodshed was averted and a peaceful plan was agreed upon. He said, 'O Quraysh! Listen to me. Why are you quarrelling with each other? My advice is that the first man to enter through the door of the Sacred House will be our arbiter – one who would be chosen to decide the difference between us.' Those who were disputing, exclaimed, 'O Abu Umayyah! This is quote fair. We agree with your suggestion. There is no profit in fighting among ourselves.'

Having accepted the suggestion, they now set their eyes on the door of the House of Allah, waiting for that first person to enter. After a long wait and silence, every one of them had become all ears, guessing to whom the honour belonged. It was the Will of Allah that the first man to enter the Sacred House was the Truthful and Trustworthy, Allah's Messenger ﷺ. The sight of him produced an immediate and spontaneous joy and recognition that here was the right person for the task, and his arrival was greeted with exclamations and murmurs of satisfaction.

هَذا الْأَمِينُ رَضِينَاهُ ، هَذا مُحَمَّدٌ

'It is al-Amin,' they said, 'We accept his judgement.'

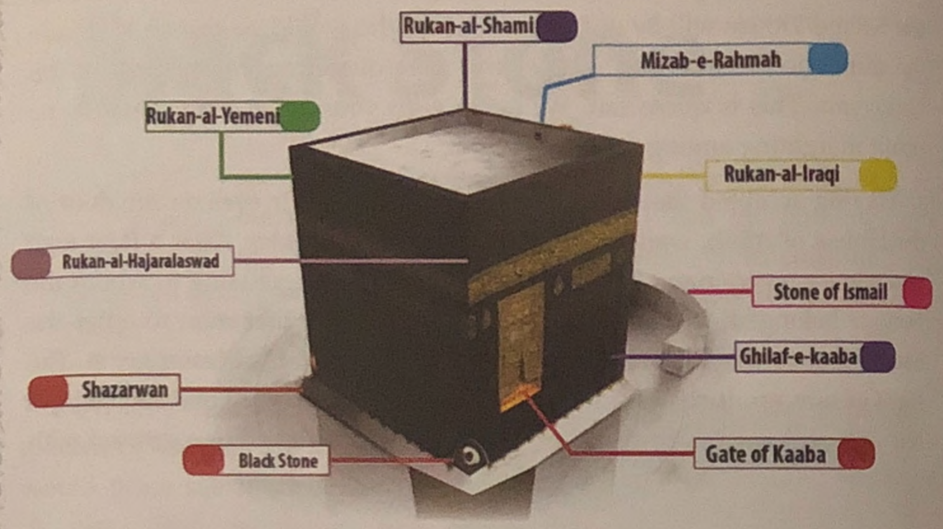
Others said, 'It is Muhammad.'

When the Messenger of Allah ﷺ drew near, they explained the matter to him. Now observe the foresight, intelligence and wisdom of the Messenger of Allah ﷺ. He said, 'Bring me a cloak.' And when they brought it, he spread it on the ground, and taking up the Black Stone, he laid it on the middle of the garment. 'Let each clan take hold of the border of the cloak,' he said, 'then lift it up, all of you together.' And when they had raised it to the right height, he took the stone and placed it in the corner with his own hands.

[[Musnad Ahmad 3/425]

It was an ingenious plan of the Messenger of Allah ﷺ. It provided yet another proof of his gift for decision-making and leadership. Prominent leaders, intelligent and smart folks were pleased with the decision. Bewildered at the solution, they said to each other, 'Never can there be a better settling than this one. Undoubtedly, Muhammad has rescued his community from plunging into the state of bloodshed and massacre.' Everyone was happy with him and people widely admired him. The reverence for the Messenger of Allah ﷺ deepened in the hearts of the dwellers of Makkah.

KAABA



The Region of Hatîm or Hijr

At the time of the rebuilding of the House of Allah, the dwellers of Makkah had decided that in its reconstruction only lawful money would be spent. Now it so happened that they soon ran out of lawful funds. They, therefore, shortened the length of the Ka'bah by leaving an area covered about five metres on the northern side of the Sacred House.

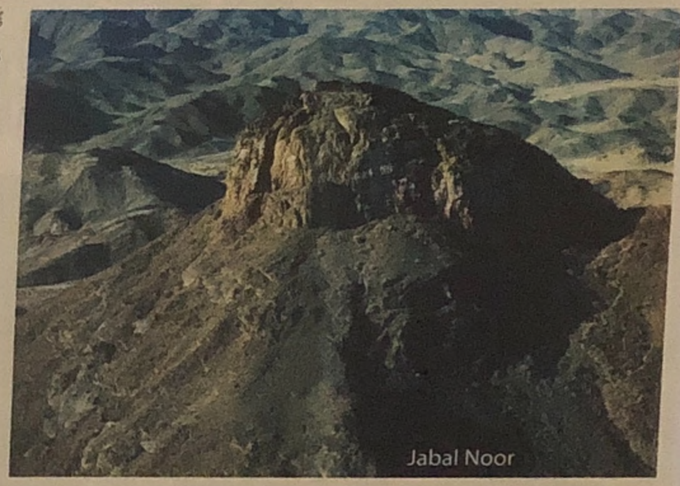
Reverent Readers! You must have indeed seen the pictures of the House of Allah. The semi-circle, which catches one's sight on the northern side in the picture, is that very left out region. It is actually a part of the Sacred House of Allah. This region is called Hatîm or Hijr. Hatim signifies that which tears in pieces. This region came to be known as Hatîm, because this place used to become a means of tearing in pieces of oppressor and swearer of false oaths. Before Islam, it was popular among the Arabs that whenever any oppressed or wronged supplicated in this region against oppressor or wrongdoer, so that oppressor was invariably torn in pieces. Whenever someone swore a false oath in this place, he received his punishment in this very world. If optional cycles of Prayers are performed in this region, it is as if one performed them inside of the Ka'bah

[Sunan Abi Dawûd Hadith 2028 and Jami' at-Tirmidhi Hadith 876]

The height of the House of Allah is 15 metres, width is 10 metres and its length is 10 metres. Even so, it is a cube-shaped building, whose door is 2 metres high above the ground, whereas the Black Stone is one and a half metres high from the ground.

Early Signs of the Beginning of Prophethood and Messengership

Even before he was given the Prophetic Mission, the Messenger of Allah ﷺ used to worship Allah, following the Religion of his great grandfather Prophet Ibrahim ﷺ. He never ever worshipped idols, neither asked them of anything, nor did he bend his head before them. He frequently retired to seek relief in meditation amongst the lonely valleys and rocks near Makkah. His favourable spot was a cave called Hira, situated on Jabal Noor or Mountain of Light. There he ﷺ would retire for days at a time. He would take along with him food and drink. Away from people, he would worship Allah Most High, alone by himself.


Jabal Noor

Allah's Messenger ﷺ was now forty years of age. The Signs of the forthcoming Prophethood had begun to appear.

The beginning of Revelation [Wahy] took the form of true dreams, which came to him in sleep 'like the breaking of the light of dawn'.

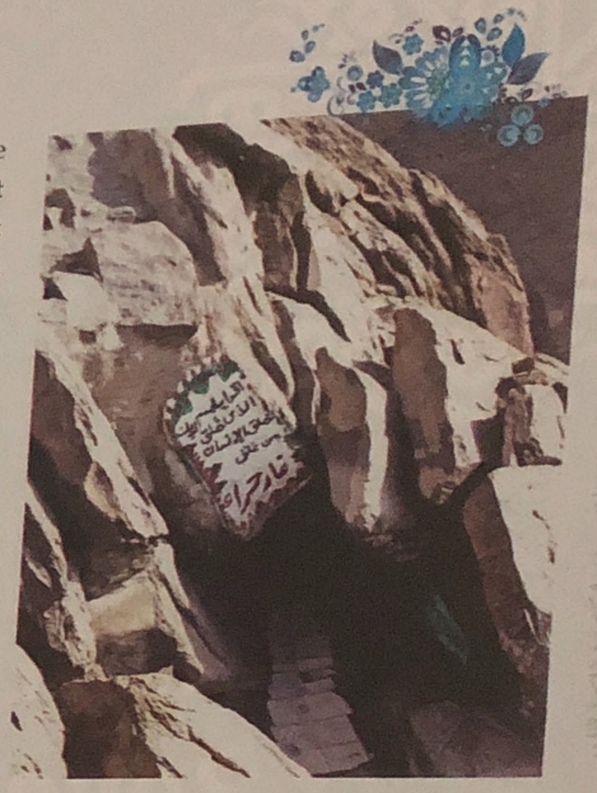
فَكَانَ لَا يَرَى رُؤْيَا إِلاَّ جَاءَ مِثْلَ فَلَقِ الصُّبحِ

Whatever dream he dreamt, it turned out to be true. Those were the days when Allah Most High was about to bestow a great gift and bounty on the dwellers of this universe. Allah Most High, The Lord of Glory was about to make the orphaned pearl of Aminah, noble son of Âdam, a Prophet, a Messenger and the Seal of the Prophets.

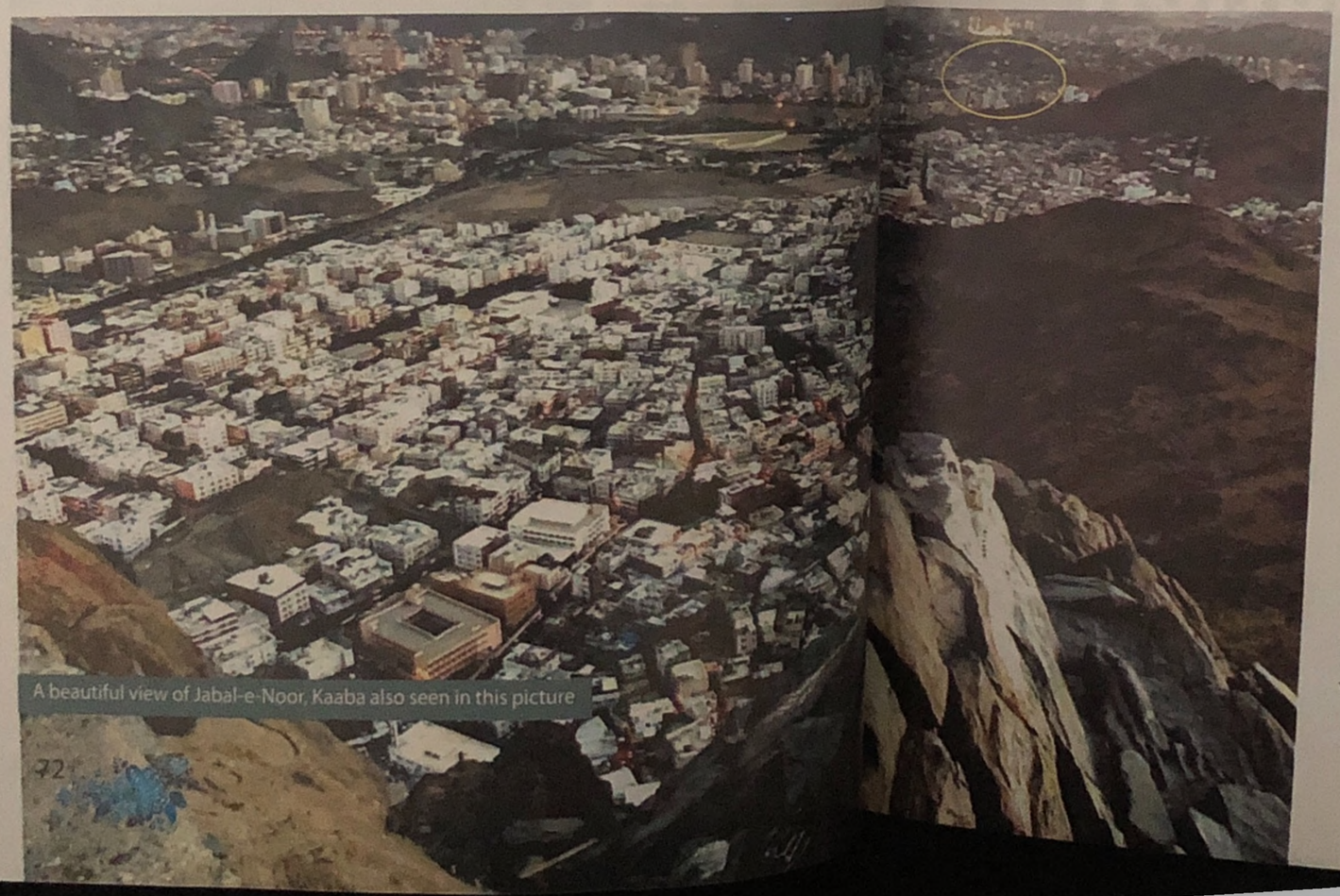
He is Given Prophethood and Messengership

Allah's Messenger ﷺ felt intense hatred towards his community's polytheistic beliefs and worship of idols. When he would retire into the Cave of Hira, he would cast his gaze towards lofty mountain ranges and ponder: who is that Self who has given these lofty mountains their height and tallness? Who is that Self who has raised the Skies without pillars? Who is that Self who has spread in this universe light and warmth through the sun? Who is that Self that decorates the sky at night with twinkling stars? Who is that Self that makes the rain from the skies with whose fresh water men, animals and crops quench their thirst?

He ﷺ reflected: whoever is the Creator of the vast expanse of the universe, He is far more supreme than those powerless, helpless stone idols and statues whom people worship and show devotion to. Those idols they have sculpted with their own hands. So queer these folks are: they worship forms and figures shaped by their own hands and plead before them for the fulfilment of their needs and desires.



The cave of Hira lies on the Mount of Light or Jabal Noor at a distance of only four kilometres from the Sacred House of Allah, in the eastern direction. The height of the Mount of Light is six hundred and thirty-four metres. If you look into the direction of the west, standing on the Cave of Hira, you will sight the Sacred House of Allah distinctly. When the month of Ramadan would come, Allah's Messenger ﷺ would spend the whole month at this mountain. Oftentimes, Khadijah ؓ would also be with him. She would bring with her food and drink.

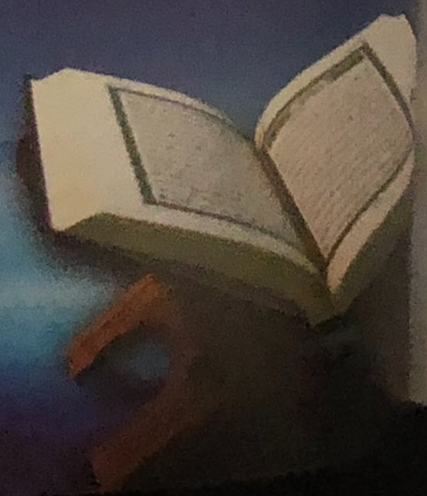


A beautiful view of Jabal-e-Noor, Kaaba also seen in this picture

The Coming of the First Revelation

At this time, Allah's Messenger ﷺ was forty years of age. The night was the twenty-first night of the blessed month of Ramadan. He was gazing into the skies, and all of a sudden, a light flashed. He had never seen it before. The dark cave suddenly became illuminated. A queer sort of a created being appeared to his sight. It was not human, to be sure! It was a supremely great personage of light. The one before his sight was an angel, and he was not an ordinary common angel. He was rather the angel Jibril, the closest to Allah the Most High!

Jibril the Trustworthy drew near him and said, 'Read!' and the Prophet ﷺ said, 'I am not of those who read.' Then the



angel pressed him hard, thereupon he released him, saying, 'Read.' Allah's Messenger ﷺ said, 'I am not of those who read.' The Angel pressed him and asked him for the third time, 'Read,' and at the same time recited these Verses:

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ﴾

['Read in the Name of Your Sustainer, who has created – created man from a clinging clot! Read! And your Sustainer is Most Bountiful, Who has taught man by the pen – taught man what he knew not.' Jalā-Alaq, 96:1-5]

Khadijah's Thoughtfulness and Wisdom

Jibril conveyed the first Revelation and went into the skies. It was not an ordinary event. The coming down of Revelation, the descending of the Qur'an, the placement of the crown of Prophethood on the head of the Messenger of Allah ﷺ were so unusual events that Allah's Messenger ﷺ grew pretty distressed on account of them. Allah's Messenger ﷺ was somewhat terrified by what he had seen and heard, and with a quacking heart, he quickly returned to his house.

What has happened to me? I really fear for my life.' 'No! I swear by Allah, never will Allah humiliate you!'

Khadijah ؓ, the Prophet's ﷺ honourable wife, as she had invariably done before, welcomed him home with a smile. He was damp with perspiration. He ﷺ said to her, 'Wrap me up! Wrap me up!' When the awe had left him, the Messenger of Allah ﷺ told Khadijah ؓ about the Revelation in full detail and observed, 'Khadijah ؓ, what has happened to me? لَقَدْ خَشِيتُ عَلَى نَفْسِي I really fear for my life.' Observe here the intelligence and thoughtfulness of Khadijah ؓ. She speaks to him words of reassurance and says,

كَلَّا وَاللهِ لَا يُخْزِيكَ اللهُ أَبَدًا 'No! I swear by Allah, never will Allah humiliate you!' Khadijah ؓ began to describe the Prophet's ﷺ lofty characteristics and said, 'The one who possesses such attributes which you possess, Allah will never let such a person go to waste.'

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Khadijah's Witness to the Prophet's ﷺ Lofty Character

Bearing witness to the character of the Messenger of Allah ﷺ, Khadijah ؓ said,

إِنَّكَ لَتَصِلُ الرَّحِمَ

'Look, indeed you fulfil the duties of kinship.'

وَتَصْدُقُ الْحَدِيثَ

'And always speak the truth.'

وَتَحْمِلُ الْكَلَّ

'And support the weak.'

وَتُكْسِبُ الْمَعْدُومَ

'And bring gain to the destitute.'

وَتَقْرِى الضَّيفَ

'And are bounteous towards a guest.'

وَتُعِينُ عَلَىٰ نَوَائِبِ الْحَقِّ

'And help those who encounter difficulties in the way of truth.'

Meeting with Waraqah bin Nawfal ؓ

Khadijah ؓ not only comforted him but she took him to her cousin Waraqah bin Nawfal ؓ. In the time of ignorance, Waraqah bin Nawfal used to read the books of the 'People of the Book'. He had grown very old and had become blind. When he heard the entire event in the Prophet's ﷺ own words, Waraqah said,

هذَا النَّامُوسُ الَّذِي أُنزِلَ عَلى مُوسَى

'That was the Angel of Revelation whom Allah sent down upon Musa,

يَا لَيْتَنِي فِيهَا جَذَعًا! لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ

O would that I were a youth! Would I were alive when your people will drive you away.'

Allah's Messenger ﷺ asked him amazement,

أَوَ مُخْرِجِيَّ هُمْ؟

'Why! Are they to drive me away?'

Waraqah said,

نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلَّا عُودِيَ

'Yeah! Never came a man with the like you have come with but was persecuted.

وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا

And if I happen to witness the day of your need, I shall help you with a powerful help.'

[Sahih al-Bukhari, Hadith 6982, and Sahih Muslim, Hadith 1601]

When the Messenger of Allah ﷺ returned from the house of Waraqah bin Nawfal ؓ, he had become certain that he had been made the Prophet and Messenger of this nation or Ummah, and that in the time to come he would encounter countless difficulties.

Soon afterwards, Waraqah bin Nawfal died. Allah's Messenger ﷺ has given glad tidings of Paradise for him.

[al-Mustadrak of Hâkim 2/600]

The Coming Down of the Sacred Revelation

When ten days had passed over the coming of the first revelation, Allah's Messenger ﷺ revisited the Cave of Hira in the hope that probably the same angel who had come with the first revelation might appear to him once again. The angel, however, could not be seen in the Cave of Hira, but as the Prophet ﷺ turned to return home, he saw the same angel sitting on a throne between the sky and the earth.

The sight inspired the Prophet ﷺ with awe. He returned home quickly and once again asked Khadijah, ؓ

زَمِّلُونِي، زَمِّلُونِي 'Wrap me up! Wrap me up!' Khadijah ؓ covered him with a mantle. He laid down himself and thereupon the Angel Jibril the Trustworthy, after having revealed to the Prophet ﷺ the first five Verses descended again with another five Verses of Sûrah al-Muddaththir:

﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾

[O you (Muhammad) enveloped (in garments)! Arise and warn! And your Lord magnify! And your garments purify! And keep away from ar-Rijz (idols).' [74:1-5]

No sooner did this revelation descend than the Messenger of Allah ﷺ complied with unique courage, vigour, energy and dedication. The Prophet ﷺ knew for certain that he was created for a very lofty objective and for a work of great significance. The angel who had brought the revelation to him was Jibril the Trustworthy, and the book, which had begun to descend upon him was the Noble Qur'an: the Supreme Leader of all the Heavenly Scriptures revealed so far.

The Beginning of the Call from his Own Home

After the descent of this revelation [al-Muddaththir 1-5], Allah's Messenger ﷺ began to call people to One Lord and to the religion of Islam. He inaugurated the call to Islam from his own home. At first, the Prophet ﷺ conveyed the Divine Message to his wife Khadijah bint Khuwaylid ؓ. She was the first woman to enter into the fold of Islam. Along with her, all his four daughters: Zaynab, Ruqayyah ؓ, Umm Kulthum ؓ and Fatimah ؓ too became Muslims. Khadijah ؓ not only did embrace Islam, first among women, but she gave away all her wealth for the sake of Allah's Messenger ﷺ and Islam.



Calling Friends and Members of the Household

Abu Bakr ؓ was the dearest friend of the Prophet ﷺ. He was very familiar with the Prophet's ﷺ lofty character and his beautiful dealings. No sooner, Allah's Messenger ﷺ invited Abu Bakr ؓ to Islam than he raced to enter Islam without asking any question. Thus among the freemen Abu Bakr ؓ was the first to enter the fold of Islam. In addition, he gained the status of being the best men of this Ummah or nation.

Zayd bin Harithah ؓ was a slave of Khadijah ؓ. She had placed him in the service of the Messenger of Allah ﷺ after their marriage. The Prophet ﷺ had freed him but he stayed with him, and used to serve the Prophet ﷺ. Zayd loved the Prophet ﷺ deeply. When Zayd's father and uncle came to take him, he refused to go with them. When Allah's Messenger ﷺ invited him to Islam, he too abruptly accepted it. Thus, among the freed slaves, Zayd was the first to enter the fold of Islam.

Ali ibn Abi Talib ؓ was being tended and reared in the Prophet's ﷺ house and lived with him. He was at that time ten years old. Allah's Messenger ﷺ invited him also to Islam and he readily accepted it. Thus among the young, Ali ibn Abi Talib ؓ, who was a first cousin of the Prophet ﷺ, was the first to accept Islam. Allah's Messenger ﷺ and Abu Bakr Siddiq ؓ expanded

Among the freemen Abu Bakr ؓ was the first to enter the fold of Islam. In addition, he gained the status of being the best men of this Ummah or nation.

the mission of calling people to Islam.

Salient Features of his Call

What did the Prophet's ﷺ call consist of? What were its essential features towards which he invited people to? Let us get to know it.

Allah's Messenger ﷺ would tell the Quraysh: Allah is One. He has no partner. There is none worthy of worship other than Allah. There is none worthy of worship other than He and there is none fulfiller of needs other than He. We should ask of Allah alone and turn to him only in all our hardships and afflictions. Our Lord is the Owner of skies and earths. His is the kingdom and all praise belongs to him. He created the entire universe by Himself alone.

The idols hewn out of stones, which you worship, are not the owners of any profit and loss. Neither can they hear, nor speak, nor see, nor could they fulfil anyone's needs. After we die, a day will dawn when we all will come to life again. Everyone will be accounted for on the Day of Rising. Whoever comes to believe, does good works, they will become, worthy of Paradise and in which they will abide forever. The one who would not come to believe in Allah and His Messenger ﷺ, indulge in disbelief and polytheism will be consigned to Hell forever.

Allah's Messenger ﷺ identified to people their real Lord, worthy of worship. He told them, 'He is the Rainer of rains from the skies, Giver of offspring, Giver of life and death, Giver of sustenance; there is only One Lord who is in the heavens. Honour and dishonour are in His Hand. He gives kingship to whomever He Wills, and snatches kingship from whomever He wills. Every kind of good and goodness is in His Hand: The Only Lord without a partner.

The Beginning of the Call to Islam:

The Private or Secret Stage

Allah's Messenger ﷺ continued inviting people secretly to Islam for about three years. On the other hand, Abu Bakr as-Siddiq also called his friends and relatives to Islam. The private stage was characterized by secrecy in conveying the message, care and caution in choosing certain individuals to be approached and invited to Islam. In a short period of time, individuals like Uthman bin Affan, Talhah bin Ubaydullah, Zubayr bin Awwam, Sa'd bin Abi Waqqas ﷺ, Abu Ubaydah bin Jarrah, Abdullah bin Mas'ud and Sa'id bin Zayd ﷺ also accepted Islam.

People like Bilal bin Rabah, Khabbab bin al-Aratt and Ammar bin Yasir ﷺ were slaves. They were weak and powerless people. In Makkah, they had no one to defend or support them. They too got enriched with the blessing of Islam.

The Beginning of the Public Stage in the Call of Islam

One day Jibril ﷺ the trustworthy came to the Prophet ﷺ bringing this command of Allah.

﴿ فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ﴾

[Therefore, proclaim openly that which you are commanded and turn away from the Mushrikun (polytheists). [15:94]

After the Revelation of this noble Verse, Allah's Messenger ﷺ openly began to call people to Islam.

[Tafsir ibn Kathir and Tafsir ad-Durr al-Manthur; al-Hijr: 94 and as-Sirah of Ibn Ishaq 1/188]

Sermon to the Community from the Mount Safa

One day a little before noon, Allah's Messenger ﷺ ascended the hill of Safa. The Mount Safa is situated in the north-eastern direction of the Sacred House of Allah. He called out each tribe by their names and said, 'Come and listen to me. Makkah in those days was not any big city. When they heard the call of the Truthful and Trustworthy, they abandoned all with which they were occupied, they hurried, and gathered around him, so that they could hear what he had to say.



Prominent Qurayshite individuals came along and assembled there. Among them was the Prophet's ﷺ uncle Abu Lahab also. The Messenger of Allah ﷺ was standing on an elevated place on the Mount Safa. The Prophet ﷺ then addressed them:

'Tell me if I were to inform you that behind this hill is a huge army, which is about to attack you, would you believe me? They spoke with one voice, 'yes.' Why not! We have not experienced anything except truthfulness from you. You are the Truthful and Reliable. We have never heard or seen you telling a lie. Addressing all, the Messenger of Allah ﷺ said,

أَدْعُوكُمْ إِلَى أَنْ تَشْهَدُوا أَنْ لَّا إِلَهَ إِلَّا اللهُ وَحْدَهُ ، لَا شَرِيكَ لَهُ ، وَأَنِّي عَبْدُهُ وَ رَسُولُهُ أَضْمَنْ لَكُمُ الْجَنَّةَ

'I invite you that you bear witness that there is no god worthy of worship other than Allah, He is One and has no partner, and indeed I am His slave and His Messenger. [If you come to believe these] I guarantee you Paradise.'

Then he stated, 'I have been sent as a warner to you in the face of a terrible punishment.' Everyone remained quiet, but the Prophet's ﷺ uncle Abu Lahab began to speak words of disrespect and said, 'May you perish. Did you only bring us together for this?' Allah the Lord of Honour was so displeased with

the lowly action of Abu Lahab that as a response He revealed Sûrah al-Lahab, in which He explicitly stated that the two hands of Abu Lahab perished and he was utterly damned.

[Sahih al-Bukhari, Hadith 4770, 4871, Sahih Muslim Hadith 208]

Because of the sermon of the Mount of Safa, the tidings of Islam entered into every dwelling of Makkah. The dwellers of Makkah realized that Muhammad ﷺ, the son of Abdullah, had made a claim that he was Prophet of Allah ﷻ and he was calling people to One Lord and was forbidding the worship of idols.

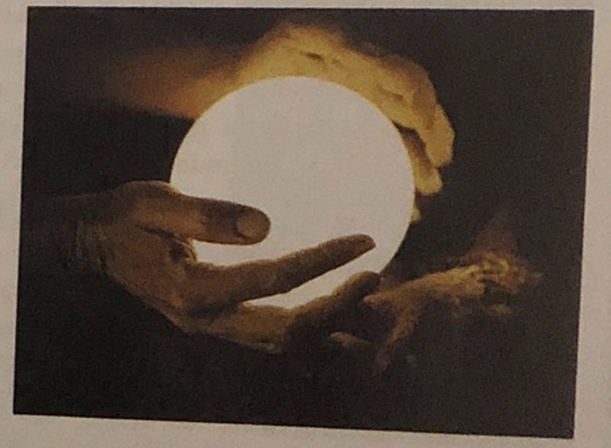
The Polytheists' Reaction against the Call of Islam

No sooner did the dwellers of Makkah came to know about Islam than they opposed it severely. Particularly chieftains and people of advanced age were in the forefront of opposition. In a state of wild rage, they proclaimed, 'We will employ every sort of power to stop Islam.' The Quraysh could never even think someone could utter things against their gods and could openly rise in opposition against them.

Various Aspects of the Arabs' Ignorance

Islamic society refers to pre-Islamic Arabia as the 'Age of Ignorance'. It is also described as the Age of Darkness and the Qur'an describes the mission of the Prophet ﷺ as bringing people from darkness into light. The most striking feature of this Ignorance is moral ignorance – the state of going astray or being lost.

In the Arab society of those days, the idols-worshipping soothsayers or diviners carried great honour and respect. They were custodians of the idols. In reality, however, in the name of idols, they derived benefits for themselves. Arabs would shower their wealth upon the idols, place offerings before them and pay homage to them. People would arrive from far-flung places and bring with them



animals to be sacrificed in their names. They would place on the idols dirhams [silver coins] and dinars [gold coins].

The idols neither see nor they hear. What would make them know what one has brought for them and what offerings they have placed before them. The soothsayers would grab hold of all those animals, offerings, dinars and dirhams. When the Call of Islam began to spread, they feared the offerings they used to receive would stop. They, therefore, began to participate with interest in opposing Islam.

Call during the Pilgrimage Season

When the season of Hajj would arrive, various Arab tribes from entire region would gather in the land of Makkah. Concerning the afforded opportunity beneficial, Allah's Messenger ﷺ would visit various tents of tribes. He would invite them to Islam, and call them to the Oneness of Allah or Tawheed. He would deliver brief sermons to them, counsel them and prohibit them from the worship of idols.

The Prophet's ﷺ uncle Abu Lahab was his archenemy. Wherever the Messenger of Allah ﷺ would go, this ill-fated man would follow him. He would oppose him and would try to keep people away from the call of Islam. Abu Lahab's wife's name was Arwah bint Harb, while she was well known by her title Umm Jamil. She too was the bitterest enemy of the Prophet ﷺ. Umm Jamil was the Prophet's ﷺ next door neighbour in Makkah. Their houses were divided by a wall. Umm Jamil made life difficult for the Prophet ﷺ even in his own home. For instance, while he was praying, she would throw rubbish inside his house. She did the same when food was being cooked inside the house, the rubbish so polluting it.

Umm Jamil would collect thorns from the wilderness and strew them at the Prophet's ﷺ door in the darkness of night so that when he would come out of his house in the morning, the thorns would prick his feet and his children would get wounded. She was an utterly corrupt evil-tongued woman. Allah Most High gave her the title of ﴿حَمَّالَةَ ٱلْحَطَبِ﴾ *'Hammâlatal Hatab'*, meaning the carrier of firewood.

The call to Islam was slowly and gradually spreading far and wide. The number of Muslims had now reached more than forty, whichever significant clans were there among the Quraysh, one or the other person of each clan had entered into the fold of Islam.

A Delegation of the Chiefs of the Quraysh Visit Abu Talib

During the period Abul Hakam Amr bin Hisham, who deservedly received later the nickname of Abu Jahl [father of Ignorance], was the chief of the Quraysh. Prominent chieftains of the Quraysh formed a delegation under the leadership of Abu Jahl and visited Abu Talib. They made a complaint against the Messenger of Allah ﷺ. They complained against him that his nephew spoke ill of their idols and described them as helpless, powerless and defenceless.

They then asked Abu Talib to prevent his nephew from acting in that manner, Abu Talib had not been a Muslim, but he loved the Prophet ﷺ dearly. He sent for him and said, 'My nephew! The people of your community had come to me. They said they were utterly sickened by your attacks on their beliefs and religious ways and asked me to tell you to not do so. Now you yourself think, I cannot afford to incur the enmity of the whole community.'

Allah's Messenger ﷺ looked at his affectionate uncle and said, 'O my beloved uncle! If these people place the sun in my right hand and the moon in my left, so as to stop me from abandoning inviting people to Islam, I would not do that but strive until it prevails or I perish in the attempt.' Then being greatly moved in the meanwhile, the Messenger of Allah ﷺ broke down into tears. When Abu Talib saw the Prophet's ﷺ determination, passion, courage and in addition tears in his eyes, his heart was moved.

He cast a look of affection at his nephew's face and said, 'O the son of my brother, go out and do whatever you like, for by Allah, I will continue to help you, as long as I am alive.'

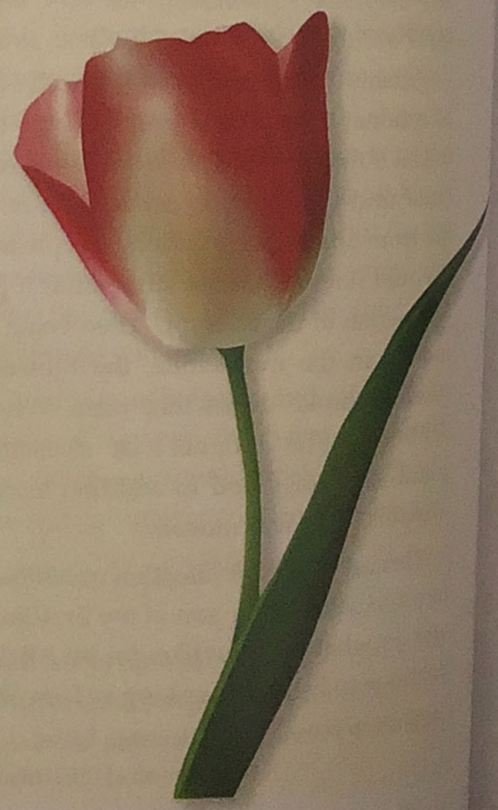
[as-Sirah an-Nabwiyyah of Ibn Ishaq 1/196; as-Sirah an-Nabawiyyah of Ibn Hisham 1/266]

O my beloved uncle! If these people place the sun in my right hand and the moon in my left, so as to stop me from abandoning inviting people to Islam, I would not do that.....

Khadijah's Brilliant Role in the work of calling People to Islam

In many different directions, the role of the Prophet's ﷺ honourable wife Khadijah ؓ was ideal. She was the Prophet's ﷺ Companion in all situations. Her sweet countenance, affection and unfailing sympathy and understanding was the Prophet's ﷺ oasis of rest, assurance and comfort. She stood by his side, supporting and encouraging him. When the Prophet ﷺ would return home after performing his work of calling people to Islam, she would inquire after his well-being and would comfort him. She herself was a tradeswoman and wealthy.

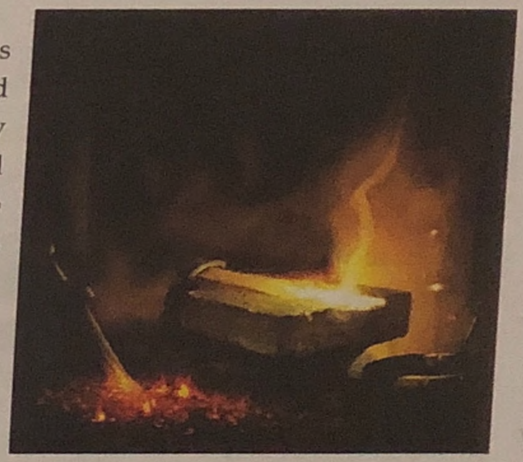
She had a flourishing business. Whatever she earned out of her trade, she would present to the Messenger of Allah ﷺ for the sake of Islam. Allah's Messenger ﷺ remained continually occupied with the delivering of the message of the Oneness of Allah or Tawheed to the people. His daughters too stood by him. The atmosphere of his house was immensely ideal. There was love, affections, well-wishing and sympathy for each other. Obedience to Allah ruled the house. The Prophet's ﷺ house, therefore, was a sanctuary of blessedness. When the Prophet ﷺ would come home, there were joys of the bliss. Immense blessings of Allah were there. Allah's Messenger ﷺ never encountered financial difficulties nor did he have any worry of sustenance. On one side was his uncle Abu Talib, whereas on the other hand was Khadijah ؓ: both of them wholeheartedly lent their support and stood by him. Above all, Allah Himself had been helping him all the way. More the polytheists attempted to destroy his call; many more people continuously entered the fold of Islam.



The Test of weak Muslims

The Quraish heard that Khabbab ؓ has accepted Islam, and he had announced his acceptance loud and clear.

A man who was known to be very vicious and arrogant had bought some swords and spears from Khabbab ؓ. He asked Khabbab ؓ to give him some time to arrange payment. At the set date, Khabbab asked the man to pay the money that he owed him. The man told Khabbab ؓ that he would not pay him unless he abandoned his new faith. Khabbab ؓ strongly refused to abandon his faith. The man told Khabbab that he would wait until the Day of Judgment to pay him.



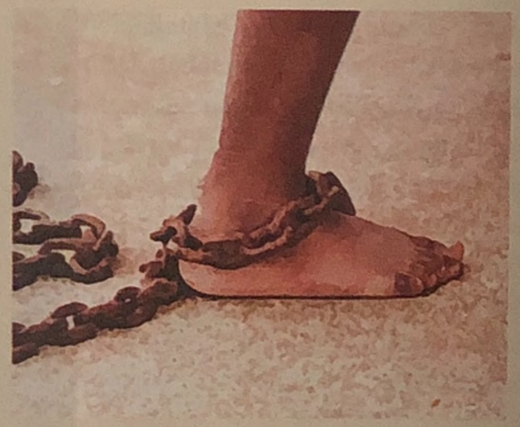
When Umm Anmar, Khabbab's mistress, found out that Khabbab had become a Muslim, she became very angry and vicious. Her heart burned with hatred. She asked her slaves to bring Khabbab to her. Khabbab ؓ was brought to her chained and was thrown down at her feet. The nasty woman stripped his shirt off him, brought a piece of hot glowing iron, and placed it on his back. Khabbab ؓ was in so much pain that he lost consciousness. Umm Anmar was very evil. She felt no shame of what she was doing. She in fact enjoyed the smell of poor Khabbab's burnt skin.

In spite of all the torture and agonies, Khabbab ؓ kept steadfast and firm to his faith. His mistress tried her best to make him abandon Islam but she could not even get him to utter a single word against Islam. He did not despair a bit, nor did he lose patience in the face of his sufferings. He was as strong as the high mountains that surrounded Makkah.

Khabbab ؓ suffered like this for months, but he remained steadfast. He even began to call other people to Islam. Once he and the other Muslims who had suffered like him, went to the Prophet ﷺ to ask him to pray to Allâh to help them against the pagans. The Prophet ﷺ told them that the people who lived before them had suffered all kinds of torture; they were even killed; yet they never abandoned their faith.

Tyranny, Oppression, Persecution and Torture of the People of Islam in Makkah

Because of the Sacred House of Allah, Makkah had achieved the status of a central locality. From across the entire region, people used to come to Makkah. When the travellers would enter the city of Makkah, painful cries of the Prophet's ﷺ Companions would fall on their ears in various market places. Their moans and groans would catch their ears. Sometimes they would hear the painful moans appearing on the lips of someone tortured in the form of 'the One'. These painful sounds were certainly not due to sickness or grief. They were rather the painful spontaneous cries of moans rising from the lips of those weak and helpless Muslims, who were persecuted and tortured by the dwellers of Makkah.



The first victims of the tyranny and persecution of the Quraysh were the people who belonged to the lower rung of the society: the slaves, who had embraced the truthful call of Islam. The prominent chiefs of the Quraysh would make those Muslim slaves lie down on the ground, tie them and whip them mercilessly. They believed that they must resort to naked force and violence in order to destroy Islam once and for all.

They would bring them out into desert during the hottest hours, make them lie bare on the ground and would place huge rocks on them. They would groan under this load until evening. They would use naked force and grind them in the mill of persecution and demand that they give up the religion of Islam. They would groan and shriek, thereupon the Quraysh would derive joy out of it.

Bilal bin Rabah ﷺ Receives his Freedom

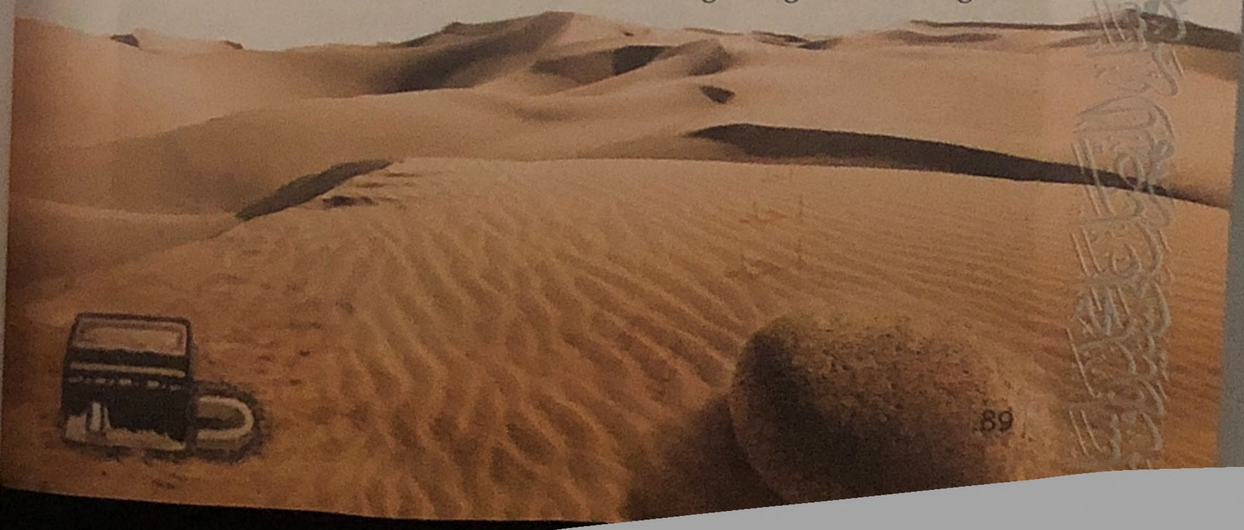
Umayyah bin Khalaf was a renowned merchant of Makkah and a prominent chieftain. He was the master of Bilal bin Rabah ﷺ. For the 'crime' of his having accepted Islam, Umayyah used to bestially torture Bilal ﷺ. Umayyah would place Bilal ﷺ out at heat of noon, then order that a huge rock be placed on his chest. He would then tell him, 'By Allah, you will stay like this till you die, unless you disown Islam.'

Bilal, while in this state, would only utter, 'One! One!' instead of accepting what Umayyah demanded of him. One day, Abu Bakr ﷺ came past and he saw Bilal was forced to utter words of disbelief, he would say, 'Words of disbelief never will rise to my lips.' Based on the wisdom of Allah is the universal principle that ﴿إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا﴾ *'surely, along with hardship is ease.'* For Bilal too, under this principle, the time of ease arrived.

Allah caused Abu Bakr ﷺ to become a means for the ease. Abu Bakr ﷺ said to Umayyah bin Khalaf, 'Umayyah, fear your Lord concerning this helpless man. How long will you continue this persecution and torture?'

It slipped out from the mouth of Umayyah, 'If Bilal is so dear to you, why do you not purchase him?' No sooner did Umayyah gave the hint, then Abu Bakr ﷺ got prepared to purchase Bilal ﷺ. He asked him, 'Tell me, what price will you take?' Umayyah asked for five Uqiyah [a measurement used for gold]. Abu Bakr ﷺ abruptly showed his willingness and agreed upon buying Bilal ﷺ for five Uqiyah of gold Umayyah observed: 'Abu Bakr ﷺ, you set a very high price. I was prepared to sell him even for one Uqiyah.'

Abu Bakr ﷺ retorted, 'I swear by Allah! Had you fixed Bilal's price at ten Uqiyah's, I would have purchased him and set him free.' Abu Bakr ﷺ paid Umayyah bin Khalaf some thirteen-tola weight of gold and bought the



freedom of Bilal ﷺ. In the year 2014, in Pakistani currency, its price amounted to six hundred thousand rupees. Umar bin al-Khattab used to say, أَبُوبَكرٍ سَيِّدُنَا وَ أَعْتَقَ سَيِّدَنَا 'Our leader Abu Bakr ﷺ set free our leader Bilal!' ﷺ .

[as-Sirah of Ibn Hisham 1/318; at-Tabaqât al-Kûbra of Ibn Sa'd 3/ 232-233; and al-Kâmil fit Târikh 1/586; Sahih al-Bukhari 3754]

Noble Readers! The beauty of Abu Bakr ﷺ's character defies description! He liberated a monotheist [one who believes Allah is One] who truly loved Allah and His Messenger ﷺ by paying such a dear price. Ponder over, this words which he said to Umayyah, 'Had you asked even a two-fold price, I would have willingly paid it to you.' This station is called the station of utter truthfulness. They say it well that Abu Bakr ﷺ – the truthful, the grand - gave away his self, his heart, his wealth and his everything else for the sake of Islam.

Reverent Readers! Sincerity and ceaseless strivings of people like Abu Bakr ﷺ are poured into the foundations of Islam. How could that tree not fructify whose roots are firm and deep to such extents?

Afflictions of the Family of Yâsir ﷺ

In Makkah, Sumayyah and her husband had become Muslims. They were counted among the poor, unfortunate and helpless believers. They had none of their relatives or tribe in Makkah. This family was persecuted for their 'crime' of embracing Islam to such an extent that the cruel persecutors martyred Sumayyah ﷺ. She became a martyr, the first in Islam ﷺ. The one who martyred was the unfortunate sinner Abu Jahl.

(Mûsannaf of Ibn Abi Shaybah 9/30; Usûd al-Ghâbah, 5/315).

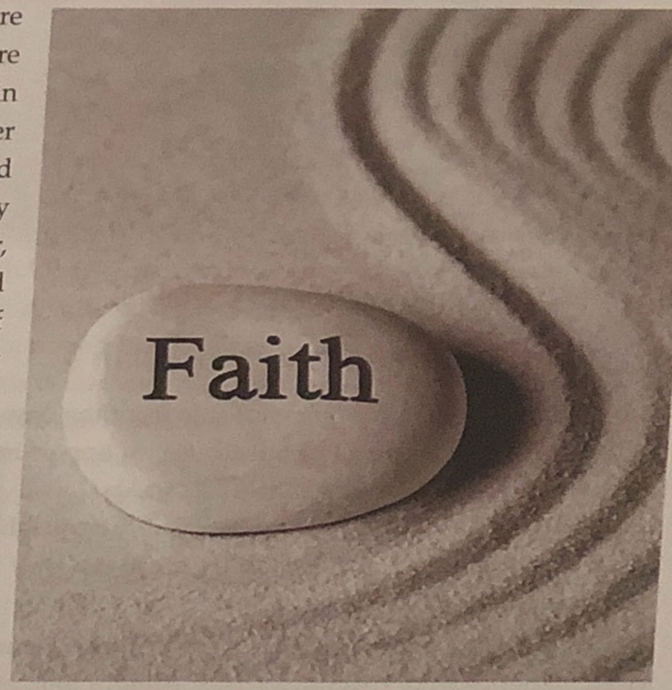
Once Sumayyah ﷺ, her husband Yâsir ﷺ and their son Ammar ﷺ were being tortured in the marketplace of Makkah. They were being beaten up mercilessly. When the Messenger of Allah ﷺ saw his Companions being tortured and beaten up, he exclaimed, 'A little more patience, صَبْرًا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمُ الْجَنَّةُ O family of Yâsir, your abode is in Paradise.'

[ar-Rawdh al-Unûf 3/116]

Who could assess the height of the good fortune of these noble Companions of the Prophet ﷺ? Allah's Messenger ﷺ himself gave them the glad tidings of Paradise in their lifetime.

Steadfast of the People of Faith or Imân

But we have now reached a stage when it is most befitting to ask a question: Did any of these people turn away from Islam under the crushing tyranny and persecution at the hands of the dwellers of Makkah? No, certainly not! Once someone would enter the fold of Islam they used to be tortured. The more they were tortured, the more their Faith or Imân would grow stronger and deeper. We find no example of any Muslim, whatsoever, who left Islam and reentered into disbelief and polytheism. It should also be borne in mind that the slaves and the poor were not the only ones who were persecuted and tortured, but quite often Muslims who belonged to well-to-do families also fell victims to their persecution and cruelties.



Once Abu Bakr and Talhah bin Ubaydullah ﷺ were seized by the Quraysh and tied both men with one rope. Nawfal bin Khuwaylid beat and tortured them.

[Subûlul Hûda war Rashâd: 2/305]

One day Abu Bakr ﷺ was severely beaten with shoes and batons. Utba bin Rabi'a was in the forefront among his beaters. As a result, Abu Bakr ﷺ's body was badly injured and he fainted. He could not even stand on his feet. The people of his clan placed him on to a mantle and lifting it from all corners, carried him home. People were convinced that he would not survive. Consequently, on account of tribal partisanship they made an announcement that if Abu Bakr ﷺ died they would for certain kill Utba bin Rabi'a.



The Polytheists Tyrannize and Persecute the Messenger of Allah ﷺ

Allah's Messenger ﷺ too was not safe from the tyranny and excesses of the polytheists. Never did they fail to use an opportunity to pester, persecute and tyrannize the Messenger of Allah ﷺ. Abu Lahab, Uqabah bin Abi Mu'ayt and Hakam bin Abil Aas were his next-door neighbours. They persecuted Allah's Messenger ﷺ and his family the most. They would cast garbage into his house and flung thorny bushes at his door.

Allah's Messenger ﷺ would bear those tyrannies and abuses with great patience and steadfastness. Casting a look at the garbage, he would sometimes would say, addressing them, 'O sons of Abd Manaf, what sort of neighbourliness is this?'

[Sûbul al-Huda war-Rashâd 2/463].

One day the tyranny and abuse exceeded all limits. Allah's Messenger ﷺ was offering voluntary Prayers in the Sacred House of Allah. When he ﷺ performed Prayer, he would quite a bit prolong his prostrations. He would ask for his Lord's bounties, blessings and help. He would beseech steadfastness in the face of his enemies. It was a custom of the idolaters of Makkah that when the day would brighten up, they would come and sit in the courtyard of the House of Allah. The Dâr an-Nadwah [The Council Hall] was the centre of their activities.

One day, the idolaters were sitting around in their assembly. Allah's Messenger ﷺ was performing Prayer. When they saw him offering *Salâh*, the ill-fated Abu Jahl spoke out: 'Over yonder in such and such a street, someone has slaughtered a camel. If someone goes there, fetches the camel's entrails and places it on His back, as Muhammad ﷺ prostrates, it would then be the most delightful thing of the day!'

On hearing this, Uqbah bin Abi Mu'ayt, the evil most person of the community rose to his feet. In enmity towards Allah's Messenger ﷺ, he was as always in the forefront. He said, 'Well! This feat will I perform for you!' He got up and soon brought forth the camel's blood-smeared entrails. Allah's Messenger ﷺ was still engrossed in Prayer. He waited with bated breath and no sooner the Prophet ﷺ went into prostration than he quickly placed the blood-dripping innards on his back. The entrails were pretty heavy and smeared with blood. Allah's Messenger's ﷺ clothes were stained with blood. The Prophet ﷺ suffered a great hardship because of these heavy entrails. However, he continued his prostration and kept remembering his Lord. He did not raise his head. Someone went and informed the members of his household. Then Fatimah ؓ, the youngest daughter of the Prophet ﷺ came running and took it away from his back and began to shame the tyrants.

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On the other hand, the Quraysh who had done this, laughed so hard that they fell over each other, that is, one would collapse onto the one next to him because of the violence of their laughter. They were profoundly delighted that they inflicted harm and discomfort upon the Messenger of Allah ﷺ.

After completing the Prayer, Allah's Messenger ﷺ raised his hands up to the sky and thrice said, اَللّٰهُمَّ عَلَيْكَ بِقُرَيْشٍ 'O Allah! Unto You I leave the Quraysh!' When the Messenger of Allah ﷺ supplicated so, the Quraysh were intensely perplexed, because they believed that supplications are responded to in Makkah. The Prophet ﷺ cursed all the Quraysh chiefs, calling out each one of them by name, 'O Allah! Unto you, I leave Abu Jahl! Seize Utba bin Rabi'ah, Walid



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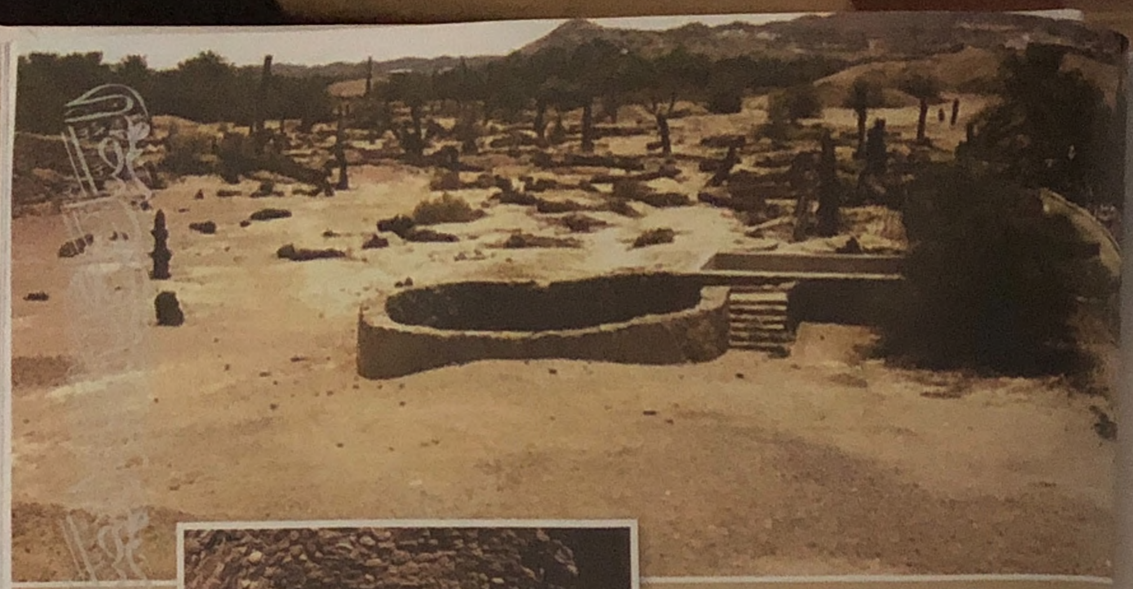
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The Stairs And The Wheel of Badr



bin Utba, Umayyah bin Khalaf and Uqbah bin Abi Mu'ayt!'

Abdullah bin Mas'ud ﷺ, while describing this incident, said, 'I was witnessing the whole incident, but I was an extremely weak person. I was not able to do anything. Lest I had the strength to protect the Messenger of Allah ﷺ.

Allah Most High responded to the supplication of our beloved Prophet ﷺ. All those whom Allah's Messenger ﷺ had singled out by mentioning their names were all slain on the Day of Badr. Adjacent to the plain of Badr was a disused well. The corpses of all these slain were dragged and thrown into this filthy well.

[Sahih al-Bukhari, Hadith 2934; and Sahih Muslim, Hadith 1794]

The Sending Down of the Qur'anic Verses against the Enemies of Islam

One of Allah's Messenger's ﷺ son, Abdullah, was born before he received the Prophethood. His titles were Tâhir and Tayyib. It was Allah's Will that he died. When the Quraysh came to know of his death, they were very much delighted over the Prophet's ﷺ bereavement. Abu Lahab, the Prophet's ﷺ uncle and next door neighbour, rushed to the Quraysh giving them the 'good news' that he Prophet ﷺ had lost his male heir and was now a man cut off from the roots. Be of good cheers, Muhammad has become Abtar [cut off

from the roots]. 'Let us seek refuge in Allah! He is unlikely to be remembered after he died. His progeny has ended.' Allah Most High said in Sûrah al-Kawthar, 'My beloved! Do not grieve over what the enemies of Islam prattle. The reality is:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

Indeed, your enemy himself has been cut off from the roots. [108:3]

(Al-Mu'jam al-Kabir of at-Tabarani 4/179; ar-Rawdh al-Unûf 2/181)

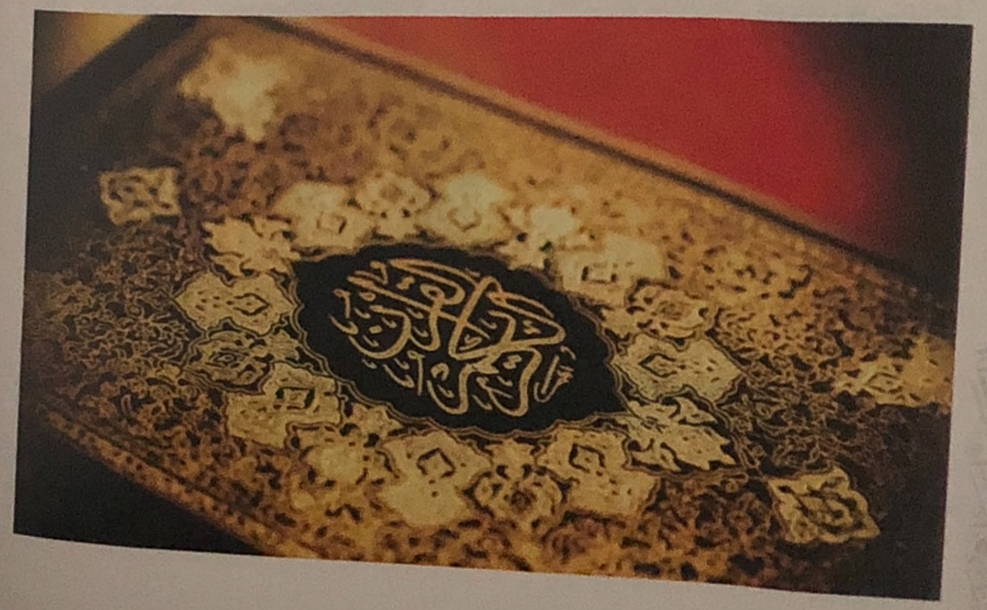
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﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

[Woe to every fault-finding backbiter].

(as-Sirah an-Nabawiyyah of Ibn Hisham 1/356)

Al-Humazah is the one who publicly mocks a person and al-Lumazah is the one who secretly declares the defects of people and defames them.







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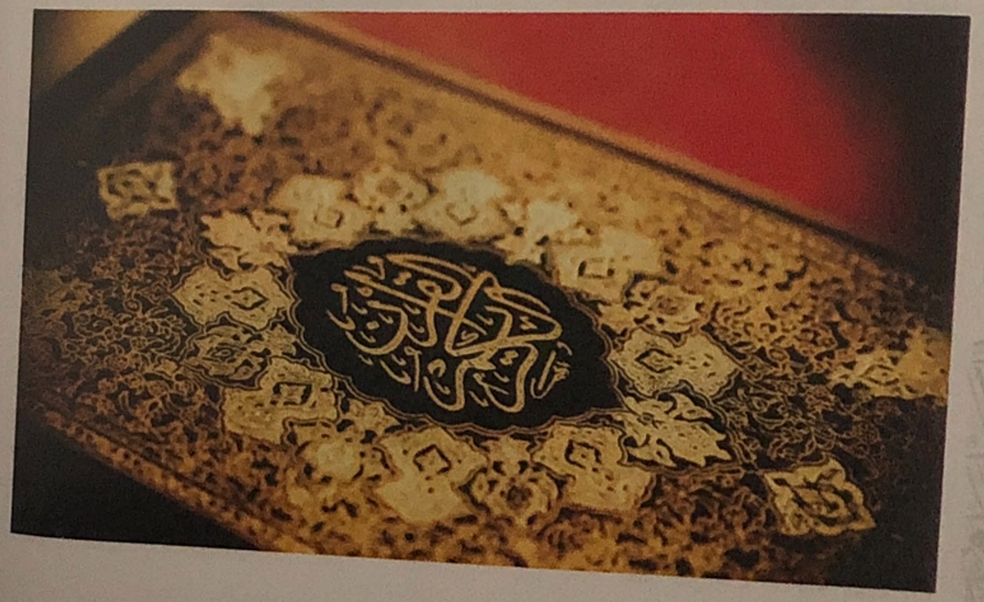
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Akhnas bin Shurayaq too was the worst enemy of the Messenger of Allah ﷺ. In the Gracious Qur'an, concerning this evil man, was stated in Sûrah al-Qalam, 'And do not obey every lowly swearer of oath, backbiter, going around, bearing calumny, hinderer of good, aggressor, wicked, coarse, on top of that, quarrelsome, because he has wealth and children. When our Verses are recited to him, he says, legends of the ancients.'

[al-Qalam 68:10-15; as-Sirah an-Nabawiyyah of Ibn Hisham 1/360-61 and Tafsir ibn Abi Hâtim, al-Qalam 68:10-15]

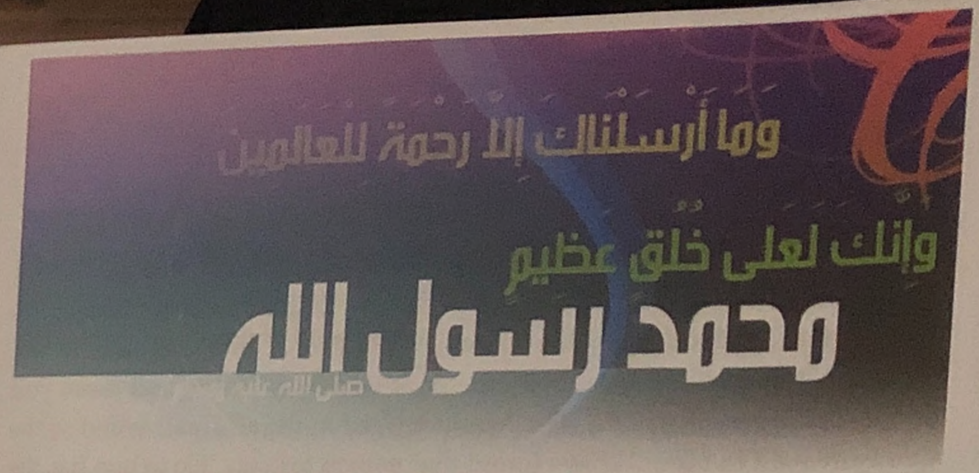
Establishment of Secret Centre with the Objective of Calling People to Islam

The Quraysh of Makkah were continuously creating hardships in the way of the Messenger of Allah ﷺ and his Companions. They were ceaselessly persecuting them. To counter these tyrannies and abuses, a place was badly needed where Allah's Messenger ﷺ could sit peaceably with his Companions and prosecute his endeavours calmly and without interruption, and could educate them, train them and cleanse their character.

The house of Arqam bin Abil' Arqam Makhzumi was situated near the foot of Mount Safa. It was a very safe place. The twenty-year-old Arqam bin Abil Arqam belonged to an influential Makhzumi household; when he embraced Islam, he placed his large house at the service of Islam. Allah's Messenger ﷺ liked the house. It, therefore, became a training centre. For the Muslims, Allah's Messenger ﷺ would go there. The Noble Companions would also go their unnoticed. This house came to be known as Dâr Arqam or the House of Arqam. This house bears the distinction that in that very house. Umar bin al-Khattab ﷺ had entered into the fold of Islam.



An old picture of Safa, the Muslim Established Dâr Arqam near Safa mountain



Messenger who aids the distressed

With the struggle between the Messenger of Allah ﷺ and the Quraysh at its most intense, the atmosphere in Makkah al-Mukaramah was not favourable for Muslims at all. Muslims had become oppressed all around and the persecution propagated by the leaders of the Quraysh had reached its climax to the point that they would restrict whoever they wanted, beat whoever they wanted and deprive the rights of whoever they wanted. The chief of all this persecution was the infamous Abu Jahl who would wrong people, plunder their wealth and possessions, and callously deny people of their basic rights.

It was in this situation that an Arashi man (from the region of Arash in the Yemen) arrived in Makkah on a camel, which Abu Jahl subsequently bought from him. Having sold to Abu Jahl for the last price, the Arashi man was still waiting to be paid several days later until eventually he asked Abu Jahl: "When will I receive my money?" Abu Jahl said to him: "Wait a few more days", but a few days later Abu Jahl had still not paid him. This went on and so every time the man asked for his money, Abu Jahl would put it off.

It was the custom of the chiefs of the Quraysh that when the Sun was raised high they would go out of their houses and head to the Sacred House of Allah. The House of Forum *(Dar an-Nadwah)* was situated just north of the Ka'abah and it was there that the chiefs would gather. The case of the Arashi and Abu Jahl had reached the committee and so one day when the Sun was high, the Arashi entreated to them, saying: "O leaders of Quraysh! Who among you will pay me what I am rightfully owed by Abu al-Hakm bin Hisham? Verily, I am a traveller and he bought my camel from me but he is now depriving me of my right. Who amongst you will help me by obtaining what is mine from him?"

The Arashi continued to seek their help but they remained silent, since Abu al-Hakm - who had been nicknamed Abu al-Jahl by the Messenger of Allah ﷺ was the most powerful man in Makkah. Who would dare to

question him? Who would contemplate demanding something from him?

Suddenly, one of those leaders of the Quraysh who was sat in the committee had a wicked thought when he saw Muhammad ﷺ from across the courtyard. Mockingly the Qurayshi pointed at him and said to the Arashi: "Do you want somebody to speak to Abu al-Hakm and assist you in demanding your right?" The Arashi replied in the affirmative and so the Qurayshi said to him: "I have found that person for you. Go to him (i.e. the Prophet ﷺ, for he can do that for you".

Hence, the Arashi man went to the Messenger of Allah ﷺ and informed him of the injustice done to him, entreating: "Help me to retrieve my right from him".

The Messenger of Allah ﷺ said to the Arashi: "Come with me to Abu Jahl now and I shall obtain your right from him". So the Arashi happily went with him to the house of Abu al-Hakm that was situated near to as-Safa and al-Marwah, not far from the Sacred House of Allah.

As the committee of Quraysh's leaders who were sitting around the Holy Sanctuary watched the Messenger of Allah ﷺ leave with the Arashi man to go to the house of Abu al-Hakm, they laughed sarcastically and said: "Now what we wished would happen is about to happen!" Another one of them said: "Everybody in Makkah knows that Abu al-Hakm is an avowed enemy of the Messenger, so when he goes to demand the Arashi's right from him, what will his reaction be?!" As they thought these thoughts, they rejoiced at the potential outcome of their conniving plan and they said to one the men among them: "Follow them both and see what Abu al-Hakm does".

The Messenger of Allah ﷺ reached the door of Abul -Hakm with the Arashi man and knocked on. Abu al-Hakm asked: "Who is it?" He replied:



"Muhammad. Come outside to me", upon which Abu al-Hakm opened the door and went out to find Muhammad ﷺ and the Arashi man. When he saw the two of them standing in front of him, his face went pale as if he had seen a ghost and he began to quiver in fear.

The Messenger of Allah ﷺ said:

أَعْطِ هَذَا الرَّجُلَ حَقَّهُ *"Grant him his right"*. "Yes", Abu al-Hakm replied, whereupon the Messenger ﷺ did not leave before he went into his house and got the Arashi man his money.

The Arashi man returned, delighted that he had received his payment and that the Messenger of Allah ﷺ had helped him. Next, the Arashi man went and stood before the Quraysh leaders and said to them: "May Allah reward him with goodness! By Allah, he obtained what was rightfully mine".

Having related to the Quraysh what happened, they fell silent and dumbfounded. How could this have happened when they had been mocking him?! Soon afterwards, the man who they had sent to follow them returned and so they asked him: "Woe unto you! What did you see?" He answered: "By Allah I saw the most astonishing thing! Muhammad simply knocked on his door and it was if Abu al-Hakm had lost his soul (i.e. he looked like a ghost). Muhammad said to him: أَعْطِ هَذَا الرَّجُلَ حَقَّهُ *'Grant the man his right'* and hence he complied and gave to him accordingly".

Before long Abu Jahl turned up and so they said to him: "Woe unto you! We have never seen you do anything of this sort!" He replied: "By Allah, when he knocked on my door and I heard his voice, my body filled with fear. I then went out to him and when I got near, a camel's stallion got in my way. By Allah, I have never seen anything like his head, shoulders, and teeth on any stallion before, and he made as though he would eat me".

The disbelievers of the Quraysh, in their usual manner, put what Abu Jahl had told them down to magic in an attempt to dismiss the shame that they had encountered. In reality, Allah granted a special victory to his Beloved ﷺ, just as the Messenger ﷺ said: "I was given victory by awe".

Indeed, the character of the Messenger of Allah ﷺ was such that he not only lent support to that Arashi man but he went further by taking him without delay to obtain his right for him. In accordance with his lofty character, the Messenger of Allah ﷺ helped whoever was in need of help.

As-Sirat an-Nabawiyyah by Ibn Hisham (1/389, 390); *Ansab al-Ashraf* (1/145, 146); *Dala'il an-Nabuwwah* by al-Bayhaqi (2/193, 194).

The Muslims Begin Resistance

In these early days of Islam, the Muslims were not able to offer their ritual Prayer in the Sacred House of Allah. Allah's Messenger ﷺ would often go out together in groups with his Companions to the valleys outside Makkah where they could pray the ritual Prayer together without being seen. On an occasion, Sa'd hin Abi Waqqas ؓ too happened to be present among other Muslims who had gone out to offer Prayer. Unexpectedly, a number of idolaters came upon them while they were performing Prayer and rudely interrupted them with ridicule. They spoke words, which hurt the Muslims. They mocked and began to offensively mimic them.

Sa'd bin Abi Waqqas ؓ was a young man. He could not tolerate the moves of those idolaters. Initially he encountered them orally but followed by blows. Sa'd looked hither and thither and a camel's jawbone caught his sight. He grabbed the larger bone and struck one of the opponents with it. The idolater was badly injured and he began to bleed. This was the first blood shed in the history of Islam for the sake of Allah.

[Ansāb al Ashrāf 1/262]

Abu Bakr as-Siddiq ؓ rises to the Defence of the Messenger of Allah ﷺ

Abdullah bin Amr bin al-Aas ؓ describes: One day, the Quraysh nobles had assembled in the Hatim. I was also with them. They began to discuss the Messenger of Allah ﷺ. They said, 'We have never seen the like of what we have endured from this man. He has derided our traditional values. He has abused our forefathers. He has reviled our religion, caused division among us and insulted our gods. We have endured a great deal from him.'

While they were saying this, Allah's Messenger ﷺ suddenly appeared, and they leapt upon him and surrounded him, saying, 'Is it you who says this and that?' Are you the one who stops us from worshipping idols, whom our forefathers used to worship?' Allah's Messenger ﷺ said, 'Yes, I do forbid you from doing such things.' Thereupon, Allah's Messenger ﷺ began to

perform ritual Prayer within the Hatim. Uqbah bin Abi Mu'ayt came up while the Messenger of Allah ﷺ was engrossed in Prayer. He threw a cloth around his neck, twisted it and throttled him violently. The eyes of the Messenger of Allah ﷺ reddened. He felt suffocated. When Abu Bakr ؓ came to know of this, he came running, gripped Uqbah by his shoulder and pushed him away from the Prophet ﷺ, saying,

'Will you kill a man because he says "My Lord is Allah?"

أَتَقْتُلُوْنَ رَجُلًا أَنْ يَّقُوْلَ رَبِّيَ اللهُ

'Will you kill a man because he says "My Lord is Allah?"'

The Prophet's ﷺ biographers have recorded that Abu Bakr ؓ was shedding tears as he kept repeating these words.

[Sahih al-Bukhari, Hadith 4815, and Musnad Ahmad 2/204]

In this manner, Abu Bakr ؓ rose to the Prophet's ﷺ defence against the ill-fated Uqbah.



Trials and tribulations

When there were only 38 male Muslims, Abu Bakr ﷺ urged the Messenger of Allah ﷺ to openly preach the message of Islam, but the Prophet ﷺ responded by saying, (إِنَّـا قَـلِيلٌ، يَا أَبَابَكْرٍ!) "O Abu Bakr, we are few in number." Abu Bakr ﷺ continued to urge the Prophet ﷺ to do so until, one day, the Muslims spread out in different parts of the Masjid, with each man remaining with his clan. Abu Bakr ﷺ then stood up to deliver a sermon, while the Messenger of Allah ﷺ remained seated. On that day, Abu Bakr ﷺ became the first person (from this nation) to deliver a sermon inviting people to Allah and His Messenger ﷺ. The polytheists were enraged and charged toward Abu Bakr ﷺ and the other Muslims. In various parts of the Masjid, the Quraish were severely beating the Muslims. Abu Bakr ﷺ was trampled upon and beaten. Using his shoes, the evildoer `Utbah Ibn Rabi'ah struck Abu Bakr ﷺ viciously and repeatedly in his face. Abu Bakr ﷺ had blood streaming down his face and it became difficult to distinguish between his face and the back of his head.

Had the beating continued, Abu Bakr ﷺ might have died but his fellow clansmen from Banu Taeem came, somewhat belatedly, to defend him. They pushed the attacking mob away and carried him to his home, feeling certain he had died. Members of the Banu Taeem clan then returned to the Masjid and proclaimed, "By Allah, if Abu Bakr dies, we will indeed kill `Utbah Ibn Rabi'ah." They then returned to Abu Bakr ﷺ, and with Abu Quhafah ﷺ tried to speak to him. He finally revived at the end of the day and spoke to them. But rather than answer their questions, and unconcerned about his own condition, Abu Bakr ﷺ asked how the Prophet ﷺ was doing. Since they were not Muslims, and only cared for his welfare because he was from their clan, they became upset. They reminded him that he should rather be worried about himself because he was still weak and badly bruised. His fellow clansmen urged his mother, Umm Al-Khair ﷺ, to feed him. When the two of them were left alone, Umm Al-Khair ﷺ implored Abu Bakr ﷺ to eat, but he kept asking about the Prophet ﷺ. It wasn't surprising that no one from Banu Taeem knew how the Prophet ﷺ was doing, since it was hard to make out what had happened during the chaotic violence that had just taken place, and because the Prophet ﷺ was being cared for by his fellow clansmen,



the men of Banu Hashim.

"By Allah, I have no knowledge of your Companion (his condition), said Umm Al-Khair ﵂. Abu Bakr ﵁ said, "Go to Umm Jameel ﵂, daughter of Al-Khattab (and sister of `Umar Ibn Al-Khattab ﵁), and ask her about him."

Umm Al-Khair ﵂ likely sensed that Abu Bakr ﵁ valued the Prophet's life more than his own, and so she agreed to search for Umm Jameel ﵂. When she found her, Umm Al-Khair ﵂ said, "Verily, Abu Bakr asks you about (how) Muhammad Ibn `Abdullah ﷺ (is doing)."

Umm Jameel ﵂ said, "I know neither Abu Bakr nor Muhammad Ibn `Abdullah, but if you want, I will go with you to your son." The two of them returned to Abu Bakr ﵁ and found him seriously ill and possibly close to death. Seeing Abu Bakr's weak condition, Umm Jameel ﵂ approached him and shouted, "By Allah, those who have done this to you are indeed the people of wickedness and disbelief. Indeed, I hope that Allah takes revenge on them for you." Abu Bakr ﵁ then asked (مَا فَعَلَ رَسُولُ اللّٰهِ؟) how the Messenger of Allah ﷺ was doing, to which Umm Jameel ﵂ responded,

"Here is your mother, listening (to us)." Abu Bakr ﵁ reassured her that she had nothing to worry about regarding his mother." He is safe and sound," said Umm Jameel ﵂. Abu Bakr ﵁ asked, "Where is he?" She answered, "In the House of Al-Arqam."

(فَإِنَّ لِلّٰهِ عَلَيَّ أَنْ لَّا أَذُوقَ طَعَامًا وَّلَا أَشْرَبَ شَرَابًا أَوْ آتِيَ رَسُولَ اللّٰهِ ﷺ)

Despite his own weakness, Abu Bakr ﵁ then vowed to not eat or drink until he made sure the Messenger of Allah ﷺ was well. But both Umm Jameel ﵂ and Umm Al-Khair ﵂ restrained him, for they thought it was best to wait for the situation to calm down in the streets. When things did finally calm down, they led Abu Bakr ﵁ to the House of Al-Arqam, and since he couldn't walk on his own, he was leaning on them for support. As soon as they entered, the Messenger of Allah ﷺ and other Muslims present hurried towards Abu Bakr ﵁ and kissed him. The Messenger of Allah ﷺ was concerned but Abu Bakr ﵁ said, "May my mother and father be held ransom for you, O Messenger of Allah. The only hurt I feel is a result of the blows from Al-Fasiq (the evildoer `Utbah Ibn Rabi'ah) to my face. And here (with me) is my mother, who is faithful to her son. And you are blessed, so invite her to Allah, and supplicate to Allah for her, for perhaps, through you, Allah will save her from the Hellfire." The Messenger of Allah ﷺ supplicated for her and invited her to Allah, and she responded to his invitation by embracing Islam.

[As-Sirah An-Nabawiyyah, by Ibn Katheer: 1/439-441]

Undoubtedly, Allah's Messenger ﷺ and his noble Companions made boundless sacrifices for the sake of Islam. They were mercilessly persecuted and tortured, but they confronted the tyrannies and abuses of the idolaters with matchless steadfastness and patience.

Day in and day out, there was a marked increase in atrocities and cruelties against the Muslims. In the atmosphere of Makkah, feeling of suffocation intensified. Consequently, quite a number of people had emigrated to Abyssinia. However, a waft of cool breeze wafted up in the form of noble Hamzah bin Abdul Muttalib's acceptance of Islam.

The people of the household of Banu Hashim, others than Abu Lahab, did not much oppose the Messenger of Allah ﷺ. Quite often, they would quietly co-operate with the Prophet ﷺ and render help. It was the custom of that time every individual considered it their obligation to help the people of their household.

Hamzah رضي الله عنه Embraces Islam

Hamzah ﷺ was the uncle of the Prophet ﷺ. In age, he was a bit older and was his milk brother. He was very handsome, energetic and possessed a powerful physique. He was very fond of hunting. He often witnessed persecution and tyranny being inflicted on his nephew, but he usually kept quiet. One day he had been out hunting, when in his absence, Abu Jahl abused the Prophet ﷺ, reviled him and spoke to him offensively denouncing his work and tried to humiliate him. Allah's Messenger ﷺ was sitting at that time by the Mount as-Safa. The Messenger of Allah ﷺ did not say anything, as was his habit and bore it patiently, taking the matter in his stride. In response, he said nothing to Abu Jahl. He continued to abuse the Prophet ﷺ and ultimately, he cast a stone on his head.

Allah's Messenger ﷺ was wounded and he began to bleed. Then Abu Jahl left him, went to the assembly of the Quraysh and sat down. Quite near as-Safa was the house of Abdullah bin Jud'an who was a relative of Abu Bakr as-Siddiq ﷺ. When Abu Jahl was abusing the Prophet ﷺ, a woman client of Abdullah bin Jud'an was witnessing this spectacle. She was astonished and felt anger too. Such ill-treatment of the truthful and Trustworthy! She was, however, not in a position to do anything. She was merely a slave woman. She thought to herself for a while and Hamzah came in sight from the opposite direction on his way from the game, clad in his hunting attire, with his quiver slung over his back. He was going home. The woman slave came out of the house and stood in his way.

She addressed him, 'O Abu Umarah! If only you had seen what your nephew had to endure just now, before you came, from Amr bin Hisham. He found him sitting here and reviled him, abused him and spoke to him offensively and wounded him hitting him with a stone. You would have indeed felt it very bad. You would not have tolerated it. Your nephew Muhammad endured it all with patience and steadfastness and said nothing in return.' When Hamzah heard what the slave woman said, it made his Hashimite blood boil. Filled with a rage, he roared like a lion, 'Where can I find him?' he demanded. The slave woman said, 'He has gone towards Dâr an-Nadwah. Dâr an-Nadwah was a building situated in the north of the House of Allah, which the Quraysh used as a portal.

Hamzah straightaway made his way to Dâr an-Nadwah, in the condition he was in! He found that Abu Jahl was describing his enterprise to the Quraysh. Hamzah said to Abu Jahl, 'O coward! You are reviling my nephew and indulging in excesses against him? What do you think, is he alone and solitary? Listen, I too am upon his religion. If you have the courage, come and combat with me.' Thereupon, he raised his bow and gave him a severe blow with it which split his head open in an ugly way, and he bled profusely.

The men of Banu Makhzum [the clan of Abu Jahl], rose up to come to Abu



The Northern part of Makkah, there was the building of Dâr an-Nadwah situated in the time of ignorance

> O coward! You are reviling my nephew and indulging in excesses against him? What do you think, is he alone and solitary? Listen, I too am upon his religion.

Jahl's assistance against Hamzah; likewise, the people of Banu Hâshim [Hamzah's clan] too leapt up to defend Hamzah. Voices rose from both sides. However, Abu Jahl silenced the men of his clan by saying to them, 'Leave Abu Umarah, I indeed ill-treated his nephew gravely.'

[as-Sirah an-Nabuwiyyah of Ibn Hisham: 1/291-92 and at-Tabaqat al-Kubra of Ibn Sa'd 3/9]

From there, noble Hamzah straightaway went to his beloved nephew Muhammad. As he drew near to him, he said, 'My nephew! Be of good cheer. I have taken your revenge.' However, Allah's Messenger ﷺ thought differently. His heart's desire was that somehow Islam should flourish. He said, 'I am not delighted over your taking revenge for myself. Well, if you accept Islam, I would surely be delighted.' On this occasion, Allah's Messenger ﷺ counselled and preached to him. Thanks to the Prophet's ﷺ wise utterances, Allah Most High cast in his heart love for faith or Imân. He opened up his chest for Islam and pronouncing the two-fold witness, he entered the fold of Islam.

Hamzah's acceptance of Islam made the Messenger of Allah ﷺ very happy. He supplicated for the steadfastness of his uncle. In the heart of Hamzah were certain doubts and suspicions. By the blessedness of his supplication and Allah's bounty, they were all removed from his heart. Primarily, he had announced his acceptance of Islam merely for the love of his nephew, but then Allah expanded his chest, and he became a really devout, defender and supporter of Islam and the Messenger of Allah ﷺ. Hamzah, from that day maintained faithfully his Islam and followed all the Prophet's ﷺ commands. Hamzah's acceptance of Islam spread a wave of joy among the Muslims. He was one of those through whom Allah fortified the Faith. Nor did his acceptance of Islam fail to have its effect upon the Quraysh, who were now more hesitant to harass the Messenger of Allah ﷺ directly, knowing that Hamzah would stand in their way. Undoubtedly, he was the 'lion of Allah' [Asad Allah].

Umar's Acceptance of Islam

Banu Adi'y were one of the eminent and popular clans of the Quraysh. They had their quarter in the southwest of the House of Allah. Nowadays this region is called Jabal Umar. Umar bin al-Khattab ﷺ belonged to Banu Adi'y although his mother belonged to Banu Makhzum. He was a very tall, imposing figure, brave and possessed unquestionable courage. He was one of the few who knew how to read and write from childhood. He used to pasture his father's camels in his childhood. He was also a very staunch enemy of Islam. In relation, Abu Jahl was Umar's maternal uncle, 'Whoever would accept Islam, these two stayed in the forefront to harass them.

Umar Faruq's one of the sister's name was Fatimah ﷺ. She was married to her cousin Sa'id bin Zaid bin 'Amr ﷺ. This couple were among those few fortunate people who had embraced Islam in its early stage, but had kept their Islam secret. Khabbab bin al-Aratt ﷺ on different times used to go to the house of Umar's sister and brother-in-law to teach them the Noble Qur'an. In Makkah, as the number of the faithful adherents of the Messenger of Allah ﷺ soared the idolaters' fury and rage too increased. The persecution of Islam increased in proportion to its success. Once Allah's Messenger ﷺ supplication to Allah the Almighty:

اَللّٰهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ هٰذَيْنِ الرَّجُلَيْنِ إِلَيْكَ:
بِأَبِي جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ

'O Allah! Strengthen Islam through whomever is the dearest of these two men to You; through Abu Jahl or through Umar bin al-Khattab.'



Umar Goes Out of His House with the Intention to Kill

In the temperament and nature of Umar Farûq, there was harshness. One day he grabbed his sword and set out of his house with the intention of bringing the Messenger of Allah ﷺ to his end. No sooner had he left it than he came face to face with Nu'aym ibn Abdullah ؓ, who had entered Islam, but he had kept this a secret. The grim expression, which he now saw on Umar's face, prompted him to ask him where he was going with a naked sword in hand. He stopped him and asked, 'Umar! Where are you going with a drawn sword in hand?'

Umar replied [We seek Allah's refuge], 'I am going to kill Muhammad!'

Nu'aym ؓ asked him in astonishment, 'If you put Muhammad to sword, how would you protect yourself from Banu Abd Manaf and Bani Zuhrah?'

Umar remarked, 'It appears you too have left your own religion and have become religionless.'

Nu'aym ؓ said, 'Shall I not tell you something astounding?' 'Quickly, tell me,' demanded Umar.

Nu'aym ؓ said, 'Your sister Fatimah ؓ and your brother-in-law Sa'id ؓ have also embraced Islam.'

Umar could not believe his ears that people of his house could accept Islam. Without saying a word Umar turned and made straight for his sister's house. His sister Fatimah ؓ and

her husband Sa'id bin Zayd ؓ were listening to the Noble Qur'an, which was recited to them by Khabbab bin al-Aratt ؓ. A faint sound of Khabbab bin al-Aratt's recitation of the Glorious Qur'an was heard outside of the house. When Umar Fâruq took steps, from far it would be known that he was approaching. When he drew closer to his sister's house, she hurriedly hid the pages. Khabbab too hid himself into another room of the house.

Umar ؓ demanded, 'What sound was that I heard just now?' he got the reply, 'There was nothing, we were just talking to each other.'

Umar ؓ, 'I hear that you have become renegades.' Ignoring what Umar had said, Sa'id asked him a question, 'O Umar, what if the Truth and Actuality is in another religion than yours?'

Extraordinary Role of Fatimah, the sister of Umar bin Khattab ؓ

The moment he heard this, Umar sprang upon his brother-in-law, hitting and kicking him as hard as he could when his sister flew to the rescue, Umar ؓ slapped her squarely on her face with great force. The slap was so severe and forceful that it caused a wound and it began to bleed. Her face was drenched in blood. But in the struggle, fear of her brother and his awe left her heart. With full strength of Faith, she told her brother, 'Son of Khattab! Do your worst upon us. Yes, we have embraced the religion of Muhammad!' Hearing his sister's forceful utterance and seeing her face covered with blood, Umar ؓ was softened. In a somewhat regretful tone, he asked to see the sheet they had been reading. Fatimah ؓ said, 'For none but pure could touch that sheet. If you want to see that sheet or touch it, rise and do your ablution or perform a purificatory bath.'

Reverent readers! Fatimah bint Khattab ؓ is the star character of this incident: most brilliant and beautiful. Despite being a woman, in spite of the fear and dread of her brother, perceive her faith that in her resolve and courage she appears loftier than the Everest. With what fearlessness, she rises to the defence of her religion and faith. This characterization of hers is a beacon for our Muslim daughters and sisters: in whatever condition we find ourselves, whatever know-how we find within ourselves, in every circumstance we must rise to the defence of Islam according to our ability. We have to and we must help the cause of the Messenger of Allah. We should deeply love him and leave no opportunity to make sacrifices for Islam.



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Umar's Dormant, Destiny Quickened

Honourable Readers! When Allah Most High decides to guide someone, their coming to the Straight Path takes but a few moments. Allah, the Exalted, had already accepted Allah's Messenger's ﷺ supplication and had by now chosen Umar ﷺ for the service of His religion. Therefore, Umar followed his sister's Command. He rose and washed himself. Meanwhile, he felt a change of his heart and mind. He was cleansed. He took the sacred sheet in his hand for him to read. Therein was written in Arabic: بسم الله الرحمن الرحيم

In the name of Allah, the Lord of Grace, the Ever Merciful.

And when he had read it, he exclaimed, 'How excellent and gracious is this discourse and gracious!'

The beginning Verse of the Sûrah Ta Ha of the Noble Qur'an had recently descended upon the Messenger of Allah ﷺ. When Umar recited them, the barriers of disbelief and polytheism fled from his heart. The truth came clear. The Gracious Qur'an appealed to his heart. He said, 'Tell me, where will Muhammad now be? How can I reach him?' When Khabbab ﷺ heard this, he came out of his hiding place and said, 'Be of good cheer, O Umar, I trust that the Lord has indeed set you apart, for Himself', it was but yesterday, I heard him praying thus – strengthen Islam, O Allah, by Abu Jahl or by Umar.' Khabbab ﷺ told him that the Prophet ﷺ was at the house of Arqam ﷺ near the Safa Mountain.

Umar bin al-Khattab ﷺ in the Prophet's ﷺ Presence

Umar then impatiently departed for the house of Arqam ﷺ to present himself before the Prophet ﷺ. At the foot of the Mount Safa was the House of Arqam: a safe place for the Muslims. Umar knocked at the door of the house. One of the Companions rose, and went to the door and looked through a crevice. He saw that Umar was standing at the door girt with his bare sword. They informed the Messenger of Allah ﷺ about him. In Makkah, people stood in awe of Umar. Umar ﷺ had a very commanding physique. He rose far above the crowd as if he had been mounted. Impulsive and precipitate, his anger was easily aroused, and men feared him because of his uncertain

and impetuous temper.

Hamzah bin Abdul Muttalib ﷺ was young Faith coursed in his blood. In response, he said, 'If Umar ﷺ has come, so what? If he has come bringing good with him, we too will meet him with good. But if he has come with an evil intent, then we will behead him with his own sword.' The door was thrown open. However, today, Umar was a changed man. He had entered that house in order to become an obedient slave of Allah. Allah's Messenger ﷺ stepped forward and seized him by his mantle and said, 'O son of Khattab? What brings you here today? You will not refrain from persecuting until the Lord sends same calamity and disgrace upon you as He sent upon Walid bin Mughirah.'

Allah's Messenger ﷺ supplicated before Allah Most High, 'O Allah! Bestow guidance upon Umar ﷺ. Umar ﷺ said, 'O Messenger of Allah, I have come to you that I may declare my faith in Allah and in His Messenger, and in what he has brought from Allah!' He then said aloud:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

[I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His slave and His Messenger.]

The Companions were witnessing these historic moments with joy and astonished that Umar had accepted Islam. They cried out aloud with joy, 'Allahu Akbar!' Allah is Supremely Great. The sound of the Takbir echoed in the House of Allah.

[as-Sirah an-Nabawiyyah of Ibn Hisham 1/343-346; Fath al-Bari 7/61]

Uproar among the Ranks of the Quraysh

When the polytheists of Makkah learnt about Umar's acceptance of Islam, it created quite a commotion among them. The strength and might of Faith happens to be supremely great. However, propaganda carries its own weight. There was in Makkah a man called Jamil bin Ma'mar Jumahi. He too was a Qurayshite. He was an expert propagandist. He was popular in making exaggerations.

Umar bin al-Khattab ﷺ went to his house and told him that he had become a Muslim. No sooner did he hear it than he shouted at the top of his voice, 'Listen, O people! The son of Khattab has turned a renegade.' He went along

the lanes of Makkah, announcing Umar's Islam. Umar ﷺ followed him, telling people, 'He is lying, he is telling a lie. I have not become religionless, but rather I have become a Muslim.'

People now gathered and began to beat Umar bin Khattab ﷺ. They were in hordes, but Umar ﷺ, who was unusually tall and possessed great physical strength, fought them alone. People beat him and he beat people. Umar Faruq ﷺ challenged them. Soon the sun was high over their heads, but the fight did not seem to be ending. Gradually, the people got fatigued. Umar ﷺ made for his home, but he found that his house was under siege. In the meantime, a Makkan chieftain, Âs bin Wail appeared on the scene. He was a confederate of Banu Adi'y. He asked Umar ﷺ, 'What is the matter?' Umar ﷺ replied, 'I have become a Muslim. Your community wants to kill me.' Âs said, 'This is not possible.' He then fell between Quraysh and Umar ﷺ addressing the Quraysh, he said, 'People! Go back to your homes. No one shall approach the house of Umar ﷺ. Thus all the people dispersed

[as-Sirah an-Nabawiyyah of Ibn Hisham 1/348-49 and Fadhail as-Sihabah of Imâm Ahmad bin Hanbal 1/281; Sahih al-Bukhari, Hadith 3864, 3865]

Umar ﷺ was a man of unmatched courage, strength and determination. Islam's greatest enemy was Abu Jahl. Umar ﷺ went to his house. He knocked his door. Abu Jahl came out and he saw that his sister's son Umar ﷺ was standing outside. He said, 'Welcome, O Umar ﷺ. Tell me what brings you here at this hour!' Umar ﷺ replied, 'I have come here to tell you that I have become a Muslim already. I testify to the Revelation, which descends upon Muhammad.' As soon as he heard this, he slammed the door in my face, saying, 'Allah curse you! May His curse be on the tidings you have brought.'

After embracing Islam, one day Umar ﷺ asked Allah's Messenger ﷺ a question, 'O Messenger of Allah! Are we not upon the truth?'

Allah's Messenger ﷺ said, 'Undoubtedly we are upon the truth.' Umar ﷺ said, 'Then why should we remain in hiding? In every circumstance, we will come out of our dwellings and offer our ritual Prayer in the Sacred House of Allah.'

With the permission and counsel of the Messenger of Allah ﷺ, the Muslims divided themselves into two groups: one led by Umar ﷺ, the other by Hamzah. Thereupon, they entered the Sacred House of Allah. They completed their ritual rounds of the Ka'bah or Tawaf and then performed

their ritual Prayer. Allah's Messenger ﷺ gave Umar ﷺ on this occasion the title of Farûq, meaning the 'Distinguisher between the right and the wrong.

[Dala'il an-Nubuwwah of Abi Nu'aym 1/242-43]

Abu Jahl's Disgrace and Failure

The Quraysh made use of various tricks to prevent the spread of Islam. The Prophet's ﷺ archenemy was Amr bin Hisham. Allah's Messenger ﷺ had given him the title of Abu Jahl: Father of Ignorance. This man belonged to the clan of Banu Makhzum. The Quraysh used to call him by the honourific Abul Hakam. He nurtured in his heart severe hatred, jealousy and enmity for the Messenger of Allah ﷺ. He always hatched up plots to harass the Muslims. It was he, who martyred Sumayyah and her husband Yâsir ﷺ. He clearly targeted the majority of the Muslims, in order to persecute and beat them. Allah's Messenger ﷺ had classed him the Pharaoh of the Nation of Muhammad.

[Subûl al-Huda war Rashâd 4/52 and Zâd al-Ma'ad 3/185]

This was because Pharaoh in the time of Musa, punished the Muslims and the believers likewise during the time of Allah's Messenger ﷺ, this ill-fated tyrant used to persecute the Muslims.

Abu Jahl once swore that if he discovered Muhammad ﷺ performing the ritual Prayer in the Sacred House of Allah, he would kill him. However, it was not long before the Prophet ﷺ arrived at the House of Allah as usual and began to perform ritual Prayer. Abu Jahl caught sight of the Messenger of Allah ﷺ. He swore by Lât and Uzzah that he would trample the Prophet's ﷺ neck and crush his face. Thereupon, this ill-fated man proceeded to fulfil his evil intention. But he suddenly reared fright-stricken and ran away. The Quraysh were taken aback. Some moments ago, he was making tall claims and was saying, 'When the Prophet ﷺ will prostrate, I will crush his neck. But this coward of a man is shaking with fear.'

Some people of the Quraysh approached him and said, 'O Abul Hakam! What is wrong with you? You were never so helpless and perplexed.' Abu Jahl said, 'What shall I say? When I advanced forward, I saw between him and me a trench of Fire and wings of angels. It frightened me.' On this occasion, Allah's Messenger ﷺ said, 'Had he approached me, the angels would have torn him into pieces.'

[Sahih al-Bukhari, Hadith 4958, and Sahih Muslim 2797]

The Quraysh Place before Chief Abu Talib a very Strange and Weird Offer

In the house of Abu Talib, several people had gathered. Among them was also a most handsome, neat and tiny young man Umarah bin al-Walid. They had come with a weird and the strangest bargain never ever made in history. They said to Abu Talib, 'Take this handsome young man in place of your nephew, and hand over Muhammad to us, so that we could kill him. In his place, Umarah would be given to you. You adopt him as your son. Your nephew had opposed your religion and the religion of your ancestors, who has sowed discord among your tribe and who has derided their traditional values, and we shall slay him. A man for a man.'

Abu Talib was lost in thoughts. He heard the abusive prattle of the Quraysh. He lifted his head and cast a look at them. They were not ordinary folks, who had come to him bringing with them a mischievous, senseless sort of a scheme. They were rather outstanding leaders and as per their claim were people known as intellectuals, who had brought this ridiculous proposal with all seriousness. Abu Talib loudly said, 'I swear by Allah! This is an evil bargain, which you are offering me. What kind of people are you? Will you give me your son so that I can feed and rear him into youth for you, while I give you my son so that you can kill him. By Allah, this will never be! Don't you know that when a mare-camel loses her foal, she does not love any other baby?'

What kind of people are you? Will you give me your son so that I can feed and rear him into youth for you, while I give you my son so that you can kill him.

Mut'im, the great grandson of Abd Manâf said, 'By Allah, Abu Talib, your tribe has treated you fairly, and have tried hard to avoid putting you in an unpleasant situation. But the fact of the matter is you do not want to accept any proposal



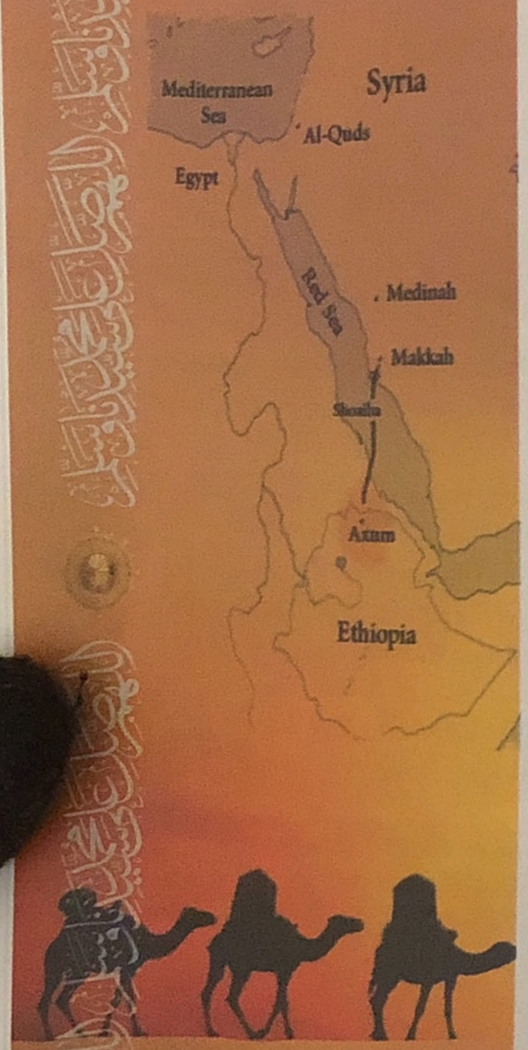
from them.' Abu Talib replied to Mut'im, 'By Allah, they have not treated me fairly. You have decided to abandon me and to support the rest of the tribe against me, do what you think fit.'

[Sirah an-Nabawiyyah of Ibn Hisham 1/266-267;
al-Bidayah wan Nihayah of Ibn Kathir 3/46]

Noble Readers! There was nothing new in it. These people, day in and day out used to make threats to Allah's Messenger ﷺ and Abu Talib. The Quraysh were employing every tactic to stop the invitation to truth. The Quraysh had only two alternatives: to either put an end to the call of the Messenger of Allah ﷺ by using brutal force or kill him. The latter alternative was not easy. Abu Talib was his protector and, he stood against the evil designs of the unbelievers like an iron wall.

The leaders of the Quraysh in their several meetings had made Abu Talib in their several meetings open threats and had told him that his station and position befall before them were immensely significant. They had said, 'You hold an important status among us. Your advanced age demands that you be honoured and respected. We have on several occasions, asked you to stop your nephew, but you did not do so. Everything has its limit. This matter now has gone out of our toleration. Our forefathers and ancestors have been reviled. Our intellect and understanding have been styled absurdities. Our gods are being found faults with. Do prevent your nephew or else we will wage war against you and spark a battle that will wipe out one of the two opponents.'

[al-Bidayah wan-Nihayah 3/55]





The Emigration to **Abyssinia**

The region of Abyssinia is not that far from Jeddah. A sea stands between them. In those days, it was possible to go there by ships. This country is nowadays known as Ethiopia. When the atrocities of Quraysh crossed limits, Allah's Messenger ﷺ, in the fifth year of his Prophethood, advised his Companions, 'The king of our neighbouring country is a just king. He oppresses no one. You, therefore, emigrate to Abyssinia to protect your religion.' Therefore, in the month of Rajab in the fifth year of Prophethood a group of twelve men and four women emigrated to Abyssinia. Among these noble Companions were the Prophet's ﷺ daughter Ruqayyah and her husband, Uthman bin Affan ؓ were also included.

Allah's Messenger ﷺ observed, 'They are the first family to emigrate after Ibrahim and Lut, peace be upon them both.'

[Dalâ'il an-Nubuwwah of al-Bayhaqi 2/297 and Fath al-Bâri 7/237]

In the darkness of night, they reached Jeddah. Two merchandise ships stood ready to sail, which departed carrying them to Abyssinia

[at-Tabaqât Ibn Sa'd 1/204]

'The king of our neighbouring country is a just king. He oppresses no one. You, therefore, emigrate to Abyssinia to protect your religion.'

When the idolaters of Makkah came to know about them, they set out in pursuit of them and reached the sea at the place where the Muslims had embarked, but could not capture any of them. The noble Companions had sailed away safely. The victims of the persecution and harassment of the Quraysh, these virtuous Companions reached Abyssinia and were hospitably lodged by the best of hosts. They had security to practice their religion and they worshipped Allah without being tortured and without having to bear unpleasant words.

In the meantime, a rumour of the mass conversion of the Quraysh spread in Abyssinia. This tiding abruptly sent a wave of delight among the Abyssinian emigrants. They all immediately set out for Makkah: their homeland. When they came near Makkah, they heard that the report that the people of Makkah had accepted Islam was false. They now found themselves caught in a very critical situation. Those who had the courage to turn back, turned back, but those who could not do so, entered Makkah obtaining protection of some chieftains or entered secretly.

[as-Sirah an-Nabawiyyah of Ibn Hisham 1/364 and at-Tabaqât of Ibn Sa'd [/206]

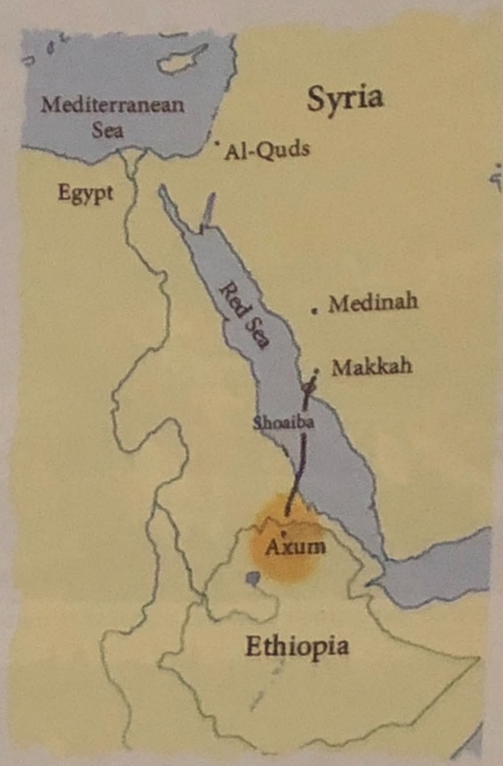


The Second Emigration to **Abyssinia**

After the Muslim emigrants returned to Makkah from the first emigration to Abyssinia, their persecution of other Companions greatly increased. Allah's Messenger ﷺ, therefore, advised them to emigrate to Abyssinia for the second time. Hence, eighty-two men and eighteen women participated in this second emigration and rescuing themselves from the tentacles of the Quraysh, safely reached Abyssinia.

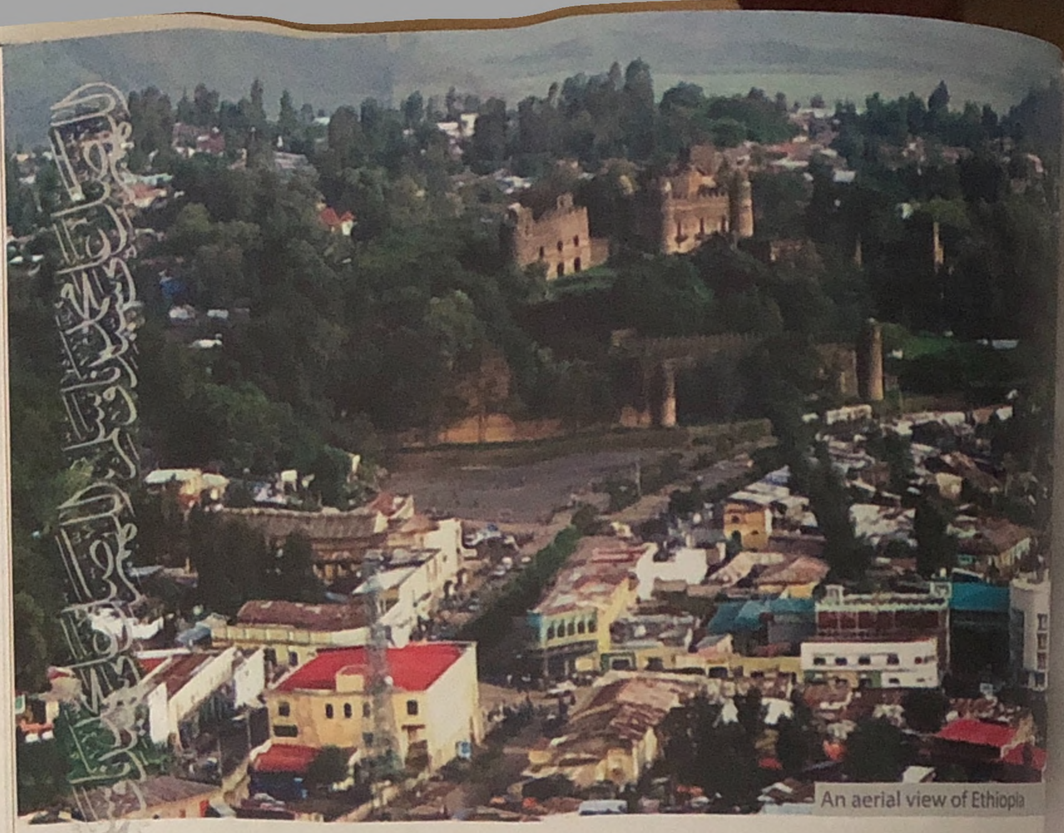
On one hand, leaving everything in Makkah, the Muslims were departing for Abyssinia to save their Faith and life, on the other hand, the Makkan idolaters were more grieved and frustrated than perhaps ever before over the prospects that the Muslims had found a safe haven in Abyssinia and had saved themselves from torture and persecution. They were mad with anger. The leaders of Quraysh were determined that the emigrants should not be left in peace, to settle down there, beyond their control, a dangerous community which might be increased tenfold if other converts joined them. Therefore, they consulted among themselves and speedily thought out a plan and made ready a quantity of gifts of a kind that the Abyssinians were known to cherish most.

Leather products they valued above all, so a large number of leather products were hand-picked enough to make a rick bribe for every one of the Negus' generals. There were also rich gifts for the Negus himself. Then they carefully chose two men, shrewd diplomats and men of understanding, one of whom was Amr bin al-Âs and the other was Abdullah bin Abi Rabi'ah. Both were famous for their inventiveness. They were charged with the task of bringing back the emigrants to Makkah.



The two envoys arrived at Abyssinia and met with the court's bishops. They gave them their presents and requested them to arrange their meeting with the king and also support them in their cause. The two men of the Quraysh took their gifts to the king. The king had a great liking for leather products. The most precious article was red Moroccan leather of which they had brought a large quantity. The king was delighted. Amr bin al-Âs then presented before the Negus, the primary objective of their embassy. He said, 'Some foolish young men and women of our people have taken refuge in your kingdom. They have left their religion, have not embraced your religion Christianity, but for one they have invented, one that is unknown to us and to yourselves. The nobles of their people have sent us to you, on their account, so deliver them into our hands.' The bishops also spoke in favour of them. The courtiers supported the delegation's request for the extradition of the Muslims refugees.

The Negus said, 'But I will not make any decision until I have called them and questioned them concerning what these envoys say of them. Then he sent for the Companions of the Prophet ﷺ. When the Muslims got the message of the king, they appointed Ja'far bin Abi Talib ﷺ as their spokesperson, and after consultation it was decided that he would speak the truth in all conditions. Ja'far was an eloquent speaker. He was also most winning in his person.



An aerial view of Ethiopia

Ja'far bin Abi Talib ﵁ in the Negus' Court

The Muslims arrive at the Negus' court under the leadership of Ja'far bin Abi Talib ﵁. The king asked, 'What is this religion that you have adopted, though you have not entered my religion, nor the religion of your community?'

Reverent readers! The speech which Ja'far bin Abi Talib ﵁ gave in the court of Negus, carried a comprehensive description of the social evils found in the Arab region. Ja'far bin Abi Talib ﵁ said, 'O king, we were a people steeped in ignorance, worshipping idols, eating dead meat, committing adultery, breaking the ties of relationship, doing evil to our neighbours, committing murders, and the strong devouring the weak. Thus, we were, until Allah sent us a Messenger from out of our midst, who called us to worship the One True Allah and not associate anything with Him, reject the stones and idols we and our fathers had been worshipping, they are not the owner of any profit and loss.'

'O king! When we accepted what he said and came to believe in him, the people of our community fell upon us and began to torture and persecute us, and tried to make us forsake our religion and return to idol-worship and to commit what is sinful

'He ordered us to be truthful of speech, to fulfil all duties that were entrusted to us, to care for our relatives to be kind to our neighbours. Ja'far bin Abu Talib ﵁ explained thus in detail what guidance Allah's Messenger ﷺ had brought. He said, 'O king! When we accepted what he said and came to believe in him, the people of our community fell upon us and began to torture and persecute us, and tried to make us forsake our religion and return to idol-worship and to commit what is sinful. When their tyrannies crossed limits, we came to your country and took refuge, having particular confidence in you, and we have thrown ourselves under your protection. We hope that in your country, no one will persecute us.'

It should be kept clearly in mind that as long as women belonging to the Qurayshite household are concerned, they were immensely dignified and self-respect loving. They were completely protected and safe from immoral activities. Eating dead meat denotes in certain conditions, the Quraysh would eat unslaughtered animals.



Ruins of the Negus' Palace



The Impact of the Recitation of the Noble Qur'an on the Negus

The Negus asked whether they had any of the Revelations of Muhammad ﷺ thereupon Ja'far ﷺ began to recite the beginning Verses of Sûrah Maryam in his pure, Qurayshite accent and in a voice full of feeling and conviction. The Negus wept and his bishops wept also until their beards became moist with tears. The Negus exclaimed, 'This speech and that one which was revealed to Isa ﷺ proceed from one and the same source. So to say it is one and the same light.'

The Negus then turned to the two envoys of Quraysh and said, 'You may go, for by Allah, I will not deliver the Muslims unto you!'

But Amr bin al-Âs was one of the widely acknowledged Arab geniuses. He was not a quitter. He attempted to entrap the Muslims into a declaration regarding Jesus offensive to the king. Since the Muslims, unlike Christians, do not consider Isa ﷺ to be the son of Allah, Amr calculated that if the king would come to know about this, it would arouse his anger against the Muslims. The next day, Amr went early to the royal court of the Negus and said to him, 'O king! They make terrible accusation against Jesus. Perhaps you could send for them and ask them what they say about him.' So the Negus sent them word to come to him again.

The Muslims consulted together and resolved that what might come,

they would speak the truth. When the Negus asked them what they said about Jesus. Ja'far ﷺ again came forward and said, 'He is a servant of Allah and His Messenger and His Spirit and word which He cast upon Mary, the Immaculate. Upon hearing this, the Negus struck his hand on the ground and picked up a straw and said, 'Jesus does not exceed what you have said by the length of this straw.'

Failure of the Qurayshite Delegation

The Negus delivered his final verdict and command, 'O Muslims! Live in peace and comfort in my land. Whoever reviles you, will be penalized. No one ever shall permitted to harass you.' The king decreed further, 'Return all the presents to the Quraysh, because it was a kind of bribe which they presented to the king to cause him to rule against the Muslims.' [Musnad Ahmad: 1/201-203; and Dalâ'il an-Nubuwwa of Abi Nu'aym 1/246-250]

Thus, the idolaters' scheme and plot met with utter failure.

Utbah bin Rabi'ah's Proposal to the Messenger of Allah ﷺ

After the acceptance of Islam by Umar Faruq and Hamzah bin Abdul Muttalib ﷺ, the situations in Makkah changed to certain extent. The polytheists realized that it was not easy to destroy and end the call to Islam. It could not be suppressed by persecution and brute torture. Abu Sufyan's father-in-law Utbah bin Rabi'ah was, in the affairs of the world, a man of great understanding and sound judgement. He was one of the community's outstanding leaders. His title was Abul Walid.

One day, he was sitting in the assembly of Quraysh. Coincidentally, Allah's Messenger ﷺ too was present in the Sacred House of Allah. He was all alone by himself. Addressing the Quraysh Utbah said, 'Brothers! A plan has crossed my mind.' The idolaters turned to him in all attention and asked



him, 'O Abul Walid, do tell us what it is.' Abul Walid said, 'Why should I not go to Muhammad and make certain offers to him, some of which he might accept? And what he accepts, that we will give him, on condition that he leaves us in peace.' The people said, 'Abul Walid! Go, for sure. Your conversation might bring about a change in the situation.'

Utbah left the assembly forthwith and went to the Prophet ﷺ. He sat beside him and said, 'Son of my brother, you are as you know a noble of the tribe and your lineage assures you of a place of honour among us. And now you have brought to your people a matter of grave concern, whereby you have rifted their community, declared their way of life to be senseless, spoken shamefully of their gods and their religion and called their forefathers unbelievers. So listen to me, I am going to offer you some options. You ponder over them. Probably, this might open a way for compromise between us.'

Allah's Messenger ﷺ said, 'Go on, I will listen to you intently.'

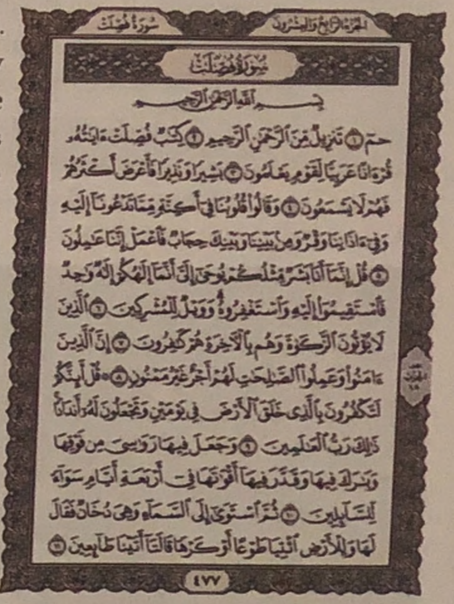
Abul Walid continued,

1. The religion which you have brought unto us, if you seek wealth through it, we will put together a fortune for you from our various properties that you will become the richest man of the city of Makkah.
2. If it be honour that you seek, we will make you our overlord and take no decision with your consent.
3. If you desire kingship, we will make you the king of this entire region.
4. If you are unwell or under the shadow of a jinn, we will arrange the best treatment for you, and we will spend generously until we cure you of it.
5. If it be marriage that you seek, we will present before you all the moon-faced damsels of the Quraysh. Choose any women of the Quraysh and we will marry them all to you.'

Utbah went on; he continued placing options before the Messenger of Allah ﷺ. The Prophet ﷺ peacefully continued to hear him speak. When he had finished, the Prophet ﷺ said, 'Have you finished, O father of Walid?' He said, 'I have completed what I had to say.' 'Then listen to me,' the Prophet ﷺ said. 'I will,' said Abul Walid.

Allah's Messenger's ﷺ Answer to Utbah

Instead of saying anything in response to Utbah's various proposal, Allah's Messenger ﷺ began to recite, the Sûrah Hâ Mim as-Sajdah. Allah's Messenger ﷺ continued reciting the Verses of this Sûrah. Utbah listened intently in amazement. He was frightened out of his wits. When the Prophet ﷺ reached the Verse where a prostration is prescribed, he prostrated. He then raised his head and said, 'O Abul Walid! You have heard what you have heard. Now, you and this speech. Do what you like with it.'


سورة فصلت

بسم الله الرحمن الرحيم

حٰمٓ ﴿١﴾ تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ ﴿٢﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ
قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ
فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ
وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا عَامِلُونَ
﴿٥﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ
فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ
لَا يُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾ إِنَّ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾ قُلْ أَئِنَّكُمْ
لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا
ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا
وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً
لِّلسَّائِلِينَ ﴿١٠﴾ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ
لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

٤٧٧

Utbah then returned to the polytheists. When the idolaters saw him coming, they said among themselves. By Allah, the expression with which he is returning is not the same with which he left us. While going there was zeal and enthusiasm on his face. He had gone with great resolve and determination, while returning, repression and concern is writ large on his face.

When Abul Walid came back and seated himself down in the assembly of Quraysh, his face had changed; his behaviour had altered. The idolaters were gazing at his face. He cast a regretful look at the Quraysh, signed a deep sigh and then said, 'I have heard a speech, and by Allah, I have never heard anything like it before in my life. It is not poetry, nor is it magic or soothsaying. O tribe of Quraysh! Obey me. Leave this man alone and what he is about. Leave him alone. If the Arabs manage to kill, you will be spared by others. But should he prevail over the Arabs, then his dominion is your dominion, and his honour is your honour and you would then be the happiest people because of him.'

Reverent Readers! It could only be termed misfortune and calamity that even after receiving such a conclusive testimony, the people of Quraysh commented thus on the incident, 'Abul Walid! It appears he has bewitched you with his tongue.' Utbah answered, 'This is my opinion about this man. Now you are free to do what you think fit.'

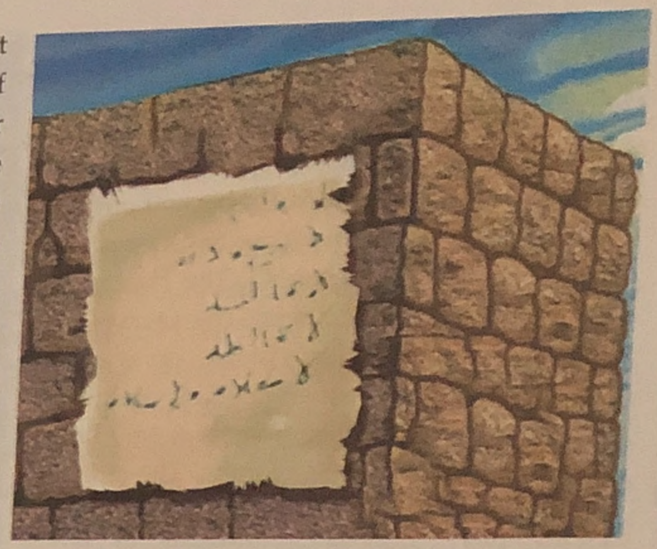
[as-Sirah an-Nabawiyyah of Ibn Hisham 1/294;
as-Sirah an-Nabawiyyah of Ibn Kathir 133-135]

Confinement in the
Shi'b Abi Talib

The region of Shi'b Abi Talib is located to the east of the Sacred House of Allah. When all the schemes and plans to prevent Allah's Messenger ﷺ from calling people to Islam failed, the polytheists of Makkah resorted to hysterical violence and passed a cruel resolution in which it was decided to boycott the Muslims and their Banu Hâshim and Banu Muttalib supporters.



Shi'b Abi Talib



It was undertaken that no one would marry off their women or give their daughters in marriage to any of them; no one would sell anything to them or buy anything from them. No one would sit, talk or mingle with them and it would be a total boycott of them. The boycott would continue until the clan of Banu Hashim hand over to them Allah's Messenger ﷺ to be killed. They wrote all these things in the form of an agreement and hung it inside the Sacred House of Allah to remind them of their obligations. The incident of this ban or boycott took place in the seventh year of Prophethood in the month of Muharram.

When the Quraysh did that, all the people belonging to the clans of Banu Hashim and Banu Muttalib, whether they were Muslims or unbelievers stood up for Abu Talib and Allah's Messenger ﷺ. And as an outcome of this agreement, they left Makkah, entered into the Shi'b of Abu Talib and settled down there. Shi'b is an Arabic word. It signifies a defile, valley, glen or ravine. It is an open space in the midst of mountains. The Shi'b was a secluded quarter and was entered on the city side by a low opening or gateway, through which a camel passed with difficulty. On all other sides, it was detached from the city by cliffs and mountains.

> The years of this social boycott proved extremely hard and difficult for the Messenger of Allah ﷺ and his household.

Among the whole clan, Abu Lahab was the only ill-fated man who refused to stand up for Banu Hashim. The Banu Hashim and the Banu Muttalib joined with Abu Talib, went with him to his valley or defile and gathered

round him there, but Abu Lahab left the Banu Hashim and went to the Quraysh, supporting them against Abu Talib.

The ban of separation was rigorously enforced. The years of this social boycott proved extremely hard and difficult for the Messenger of Allah ﷺ and his household. The Hashimite were in the greatest distress: The Qurayshite refused to sell them provisions, or even to admit any into their quarter. They could not even venture to leave their quarter of Abu Talib, except during the sacred months. The citizens of Makkah could hear the voices of the starved children and women crying within the Shi'b.

The citizens of Makkah could hear the voices of the starved children and women crying within the Shi'b.

Despite persecution, tyranny and restrictions, Allah's Messenger ﷺ was so highly courageous that whenever an opportunity afforded, he would come out of the valley and call people to the Oneness of Allah, particularly during the days of Hajj or Pilgrimage when people from all over Arabia would come to Makkah for Hajj. Allah's Messenger ﷺ took full benefit of this occasion and would call the pilgrims to Islam.

Chief Abu Talib's Affections

In the Shi'b or defile of Abu Talib, Allah's Messenger ﷺ was not completely safe. There was always a danger lest the enemy cause him harm. Chief Abu Talib loved Allah's Messenger ﷺ deeply. You can make a guess from the fact that Abu Talib had a lurking fear someone might deceitfully enter the valley with the evil intention to kill him and might locate the place where he slept. This was the reason when it was bedtime, Abu Talib would ask the Messenger of Allah ﷺ to sleep on the former's bed, and he would do the same, the intent being that anyone wishing to harm or assassinate him would be unaware of this. And while he slept, Abu Talib made sure that one of his sons, brothers or nephews would lie on the bed of the Messenger of Allah ﷺ, and he would tell the latter to take their places instead. Abu Talib's objective was that if some enemy happens to enter stealthily the enclave with the intention of killing the Prophet ﷺ, someone else sleeping in his stead would be killed; no one should reach the Messenger of Allah ﷺ.

End of the Cruel Boycott

When three years had passed, due to the efforts of some kind-hearted dwellers of Makkah and particularly the efforts of those who were related to the Messenger of Allah ﷺ, the boycott was ended. The most creditable part in this was played by Hisham bin Amr, Mut'im bin Adi and Zuhayr bin Abi Umayyah. They made a long concerted effort to annul it. They won the support of some sympathizers and convinced them that this agreement of tyranny should end. When the boycott agreement was being taken down, the Prophet's ﷺ uncle Abu Talib too reached the Sacred House of Allah. The Quraysh had already occupied the place. Abu Talib said to the Quraysh, 'Allah Most High has revealed to Muhammad ﷺ that termites have devoured all those things written regarding persecution, torture and breaking off of the ties of relationship. You should go and look at the parchment. If what my nephew says turns out to be false, we would move away from between you and him. Then you may do with him what you like. And if my nephew's word be found true, then desist from your evil designs. You shall desist from boycott, persecution and tyranny. You shall end this unjust agreement.'

When the leaders of the Quraysh heard what Abu Talib said, they replied, 'You have spoken most correctly and justly.' Mut'im bin Adi entered into the Blessed House of Allah to view the document. He saw that it had been completely consumed by termites; except for the portion in which the name of Allah was written بِاسْمِكَ اللّٰهُمَّ *In Your Name O Allah!*

Mut'im tore up the document into pieces.

[as-Sirah an-Nabawiyyah of Ibn Ishaq 1/157-159;
as-Sirah an-Nabawiyyah of Ibn Hisham 1/374-376]

Thereupon, Banu Hashim and Banu Muttalib were granted permission to return to Makkah. Hence, all the besieged people came out of the Shi'b Abi Talib and returned to their homes. What ought to have occurred was that upon witnessing the sign of the termites' devouring the document, these people should have embraced Islam. But alas, the misfortune of the polytheists! Even after witnessing such a glaring sign, they said to each other, 'Lo, this is up and waking magic.' Time and tide wait for no man. As the time ticked away, the Quraysh took strides on the path of disbelief.

The Year of Grief

Death of Abu Talib

Hardly had Abu Talib come out of the Shi'b of Abu Talib than after some time he fell ill. He was very advanced in his age. The harsh and uncomfortable life in the arid Shi'b during the difficult years of boycott, with so little to eat, and the unavailability of nourishing food, had badly affected his health. Therefore, he died in Rajab in the tenth year of Prophethood. Until the last breath of Abu Talib's life, Allah's Messenger ﷺ made great efforts for him to embrace Islam. He undoubtedly deeply loved the Messenger of Allah ﷺ. He made boundless sacrifices for him. The Prophet ﷺ, therefore, wanted to do him the greatest good so that he became deserving of entering Paradise. He had demanded from him only one thing that he assert the word of the Oneness of Allah or Tawhîd – say 'La ilâha illallah' so that Allah's Messenger ﷺ could present as a conclusive evidence in favour of him on the Day of Reckoning. The death of Abu Talib was a great affliction to the Messenger of Allah ﷺ. The reality is in every situation, Abu Talib had immensely helped Allah's Messenger ﷺ. For forty years he had been the prop of his childhood, the guardian of his youth, his tower of defence in his later life. So long as he survived, he fully defended him, protected him and stood by him against enemies. So long as he was alive, Allah's Messenger ﷺ needed not fear violence or attack.



In Rajab, the tenth year of the Prophethood, Abu Talib fell ill and passed away, six months after leaving the confinement at Ash-Sh'ib. In another version, Abu Talib breathed his last in Ramadan, three days prior to the death of Khadijah - may Allah be pleased with her - . On the authority of Al-Musaiyab, when Abu Talib was on the death bed, the Prophet ﷺ entered the room where he saw Abu Jahl and 'Abdullah bin Abi Omaiyah. He requested his uncle:

- *"My uncle, you just make a profession that there is no true god but Allâh, and I will bear testimony before Allâh (of your being a believer)".*

Abu Jahl and 'Abdullah bin Abi Omaiyah addressing him said: "Abu Talib, would you abandon the religion of 'Abdul-Muttalib?" The Messenger of Allâh ﷺ constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah bin Abi Omaiyah) — till Abu Talib gave his final decision and he stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no true god but Allâh. Upon this the Messenger of Allâh ﷺ remarked:

- *"By Allâh, I will persistently beg pardon for you till I am forbidden to do so (by Allâh)".*

It was then that Allâh, the Magnificent and Glorious revealed this verse:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴾

"It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." [9:113]

And it was said to the Messenger of Allâh ﷺ :

﴿ إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴾

"Verily! You (O Muhammad) guide not whom you like." [28:56]

It goes without saying that Abu Talib was very much attached to Muhammad . For forty years, Abu Talib had been the faithful friend — the prop of his childhood, the guardian of his youth and in later life a very tower of defence.

The sacrifices to which Abu Talib exposed himself and his family for the sake of his nephew, while yet incredulous of his mission, stamp his character as singularly noble and unselfish. The Prophet did his best to persuade his octogenarian uncle to make profession of the true faith, but he remained obdurate and stuck to the paganism of his forefathers, and thus could not achieve complete success. Al-'Abbas bin 'Abdul-Muttalib narrated that he said to the Prophet "You have not been of any avail to your uncle (Abu Talib) (though) by Allâh, he used to protect you and get angry on your behalf." The Prophet said: "He is in a shallow fire, and had it not been for me, he would have been at the bottom of the (Hell) Fire."

Abu Sa'id Al-Khudri narrated that he heard the Prophet say, when the mention of his uncle was made, "I hope that my intercession may avail him, and he be placed in a shallow fire that rises up only to his heels."

The Death of Khadijah ﵂

A few days after the death of Abu Talib, Khadijah bint Khuwaylid ﵂, the Prophet's ﷺ much-loved wife, his intimate friend, Mother of the Believers passed away from this short-lived world. Her death occurred in the tenth year of Prophethood, in the month of Ramadan

[at-Tabaqat al-Kubra of Ibn Sa'd 8/217]

Islam is deeply indebted to Khadijah ﵂ for her matchless help. She always helped and consoled the Messenger of Allah ﷺ in times of hardship and distress. The story of how she stood by his side, supporting and encouraging him, how she assured him that the charitable, benevolent Lord would not abandon him, being the good man he was, represents one of the most fascinating and moving episode in human history. The words she uttered at that moment were comforting



and deeply soothing. Khadijah ﵂ had endowed all her wealth, house and everything she possessed to Allah's Messenger ﷺ for the sake of Islam. The year in which Abu Talib and Khadijah ﵂ died and became known as Aam al-Huzn or the Year of Grief, because of the tremendous loss to the already afflicted Messenger of Allah ﷺ.



Marrying with Sawdah the Daughter of Zam'ah ﵂

So long as Khadijah ﵂ lived, Allah's Messenger ﷺ did not marry any other woman. But after her death, there was a need for a sensitive and practically-minded woman who could look after the household chores. Allah's Messenger ﷺ, therefore, married Sawdah ﵂ the daughter of Zam'ah ﵂ in the month of Shawwal in the tenth year of Prophethood. Sawdah ﵂ was an early convert and was an honourable lady of the Quraysh. Her former husband's name was Sakran bin Amr ﵁, who had died in Abyssinia during the emigration. Sakran was a Companion of the Prophet ﷺ and was a brother to Suhayl bin Amr ﵁, the renowned Quraysh envoy.

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A beautiful view of Ta'if

The First Invitational Journey

Outside of Makkah

Tâ'if is situated in the South of Makkah at a distance of about a hundred kilometres. Thither were the relatives of Quraysh. Some of the women of Quraysh were married to the dwellers of Tâ'if, likewise some women from Tâ'if were married to the dwellers of Makkah. Many well-to-do Makkans owned lands in Tâ'if. There they had their orchards.

One day, accompanied by his freed slave Zayd bin Harithah ﷺ, Allah's Messenger ﷺ set out on foot for Tâ'if. Whichever tribe he passed by on his way, he invited them to Islam. However, alas, no one responded positively. In the region of Tâ'if, two prominent tribes Banu Hawazin and Banu Thaqif inhabited. On reaching Tâ'if, Allah's Messenger ﷺ proceeded to three principal men of Banu Thaqif, Abd Yâlil, Mas'ud and Habib, who were brothers. He invited them to Islam, and asked to co-operate with him in this supreme mission. However, these three falsified the Messenger of Allah ﷺ.

The Prophet ﷺ stayed in Tâ'if for ten days. He met with several influential individuals and delivered to them the message of the Oneness of Allah or Tawhîd. But their answer was one, 'Go away you from our city.' Firmly determined, loftier in courage than mountains and brave, Allah's Messenger ﷺ did not lose courage. He was fully successful in his mission. His only desire was that the entire mankind be saved from falling into Hellfire. In Tâ'if, Allah's Messenger ﷺ called people to One Lord very lovingly affectionately and spoke to them gently. But the response of the dwellers of Tâ'if to his call was very disappointing. They urged the rabble of the city to chase him, hoot him and pelt him with stones.

As the Messenger of Allah ﷺ turned to return from Tâ'if, the foolish ones among them clapped, made noise, abused and chased him. When he came out of the city, a crowd of people was gathered together around him. Not only they abused our beloved Prophet ﷺ jointly, but they also threw stones at him. Zayd bin Harithah ﷺ shielded him, sometimes moving behind him and other times in front. He suffered a painful wound in the head. However, the target of these scoundrels was the Prophet ﷺ. Having been wounded with stones, Allah's Messenger ﷺ began to bleed. His shoes were soaked in blood.

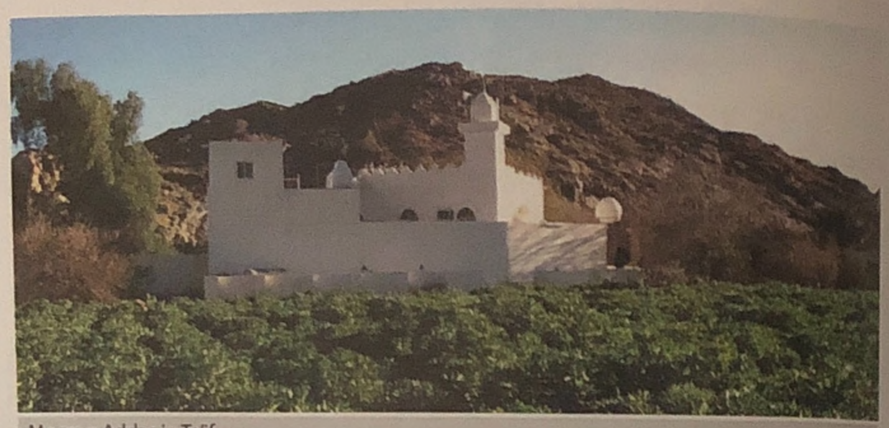
A Christian Slave Accepts Islam

In this confined and choking atmosphere, a waft of fresh air drifted along from the direction of an orchard. Outside of the city of Tâ'if, at a distance of about five kilometres was a vineyard, which belonged to two renowned Makkan brother. Utbah and Shaybah. Utbah was the father-in-law of Abu Sufyan and the father of Hind. Both these brothers were the Qurayshites and were intolerant enemies of the Messenger of Allah ﷺ. Nevertheless, a relationship still existed.

Allah's Messenger ﷺ took refuge in their vineyard. Both the brothers had come to Tâ'if during those days and were at the time present inside of their orchard. Allah's Messenger ﷺ sat down reclining against a tree. When he felt himself to be at peace, Allah's Messenger ﷺ supplicated a lengthy supplication in Allah's court. In this beautiful supplication, Allah's Messenger ﷺ asked for his Lord's help and good pleasure

[as-Sirah an-Nabawiyyah of Ibn Hisham 2/420, and Mu'jam al-Kabir of at-Tabarani 25/346]

Utbah and his brother Shaybah watched the Prophet ﷺ in his wounded condition. Considering the ties of kinship, they asked their slave Addas to



Mosque Addas in Ta'if

give him a bunch of fresh grapes. The slave was a Christian. Addas did as he was ordered and when the Prophet ﷺ put his hand to the grapes, he said, 'In the Name of Allah!' Addas was surprised on hearing those words. He keenly looked into the face of the Prophet ﷺ and then said, 'Those words are not what the people of this country say.' Allah's Messenger ﷺ asked him, 'From what country are you? And what is your religion?' He said, 'I am a Christian and I hail from Ninevah.' 'From the city of the righteous man Yunus, the son of Matta,' said the Messenger of Allah ﷺ.

Addas asked the Prophet ﷺ in astonishment, 'How do you know about Yunus عليه السلام, the son of Matta?' Allah's Messenger ﷺ replied, 'He was my brother. I am a Prophet of Allah and he was too a Prophet of Allah

[as-Sirah an-Nabawiyyah of Ibn Hisham 2/421 and ar-Rawd al-Unuf 2/234]

That mention completely won the heart of Addas ﷺ and he fell to kissing the head and hands and feet of the Messenger of Allah ﷺ. Thereupon Addas ﷺ accepted Islam. Utbah and Shaybah's watchful eyes were fixed upon their slave Addas ﷺ. When they saw

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him kissing the head and hands of the Prophet ﷺ, they said to each other, 'Look here! Muhammad has corrupted our slave.'

When Addas ﷺ, gathering together the wealth of Faith within his bosom, he returned to his masters. They asked him menacingly scolding him, 'What were you up to?' Were you kissing this man's hands?' Addas ﷺ said, 'Masters, there is no one better in the world than that man. He has told me something which none but a Prophet knows.' They said, 'Woe betide you, Addas ﷺ, do not let him turn you away from your religion. Your religion is far better than his.'

Addas's acceptance of Islam would always serve as a beam of light for the callers of Islam. One should never ever get depressed. No one could have imagined in situations, which prevailed in Tâ'if, someone would ever enter the fold of Islam. But the moment Addas ﷺ heard the wording of 'Basmala', he had a change of heart. It requires but a fraction of a moment to understand the creed of Tawhîd or the Oneness of Allah. A caller always stays full of hope. He continuously needs sincerity and struggle. If Allah Willing, efforts would fructify.

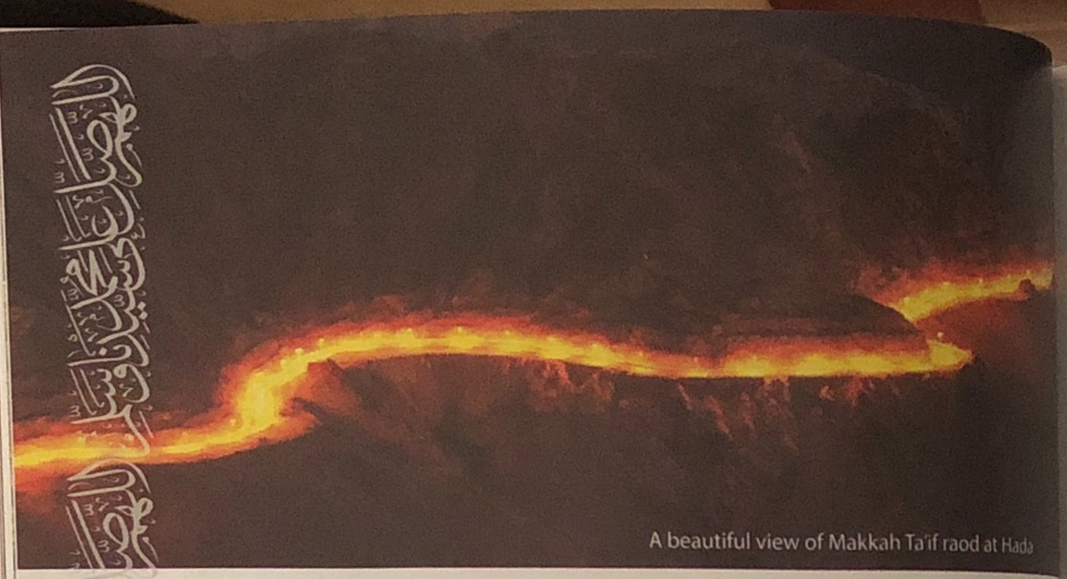
Appearance of the Angel of Mountains

Qarn al-Manâzil is a station from where the pilgrims from Riyadh, the Yemen and adjoining regions put on the Ihram for Hajj. It is at a distance of fifty-three kilometres from Tâ'if. Allah's Messenger ﷺ accompanied by Zayd bin Harithah set out for Makkah.

When the Prophet ﷺ arrived at Qarn al-Manâzil, Jibril the Trustworthy appeared in his presence bringing along with him the Angel of the Mountains. He said, 'O Messenger of Allah ﷺ ! Allah has observed the ill-treatment your community dealt you with. He heard what your people said to you. He has sent to you the angel of the mountains, so that you could command him to do whatever you wish to do with the people of Tâ'if.'

Thereupon, the angel of mountains appeared in the Prophet's ﷺ presence and after greeting him, said, 'Messenger of Allah ﷺ! If you command me, I could crush the people of Tâ'if between the two lofty mountains and destroy them.'

Reverent readers! Observe here the lofty character of the Messenger of Allah ﷺ and his love for the nation or Ummah. He said, 'No, not at all. I hope a day will come when Allah will bring forth from the loins of these



A beautiful view of Makkah Ta'if raod at Hada

disobedient those who would worship Allah, the One and Only, and would associate nothing with him.'

[Sahih al-Bukhari, Hadith 3231 and Sahih Muslim, Hadith 1795]

Later, the day arrived when what Allah's Messenger ﷺ had foretold turned out to be true and his heart's desire was fulfilled. A delegation from Tâ'if reached Madinah under the leadership of Abd Yâlil, in the month of Ramadan in the Year 9 A.H. and they embraced Islam. These people became truthful servants of Islam.

Jinns' Acceptance of Islam

When the Messenger of Allah ﷺ was returning from Tâ'if to Makkah, a group of Jinn embraced Islam in the valley of Nakhlah. These genies went back to their community and engaged themselves in the task of calling their fellow genies to Islam. The acceptance of Islam by the jinn comforted the Prophet ﷺ and he felt restfulness in his heart. The hardships the Prophet ﷺ had endured in Tâ'if, the acceptance of Islam by the jinn dispersed these clouds of grief and distress to a great extent.



Jinn Mosque

The Messenger of Allah ﷺ Returns to Makkah under the Protection of Mut'im bin Adi

After spending some time at Nakhlah, Allah's Messenger ﷺ proceeded towards Makkah. As he approached Makkah, Zayd bin Harithah ؓ said, 'The dwellers of Makkah had expelled you, how would you now return to Makkah?' Allah's Messenger ﷺ said, 'The condition which you behold, Allah will surely grant a way out. Indeed, Allah is the supporter of His religion and He would cause His Prophet to prevail.'

[Sharh Zarqani alal al-Mawâhib 2/157]

Allah's Messenger ﷺ stopped at the foot of the Mount Hira. He sent a message to a chief Akhnas bin Shurayq seeking his protection. But he excused himself. Thereupon, the Prophet ﷺ sent another message to Suhail bin Amr, he too excused himself. He then sent a message to a Qurayshite leader, Mut'im bin Adi. He responded positively. The chivalrous Mut'im agreed. He summoned his sons and the people of his community. They buckled on their weapons and taking the Messenger of Allah ﷺ under their protection, entered the Sacred House of Allah. The Prophet ﷺ first kissed the Black Stone and then offered two Rakahs of ritual Prayer.

After visiting the sanctuary, Allah's Messenger ﷺ retired to his house under the protection of Mut'im and his sons. Allah's Messenger ﷺ never ever forgot the good deed done to him by Mut'im that he had entered Makkah under his protection. When seventy individuals of Quraysh were taken prisoners in the Battle of Badr, Allah's Messenger ﷺ had said, 'If Mut'im bin Adi were alive today and interceded on behalf of these stinking people, I would have released them all for him.'

[as-Sahih al-Bukhari, Hadith 3139, 4024]

From this beautiful character of the Messenger of Allah ﷺ, we learn that if someone has done a favour to you or done some good deed, they should never ever let it slip into forgetfulness. They should always remember it.

Allah's Messenger's ﷺ saying concerning the prisoners of Badr that had Mut'im been alive and had he interceded on their behalf, I would have released them all is an apparent proof of the Prophet's ﷺ lofty character. It sheds a strong light on the nobility of the Messenger of Allah ﷺ.



Isra wal Mi'raj:

The Prophet's Night Journey and Ascension

The Journey from Makkah to Bayt al-Maqdis in Jerusalem

The way the dwellers of Tâ'if displayed their wickedness to the Messenger of Allah ﷺ and as a consequence the hardships he had to go through, Allah rewarded him for it by calling his beloved up the heavens. He made his journey through Paradise and made him witness the terrible sights of Hell. All those things, which hitherto were behind the screen of unseen, were placed before his Prophet ﷺ, he was comforted, and reassured that he was on the true path with redoubtable courage and steadfastness.

The period of hardships would end soon and success would welcome him with open arms. The ascension did not happen to the Messenger of Allah ﷺ in a dream, but he was carried physically in the state of wakefulness, mounted on a special steed called Buraq, he was first taken to Jerusalem from Makkah and from thence, he was taken to the heavens. The term Buraq signifies lightning. It is derived from Barq or lightning. It alludes to the quickness of its motion and the length of its stride. The Buraq-lightning-was so swift and quick that its stride was as long as its eye could reach. When he reached Bayt al-Maqdis, he was welcomed by all the former Prophets, all assembled in solemn rows awaiting him. Allah's Messenger ﷺ led all the Prophets in Prayer. Thus, he achieved the station of being the leader of the Prophets or Imâm al-Anbiya

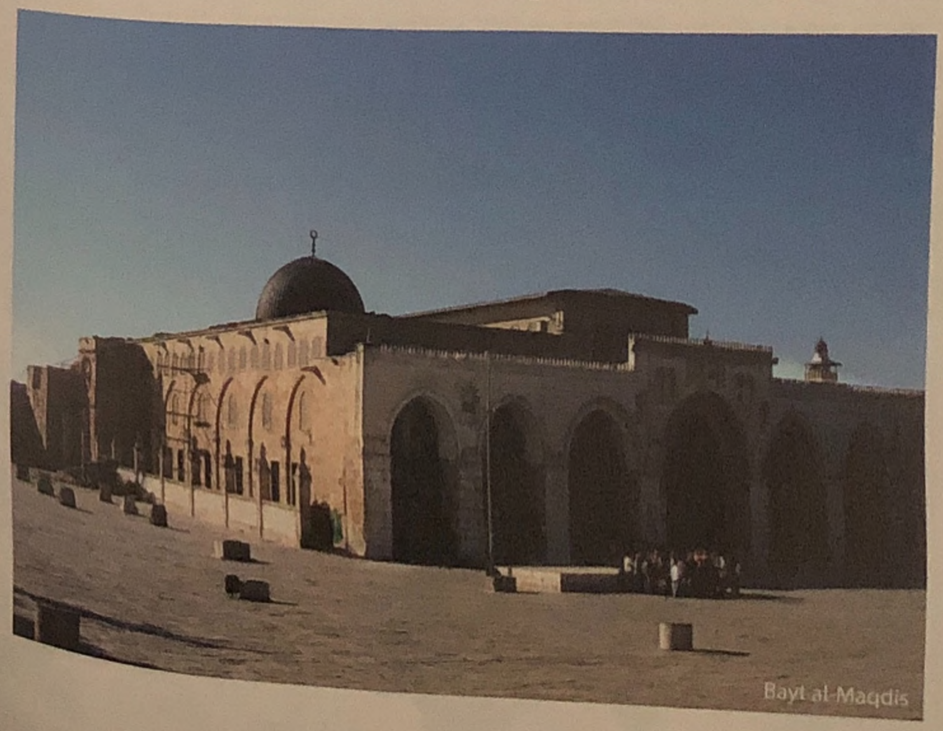
[Sahih Muslim, Hadith 172]

Towards the Heavens from Bayt al-Maqdis

In the same night, the Prophet's ﷺ ascension from Bayt al-Maqdis into heavens began. He was caused to make a journey of all the heavens. When he reached the first heaven, he met Adam ﷺ , the father of man. In the second heaven, he met Prophets Yahya ﷺ and Isa ﷺ. In the third, Yusuf ﷺ. In the fourth Idris ﷺ, in the fifth Harun ﷺ and in the sixth heaven, he met his great grandfather Prophet Ibrahim ﷺ. All the noble Prophets welcomed the Messenger of Allah ﷺ, congratulated him on his Prophethood and affirmed his Prophethood.

[Sahih Muslim, Hadith 163]

Thereupon Allah's Messenger ﷺ was taken up to the Sidrat al-Muntaha: Lote-



Bayt al-Maqdis

tree of the Farthest Limit, or the Sidrah Tree of the Limit. He also saw al-Bayt al-Ma'mur or the 'Much-frequented House', which stands precisely above the Sacred House of Allah and is located in the Seventh heaven. Therein the angels worship their Sustainer. The number of angels only Allah knows, but one could make an estimate in the light of a Hadith, which is recorded by Bukhari, which mentions that everyday seventy thousand angels enter the Bayt al-Ma'mur or the Much-Frequented House for worshipping. The angels who once enter it, their turn never ever occurs until the Day of Rising.

[Sahih al-Bukhari, Hadith 3207]

Further Journey from the Seventh Heaven

Then Allah's Messenger ﷺ was taken still further. He was made to see the Paradise and Hell. He saw countess wonders of the might of Allah. How beautiful is the Paradise? No one can guess. This is because no eye has seen it, no ear has ever heard about its bounties, nor has it crossed any man's mind as to how those bounties would be like or how beautiful the Paradise is! There is only the self of the Messenger of Allah ﷺ who was shown the bounties of Paradise during Mi'raj or ascension.

He was served in the heavens. A vessel full of wine and a vessel full of milk was brought to him, and he took the milk and drank it. Thereupon, he was told that he had chosen the path of natural, instinctive desire, signifying that it is the instinctive desire in man that he prefers milk to wine. Jibril said, 'Had you chosen wine, your community would have been misguided.'

[Sahih al-Bukhari, Hadith 3437 and Muslim, Hadith 168]

During the ascension or Mi'raj, Allah's Messenger ﷺ heard the sound of the footsteps of Bilal ؓ in Paradise and saw the beautiful palace of the housemaid of the daughters of Pharaoh who used to comb their hair. She was the governess and maid of the daughters of Pharaoh. In the night of ascension, Allah's Messenger ﷺ was shown the terrible signs of Hell. He was shown the end of those who unlawfully acquire and spend the wealth of orphans, of those who deal in usury, of those who indulge in adultery.

Obligation of Ritual Prayer

Allah the Almighty Lord, during the Night Journey of his beloved, revealed to him whatever He found adequate. He gave him two bounties. The last two Verses of Sûrah al-Baqarah and fifty Prayers during day and night, but later He showed mercy to His slave and brought it down to five, making remissions. Now whoever performs Prayer in congregation on prescribed time would perform only five Prayers a day, but they would receive their reward equal to the reward of fifty Prayers. This is because with Allah the reward of every good act is tenfold. Thus, each Prayer is like ten Prayers, so they will have the merit of fifty Prayers.

Thus, Allah's Messenger ﷺ was carried by night on a journey to Bayt al-Maqdis and all the heavens and was brought back to his home in Makkah. Undoubtedly, the event of the Night Journey and Ascension is one of the greatest Signs of Allah. There is no doubt that Allah has power over everything.



Abu Bakr's ؓ Affirmation

The next morning, Allah's Messenger ﷺ informed the dwellers of Makkah about the event, 'O people of my community! Listen to me; last night I went on a journey to Jerusalem and all the seven heavens.' When the people heard what the Prophet ﷺ said-, most of them refused to accept it. People began to ask him questions about Bayt al-Maqdis, its modality, its form and appearance. How many gates the temple had, how many ceilings etc.

These questions were actually inappropriate, because when someone

pays a visit to a monument, they do not note each and everything minutely. However, in order to prove his truthfulness, Allah Most High held Bayt al-Maqdis before his very eyes and the Prophet ﷺ was able to answer their queries in minute details.

On the other hand, a group of polytheists went to Abu Bakr ؓ and said, 'What do you think now of your friend? You would surely today reject what he says. He tells us he went last night to Jerusalem and journeyed all the seven heavens and returned to Makkah.' Abu Bakr ؓ asked, 'Has he really said such a thing?' They replied with one voice, 'Yes, he has said it.' Abu Bakr ؓ abruptly, with full confidence, sureness and without any hesitation told them, 'If so he says, then it is true and he has spoken the truth.' Abu Bakr ؓ, the Grand continued, 'And where is the wonder of it? He tells me that revelations come to him from Heaven to earth in one hour of the day or night and I confirm that he is speaking the truth, then why should I not confirm what he says now?'

And it was for this that Allah's Messenger ﷺ gave him the name as-Siddiq, which means 'the great witness of truth' or 'the great confirmer of truth'.

[Dalâil an-Nubuwwah of al-Bayhaqi 2/360-361 and al-Mustadrak of al-Hâkim 3/62]

So far as the idolaters are concerned, despite their witnessing such apparent signs and hearing real incidents, they rejected it outright. Within them the evils of disbelief and polytheism, the evil of falsifying the truth, the evil of harassing people of Faith and harming the religiously minded people increased further.

The Religion of Islam in the Direction of New Destinations

Eleven years had passed since the Messenger of Allah ﷺ had begun to call people to the truth of Islam. During this period, Allah's Messenger ﷺ and his Companions were immensely persecuted and tortured. They were driven out of their homes. Name the punishment, but it was meted out to them. Their businesses were seized and among them were those who were martyred. Ammar ؓ used to pray day and night that the martyrdom of his father Yâsir and of his mother Sumayyah ؓ be accepted by Allah. Allah's Messenger ﷺ too plentifully supplicated for his Companions and urged them to practise patience. He was occupied with the fulfilment of his mission, day in and day out. He would go to each tribe and clan and place before them the invitation to Tawhîd or Oneness of Allah. He ﷺ would command them to do good and

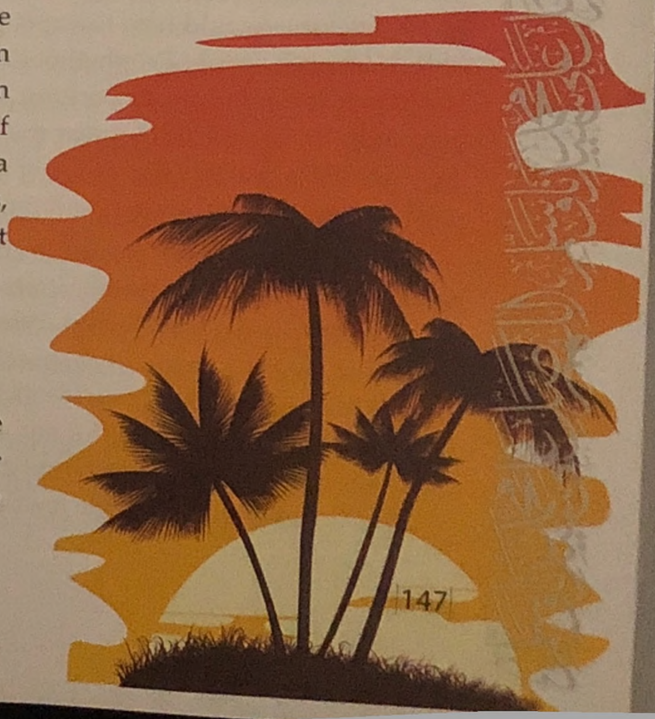
forbid them from doing wrong deeds.

Allah's Messenger ﷺ would increase his efforts during the Pilgrimage season. Gradually, the call to Islam had begun to spread outside of the city of Makkah. The tribe of Abu Dharr al-Ghifari had been living around the region of Badr. Badr is situated at a distance of about 150 kilometres from Madinah on the way to Makkah. Abu Dharr came all along from there and embraced Islam. From Madinah, Ayâs bin Mu'az and Suwayd bin Sâmit ؓ too accepted Islam.

The old name of Madinah was Yathrib. In the Arabian Peninsula, the city of Yathrib held an immense significance. The trading caravans of the Quraysh used to travel to Syria through the same path. There were in Yathrib many date-orchards. Its dates were popular across the entire Arabia. The date was in those days the staple food of the Arabs. They used to brew wine also from it.

The two prominent native tribes of Yathrib were the Aws and Khazraj. The forefathers of them both were mutual cousins. A long time ago, they had emigrated from Yemen and had settled down in Yathrib. The Khazraj in comparison to the Aws were a much bigger tribe. Both these tribes had several branches. Allah's Messenger's ﷺ great grandmother belonged to Banu an-Najjar, which was an outlying branch of the Khazraj. Before Islam, during the time of ignorance, torn asunder by enmity and evil, the Aws and the Khazraj would often fight with each other. In the past, several blood-shedding battles had occurred between them.

It was not very long ago, a savage battle had been fought between them at a place called Bu'ath. This region is located in the neighbourhood of Madinah to its south. In this battle, a big number were killed on both sides, which included some of their prominent leaders.



Mischiefs and Conspiracies of the Jews

The Aws and the Khazraj would take loans on interest from the Jews in order to wage war against each other. The

Jews would always hatch conspiracies to make both these tribes fight against each other. In Yathrib, there were three main Jewish tribes. They were Banu an-Nadhir, Banu Qaynuqa and Banu Quraydhah. The Jews dominated the trade of Yathrib; particularly they enjoyed complete monopoly over the sale and purchase of weapons. However, the primary occupation, which had become their identity, was money lending. The habitation and market of Banu Qaynuqa was located to the south-west of the Baqi' al-Gharqad graveyard. The best interests of the Jews lay in keeping the dwellers of Yathrib all the time fighting among themselves so that their weapons could sell and the people remain under debt.

Unending battles had exhausted the tribes of Aws and Khazraj. Several of their braves had been killed, their women had been widowed and children orphaned. It was the desire of both tribes that somehow their mutual fighting should perpetually end.

The Jews used to tell the resident tribes of Yathrib that a Prophet was about to arise. They said they would obey that Prophet who would establish his rule over the whole region. It was the desire of the Jews and their notion that that Prophet would be from among them.

Six Men from Yathrib Secretly Meet the Messenger of Allah ﷺ

At the end of Pilgrimage or Hajj, in the neighbourhood of Arafât, towards the south on the path leading to Tâ'if, every year, the fair of Ukaz used to be held. People would turn towards this fair during the days of Pilgrimage. In the eleventh year of Prophethood, six men belonging to the Khazraj tribe had come from Yathrib to perform the Pilgrimage. After completing their Hajj rites, they were sitting near the stone-pillars at a place called Aqabah. Aqabah was a place in the valley of Mina, not far from Makkah, which was used and still is used as an encampment for pilgrims.

Allah's Messenger ﷺ passed from there and stayed for some time with them. He recited to them some Verses of the Noble Qur'an and called them to the Oneness of Allah or Tawhîd. When they heard the Verses of the Qur'an, they liked them so much. That speech as it was the voice of their own heart. Allah's Messenger ﷺ set down to talk to them. The Prophet's ﷺ way of inviting them was immensely beautiful and loving. The talk was so fascinating that those six youths from Yathrib were drawn to the Messenger of Allah ﷺ. They recalled the glad tidings of the Jews of Yathrib who used to describe to them

that a Prophet would soon be sent. His time is at hand. He would soon appear in the world for the people as a beacon of straightforwardness and guidance.

The youths of Yathrib said to each other, 'This is the Prophet the Jews make mention to us about wherefore let is make haste. We should be the first to believe in this Prophet of Allah before the Jews do so. Undoubtedly, these young people of Yathrib had great good in them. They, therefore, responded to his call for them to believe in him and accepted Islam. The words of the Oneness of Allah and the Messengership of the Noble Prophet of Allah ﷺ that they would come again the next year. When one year passed, these men came again the following year to Makkah to perform Pilgrimage or Hajj.

The Prophet's ﷺ Marriage with Ai'shah رضي الله عنها

In the eleventh year of Prophethood, Allah's noble Prophet ﷺ honoured Abu Bakr as-Siddiq رضي الله عنه by taking his daughter Ai'shah رضي الله عنها in marriage ran on their lips. They promised to the Prophet of Allah ﷺ. Among the 'Purified Wives' of the Messenger of Allah ﷺ. Ai'shah رضي الله عنها was the only woman who was a virgin when he married her. She was sent to live with the Prophet ﷺ in Madinah after the emigration.

A detailed study of the life of Ai'shah 'Mother of the Believers' رضي الله عنها reveals that Allah had chosen her specially for the propagation of Islam. She was quite a unique personality destined to play a unique and vital role in the history of Islam. Her greatest endowments were her intelligence, cleverness, eloquence, expressiveness, quick wits, and her phenomenal memory. From her father Abu Bakr as-Siddiq رضي الله عنه, who was the most prominent man of learning of the entire Ummah, she inherited a quiet strength and confident attitude. From his learning, she acquired a good knowledge of the Arabic language, the poetry, interpretation of dreams, and the lineage of Arabia. Perhaps no young girl of the Quraysh was more qualified than her to occupy the role of the wife and partner of a Prophet and a statesman. After entering into the wedlock of the Prophet ﷺ, the educator of the universe, she acquired from him ﷺ a deep knowledge of the Islamic Shar'iah. She excelled in it to such an extent that when the noble Companions were not able to solve a problem, they would turn to Ai'shah رضي الله عنها.

Allah honoured her with the good fortune of familiarizing the Muslim nation with the Prophetic learnings for half a century.



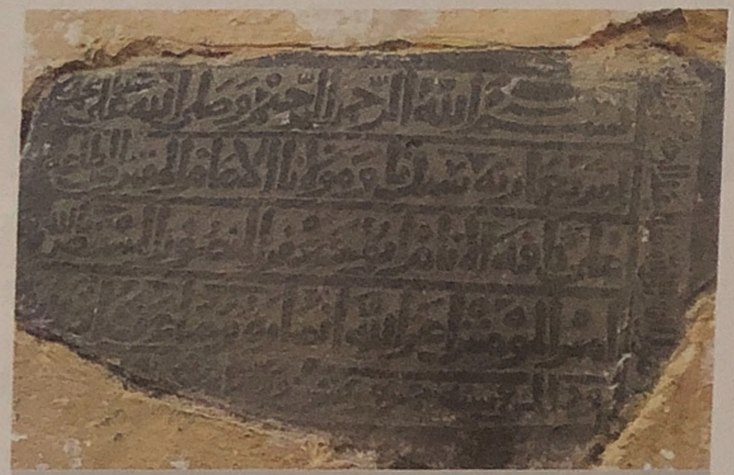
The First Pledge of Aqabah

Reverent Readers! We have earlier seen that six men from Yathrib had embraced Islam in the eleventh year of Prophethood. When they went back to their people in Yathrib, they told them about the Messenger of Allah ﷺ and called them to Islam. It so spread among them that there was not a single dwelling among the dwellings of the people of Yathrib in which the Messenger of Allah ﷺ was not spoken of, much before the emigration or Hijrah. The following year, that is to say in the twelfth year of the Prophethood again, some people came from Yathrib. They were twelve in number. They all had become Muslims. They met the Messenger of Allah ﷺ at that very place Aqabah, secretly in the darkness of night. All those people took an oath of allegiance to the Messenger of Allah ﷺ. This is called the First Pledge of Aqabah.

The pledge signified that these people were making a serious promise, a pact or commitment to Allah's Messenger ﷺ that: 'They come to believe in Allah

and His Oneness, that they would abandon idol-worship, that they would obey Allah's Messenger ﷺ and abide by his commands, they would not act shamefully, they would not take a partner with Allah, they would not invent or give currency to falsehood, they would accept the Prophet's ﷺ each and every command and fulfil it, they would never shun sacrificing their life and wealth for the sake of the Messenger of Allah ﷺ.

[Sahih al-Bukhari, Hadith 3892; Sahih Muslim, Hadith 1709]



Ancient wall of the pledge mosque

If you go to Makkah from Mina, in those days, on the western edge of Mina, there was a narrow mountainous pass, which has been hewn and made into a plain. It was this blessed place where those twelve men had met with the Messenger of Allah ﷺ, had embraced Islam and taken the oath.

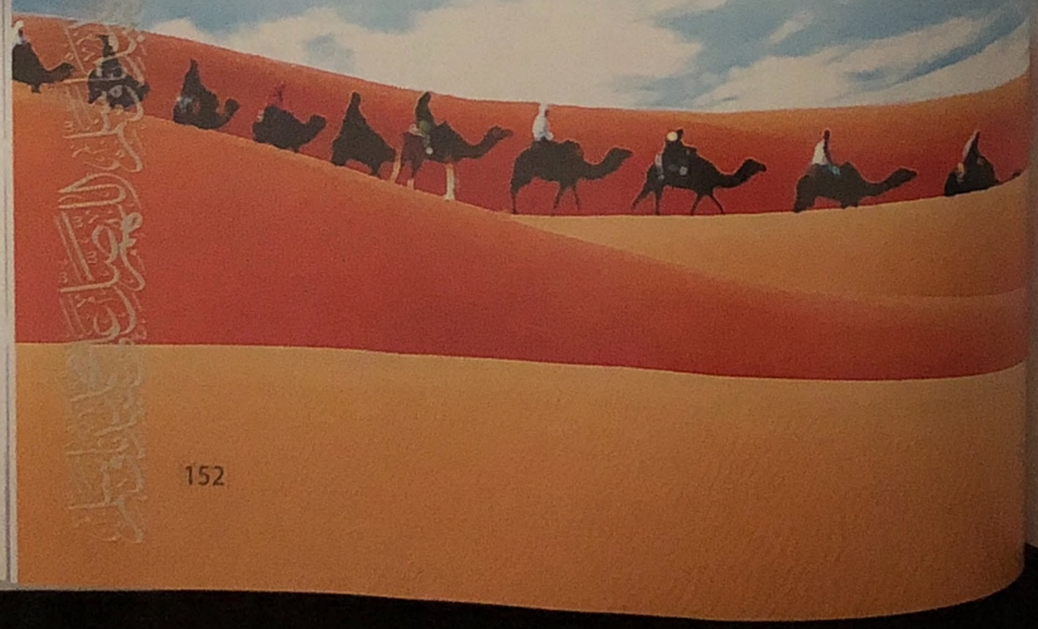
Islam's First Ambassador

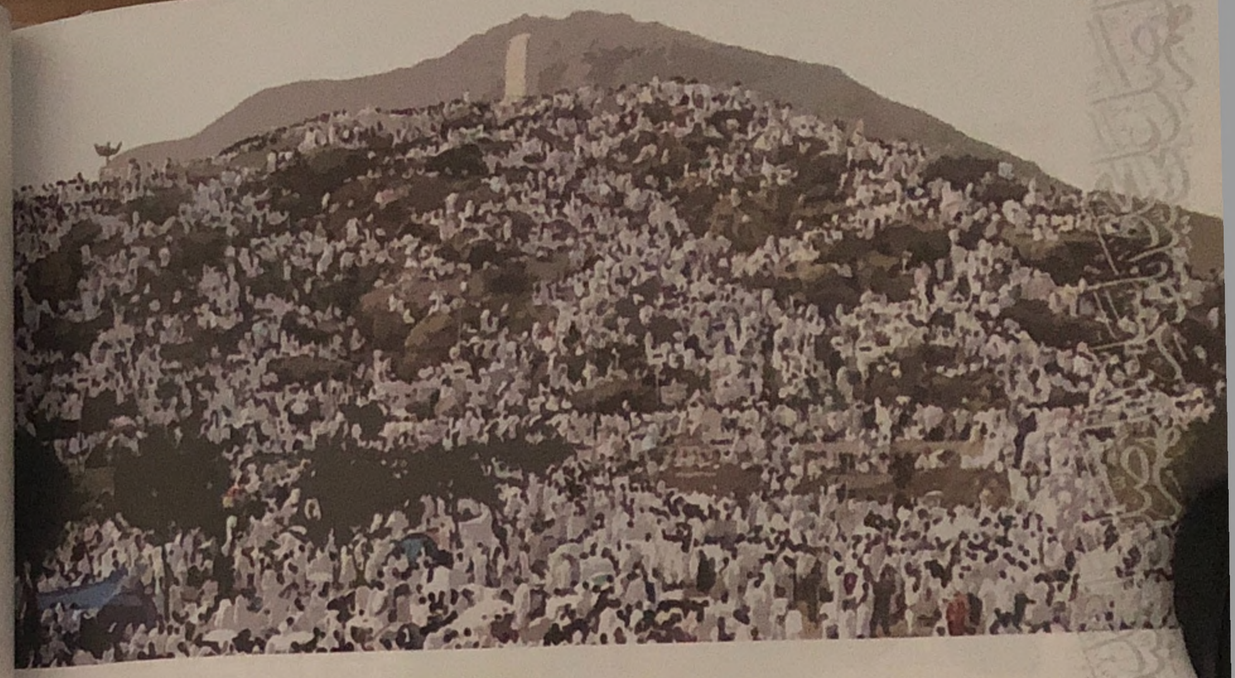
After the Pilgrimage, when they left for Yathrib, Allah's Messenger ﷺ sent with them his Companion Mus'ab bin Umayr ؓ. He was the first envoy in the history of Islam. He was charged with the duty that he would place before them the call to Islam in an excellent manner; he would recite the Qur'an to them and give them religious instruction. Mus'ab bin Umayr ؓ: a man of understanding, eloquent, intelligent, clever and wise. Umayr ؓ was a young man belonging to the Quraysh. A noted Companion of the Prophet ﷺ who was a leading figure in Makkan society before the rise of Islam. Handsome, of wealthy aristocratic family, and of refined taste in his dress, Mus'ab ؓ was extremely popular in the aristocratic circles of Makkah.

Mus'ab ﷺ was noted for his knowledge of the Qur'an and his dedication for the cause of Islam. He was remarkably tactful, wise, diplomatic and persistent in his mission. He would talk in such a nice and effective way that his words penetrated the hearts of his listeners. He would place the invitation to Islam in such a pragmatic manner that the listeners were left with no choice, but to submit to him.

As'ad bin Zurarah ﷺ belonged to the tribe of Khazraj. He was an apple of the eye of an outlying branch of Banu Najjar. He had the honour of having embraced Islam in Yathrib. When Mus'ab bin Umayr ﷺ reached Yathrib, he lodged with As'ad bin Zurarah ﷺ. Both these friends together invited the Helpers of Madinah to Islam. To the remarkable intelligence and efforts of these two youthful men, must be attributed a great part of the credit for causing the famed Sa'd bin Mu'az and Usayd bin Hudayr ﷺ to enter the fold of Islam. The former being the foremost chief of the Khazraj. When such individuals embraced Islam, all the people of his tribe Banu Abd al-Ash'hal entered the fold of Islam before nightfall on the same day.

Now there was no looking back. Within a few weeks, the flag of Islam fluttered across the entire city of Yathrib. Most of the people had entered Islam. Mus'ab bin Umayr ﷺ used to teach them the Noble Qur'an. He was consequently given the titles of 'al-Muqri' or the Reciter of the Qur'an, and the most suitable educator. Undoubtedly, he was an excellent teacher. He purified people and uprooted disbelief and polytheism.





The Second Pledge of Aqabah

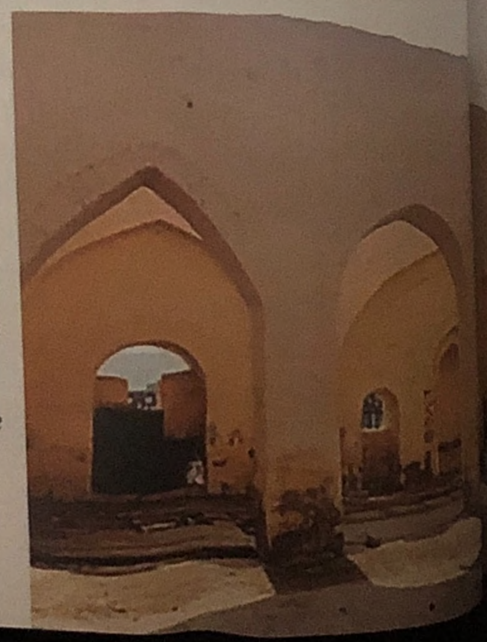
In the thirteenth year of Prophethood, when the season of Pilgrimage came around, Mus'ab bin Umayr ﷺ returned to Makkah. He acquainted the Messenger of Allah ﷺ with the conditions of Yathrib. Apart from this, he informed him thoroughly of the conditions of Yathrib and the tribes around it. That year, more than seventy Muslims arrived at Makkah in the season of Pilgrimage. On their way, they talked in detail that how long they would witness the Messenger of Allah ﷺ suffering hardships in Makkah.

It was their joint opinion that at the earliest they should invite Allah's Messenger ﷺ to come and live with him. Wherefore, it was resolved that a proposal would be placed before the Messenger of Allah ﷺ asking him to leave Makkah and emigrate to Madinah. Immediately after completing the rites of Pilgrimage, they gathered on twelfth of Dhul Hijjah, late and night at Aqabah. On the other hand, Allah's Messenger ﷺ too came to Aqabah accompanied by his paternal uncle noble Abbas bin Abdul Muttalib.



The Ansari Muslims, the Helpers, invited the Messenger of Allah ﷺ to emigrate. They pleaded with him, 'Come along with us to Yathrib. We will protect you heart and soul.' On this historic meeting, Abbas bin Abdul Muttalib described the station and esteem of the Messenger of Allah ﷺ in an immensely effective manner and took a pledge from those Helper-believers [Ansâr] that if they desired to take Allah's Messenger ﷺ with them to Yathrib, they would have to protect him against all that opposed him.

The Helpers [al-Ansâr] responded to this talk with great fervour and enthusiasm. They pointed out that they were fully aware of those dangers and that they were well-prepared to face all sorts of consequences. Allah's Messenger ﷺ too on that occasion addressed the Helpers, first he recited the Noble Qur'an. He then summoned them to Allah and made them desirous of Islam. Thereupon, the Helpers took the pledge of allegiance at the blessed hand of the Prophet ﷺ. This pledge is called the 'Grand Pledge of Aqabah' or 'the Second Pledge of Aqabah'.



Under the pledge all the

Helpers unitedly made a serious promise that they would hear and obey Allah's Messenger ﷺ at times of action or inaction, give their wealth whether times are hard or easy. They pledged that they would help and defend him in the same way they helped and defended themselves, their wives and their children. Allah's Messenger ﷺ was delighted at the response of then Helpers and felt satisfied. He then gave them the glad tidings of Paradise.

[Musnad Ahmad 3/322]

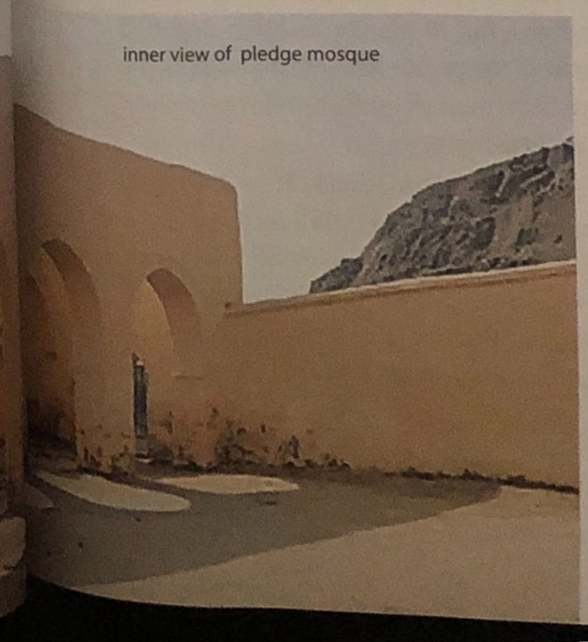
A Young Companion's Insightful Speech

As'ad bin Zurarah was the youngest of the delegates, but he was very insightful and brave. He held the Prophet ﷺ by his hand and he had a heart to heart talk. Addressing the Helpers, he said, 'O people of Yathrib! Do you know what does taking Allah's Messenger ﷺ with us signify? Taking him along with us would provoke the enmity of the entire Arabia against us. Listen, swords will be raised against you and your prominent leaders might even be assassinated. If you are able to withstand that then adopt him; otherwise stop and refrain from taking such a great responsibility.'

But all the delegates said with one voice that they would remain devoutly loyal to him and fight back every calamity that crossed their way.

[Musnad Ahmad 3/322-323; Al Bidayah wan Nihâyah 3/157]

Honourable Readers! How far Allah is from every imperfection – Sub'han Allah! Who could sufficiently appreciate the fortune of As'ad bin Zurarah? He was the first to stretch out his hand and swear the pledge of allegiance [at-Tabaqat al-Kubra of Ibn Sa'd 4/9] Thereupon, enthusiastic hand-shaking followed symbolizing the profound and momentous commitment that was being made. They all took the pledge placing their hands on the blessed hand of the Messenger of Allah ﷺ.



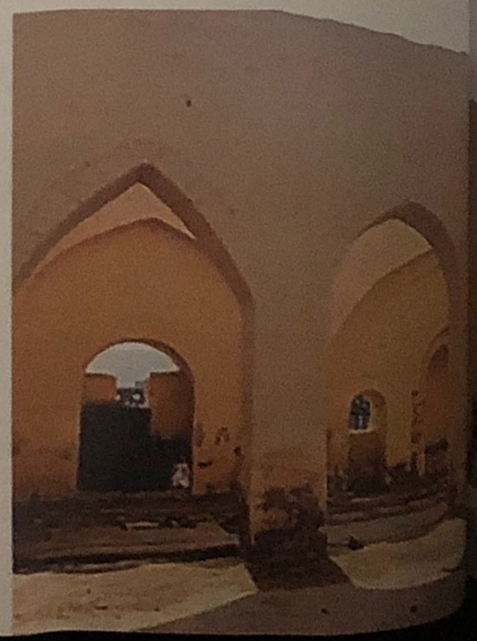
inner view of pledge mosque

As soon as the making of the pledge was over, Allah's Messenger ﷺ proceeded to appoint twelve Nûqaba [sing. Naqib] or headmen



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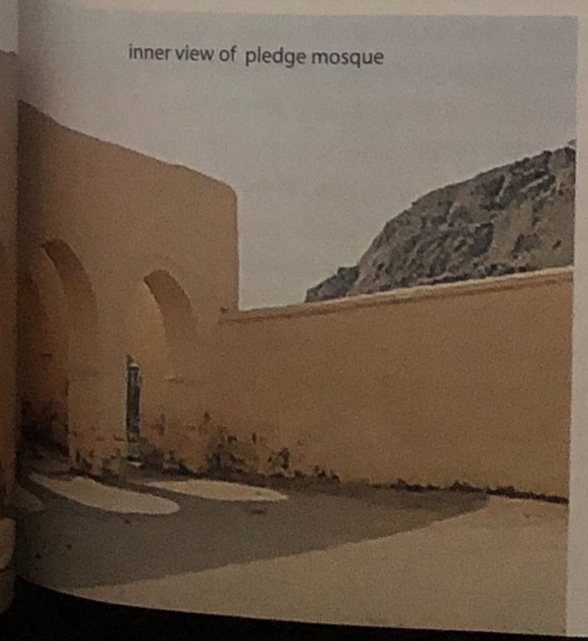
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inner view of pledge mosque

As soon as the making of the pledge was over, Allah's Messenger ﷺ proceeded to appoint twelve Nûqaba [sing. Naqib] or headmen

over them to be responsible for the affairs of the group. They were assigned the duties of providing leadership and guidance for their respective groups. The role of Naqib [sing. Nuqaba] was a many-sided one: he was the leader of the Prayer, the Qur'anic teacher, the judge and the arbiter in disputes, adviser and the military commander on the battlefield. It is characteristic of Islam that it integrates the affairs of man in one unified plan. The mechanism of the Nuqaba was the inauguration of this new style of state and social organization and education.

In this manner, the ground was laid for the emigration of the Messenger of Allah ﷺ. Among the delegates, women too took an oral pledge. They did not shake hands with the Prophet ﷺ nor he ever shook hands with marriageable women throughout his life. The name of these women were: Umm Ummarah Nusaybah bint Ka'b and Umm Mani' Asma bint Amr ؓ.

On this historic occasion, Satan too played a negative role. When they had all sworn the oath of allegiance to the Messenger of Allah ﷺ, Satan shouted from the top of a hill in the most piercing voice and made an announcement about this historic pledge. But Allah Most High failed him in his efforts. His voice did not reach the people.

The Quraysh Take up the Case of the Pledgers.

When the Quraysh came to know of this agreement. They felt intensely concerned and worried. They immediately made for the tents of the Yathribites and protested vehemently. But the common men from Yathrib had no knowledge of this pledge at all. Wherefore, they assured them that no such thing had taken place. Thereupon, the Yathribites, having fulfilled their Pilgrimage rites, left for their homes. But no sooner had they departed than somehow the news was confirmed through some other sources. The Quraysh sent their fleet-footed riders in pursuit of them. But it was too late. The dwellers of Yathrib had gone out of their reach.

Nevertheless, Sa'd bin Ubadah ؓ fell into their hands. They took Sa'd, tied his hands to his neck with the thong of his camel's saddle girth and went back to Makkah with him, beating him and dragging him by his hair, for he had very luxuriant hair. When they were thus persecuting Sa'd, Mut'im bin Adi and some nobles intervened and set him free. This was because it was under the protective eye of Sa'd that the trading caravans of the Quraysh passed from nearby Madinah.

The Beginning of Emigration from Makkah to Madinah



Shortly after this historic pledge, Allah's Messenger ﷺ gave permission to his Companions to emigrate to Madinah. The Companions began to emigrate to Yathrib stealthily. Families quietly disappeared and house after house was abandoned. Some quarter of the city were entirely deserted, and the doors of the dwelling places locked. The Quraysh seized the abandoned dwellings of the emigrants and confiscated their wealth. Suhayb ar-Rumi gave away all his belongings and saved his life. He surrendered everything he had, but saved his Faith and succeeded in reaching Madinah the Radiant.

The Emigration of Abu Salamah ؓ

Abu Salamah ؓ was the milk brother of the Prophet ﷺ. When he decided to emigrate, the relatives of his wife stood in his way. They said, 'If you want to go to Yathrib, you go alone. Why should you take this daughter of ours along with you?' Wherefore, they took Umm Salamah ؓ forcedly to their home. Abu Salamah's son Salamah was with his mother. This angered the family of Abu Salamah ؓ. They said, 'Salamah is our son. He would stay with us.' Therefore, they tugged at the little Salamah ؓ and dislocated his arm.

The family of Abu Salamah kept her among themselves. So she was separated from both her son and her husband. Sacrifice for Islam, thy name is Abu Salamah.

Father in Madinah, mother in Makkah and the little child among the family of Abu Salamah; all of them separated from each other! The tribal partisanship was so strong that meeting between the mother and the son was also could not take place.

Umm Salamah's Journey of Emigration

The place where Umm Salamah's husband and their son had separated from each other was called Abtâh. Each day she would walk out of the family's quarters and sit in this place, fixing her eyes aimlessly upon the horizon. She would then weep and weep until the sun went down, when she would turn back and walk slowly home. This continued for a whole year until a relative, walking by, was moved to compassion for her. He went to her clan and pleaded on her behalf, saying how she was wronged in this enforced separation from both her son and husband. At length her clan agreed that if she wished she could join her husband in Yathrib.

Then her husband's family returned to her, her son. She immediately saddled a camel, took her son in her lap and headed out to her husband in Yathrib. She was entirely alone, without provisions, riding a solitary mare-camel. Umm Salamah's actual name was Hind and she belonged to the Bani Makhzum. She was extremely generous and was the daughter of a very rich father. Abu Umayyah Hudhayfah bin Mughirah.

Picture her sacrifices for Islam. A distance of four hundred and fifty kilometres loomed before her, and entirely alone she embarked on a journey to Yathrib, taking her little son with her. Uthman bin Talhah was the holder of the key of the Sacred House of Allah and was her relative. Eventually, when Umm Salamah reached the place known as Tan'im, Uthman bin Talhah spotted her. He asked, 'Where are you going, daughter of Abu Umayyah?' she replied, 'I am going to my husband in Madinah.' He said, 'And there is no one with you?' 'I have set out placing my trust in my Lord and there is no one else except this little son of mine,' said Umm Salamah ﵂.

Uthman commented, 'Such a long, gruelling and arduous journey. It is unbecoming of a lonely woman taking such an enterprise. I will not leave you like that. I will go with you as your guide and protector and escort you to Madinah.'

Honourable Readers! It is true Uthman had not yet embraced Islam. However, Muruwwah or chivalry coursed in the blood of some Qurayshites. An Arab's Muruwwah or chivalry was greatly perturbed if a woman was threatened with assault or she encountered wrong. Protection of women's reputation and honour and respect for them existed among them in great measure. Uthman grabbed the mare-camel's halter and embarked on an eight-day long journey to Yathrib, accompanying Umm Salamah. He escorted her all the way to Yathrib. He took great care not to invade her privacy, not take advantage of her in any way. When they made a stop, he would make her she-camel kneel and then he would move away when she dismounted.

When she made a halt, he would take her mount away, unload it, and tie it to a tree. He would then retreat and make his bed beneath a distant tree. When it was time to leave, he would get her mare-camel, lead it up, saddle it then stand away from her. He would then say, 'Do mount!' And when she mounted and was secure, he would come and take its halter and lead her away until they next stopped. He continued to behave in this way until he brought her to Madinah.

When he saw the village of Quba, he said, 'Your husband is in this village. Abu Salamah is living here. Go on, with Allah's blessings.' He bade her goodbye and started back towards Makkah. In later years, Umm Salamah ﵂ would remember that. 'No one has suffered more than the House of Abu Salamah' and recall that she could not have found a journey companion nobler than Uthman bin Talhah ﵁.

[as-Sirah an-Nabawiyyah of Ibn Hisham 2/469 – 470
and Sirah an-Nabawiyyah of Ibn Kathir: 201-202]

Openly Declared Emigration Challenging the Quraysh

Umar bin al-Khattab ﷺ was one of the few Companions who openly emigrated. When he resolved, he girded himself with a sword, placed his bow on his shoulder, entered the Sacred House of Allah, did his rounds of the Ka'bah and calmly offered Prayer at the Station of Ibrahim. The Quraysh were sitting around the Ka'bah in groups. Umar ﷺ went up to them and said,

'Faces may disfigure. May Allah rub their noses in dust, whoever desires his mother to lose him and his children orphaned and his wife to be widowed, let him combat me in the valley outside the 'sanctuary'. The Quraysh continued to hear it, but no one dared to accept his challenge.

[Usd al-Ghabah, 3/324]

Preparations for the Prophet's Emigration

During the months, which followed the Second Pledge of Aqabah, a substantial number of Muslims emigrated to Madinah. It was not before all his closest Companions had left Makkah except Abu Bakr as-Siddiq ﷺ, Ali bin Abi Talib ﷺ and some helpless Muslims. Some Muslims were forcefully detained by the idolaters. Allah's Messenger ﷺ too was prepared to emigrate, but he was waiting for his Lord's command. The moment Allah's permission would arrive he would emigrate to Madinah. Abu Bakr ﷺ had made the necessary preparations for the journey. He had bought two swift mare-camels and for the past four months was feeding them generously.

He sought the Prophet's ﷺ permission to emigrate. Thereupon the Messenger of Allah ﷺ said, 'Hasten not away, for it may be that Allah will give you a companion.' So Abu Bakr ﷺ understood that he must wait for the Prophet ﷺ, so that they would depart together.

[Sahih al-Bukhari, Hadith 2297]

The Quraysh's Most Dangerous Assembly

When the Quraysh of Makkah came to know about the safe reaching of the Muslims to Yathrib and their wellbeing, they were perplexed. They were irritated by the warm reception the Muslims experienced at Yathrib. They were alarmed. The fact was the mercantile thoroughfare of the Makkan traders ran through Yathrib. When the dwellers of Makkah travelled to Syria for trade, they passed through Madinah the Radiant. Be it Syria or Palestine,

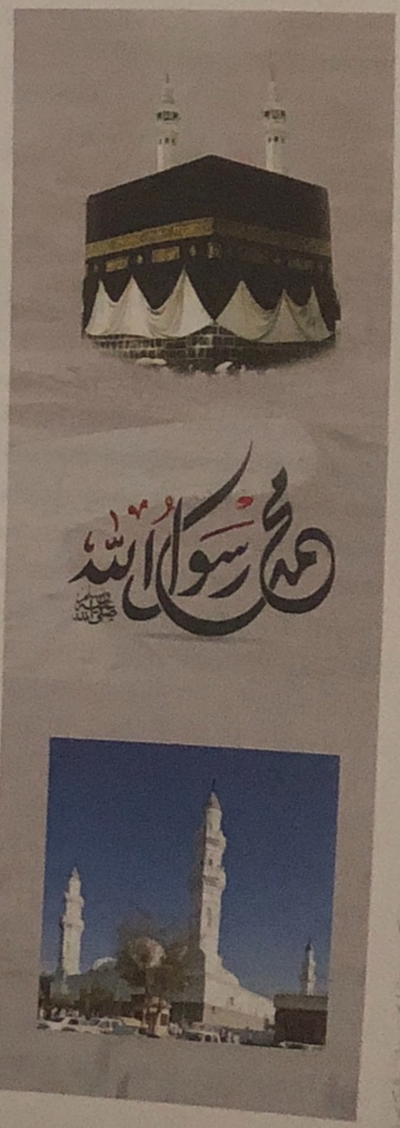
the road that took them there, passed through thence.

The Quraysh knew it well that if the Muslims grew strong in Madinah, their trade would not remain safe. At length the Qurayshites pondered over the matter and after some discussion, they concluded that the finest remedy of this danger was that the Messenger of Allah ﷺ should be killed: We seek refuge with Allah!

Thereupon, they assembled a little before noon in Dar an-Nadwah [the House of Assembly], which was originally established by Qusayy, the great grandfather of the Messenger of Allah ﷺ. Therein the most perilous and vilest assembly was being held. A resolution to kill the great grandson of Qusayy, the Messenger of Allah ﷺ, and the best man of the entire universe was going to be adopted. It was going to be resolved to silence the Prophet ﷺ forever.

In this perilous assembly, thirteen or fourteen outstanding leaders of the Quraysh participated. After much discussion, they passed a resolution to murder the Prophet ﷺ. A man was chosen from every family; he and they were all simultaneously to plunge their swords into him, in order to divide the crime and to oblige his relatives, the Banu Abd Manaf, to forego the blood revenge, and to be contended with the price of the blood.

[as-Sirah an-Nabawiyyah of Ibn Hisham, 2/481-482]



Allah's Messenger ﷺ sets Out for Emigration

On one hand, the idolaters were busy hatching deceitful plots and conspiracies; on the other hand, Allah Most High had already made preparations to protect His beloved Messenger ﷺ.

Openly Declared Emigration Challenging the Quraysh

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Preparations for the Prophet's Emigration

During the months, which followed the Second Pledge of Aqabah, a substantial number of Muslims emigrated to Madinah. It was not before all his closest Companions had left Makkah except Abu Bakr as-Siddiq ﷺ, Ali bin Abi Talib ﷺ and some helpless Muslims. Some Muslims were forcefully detained by the idolaters. Allah's Messenger ﷺ too was prepared to emigrate, but he was waiting for his Lord's command. The moment Allah's permission would arrive he would emigrate to Madinah. Abu Bakr ﷺ had made the necessary preparations for the journey. He had bought two swift mare-camels and for the past four months was feeding them generously.

He sought the Prophet's ﷺ permission to emigrate. Thereupon the Messenger of Allah ﷺ said, 'Hasten not away, for it may be that Allah will give you a companion.' So Abu Bakr ﷺ understood that he must wait for the Prophet ﷺ, so that they would depart together.

[Sahih al-Bukhari, Hadith 2297]

The Quraysh's Most Dangerous Assembly

When the Quraysh of Makkah came to know about the safe reaching of the Muslims to Yathrib and their wellbeing, they were perplexed. They were irritated by the warm reception the Muslims experienced at Yathrib. They were alarmed. The fact was the mercantile thoroughfare of the Makkan traders ran through Yathrib. When the dwellers of Makkah travelled to Syria for trade, they passed through Madinah the Radiant. Be it Syria or Palestine, the road that took them there, passed through thence.

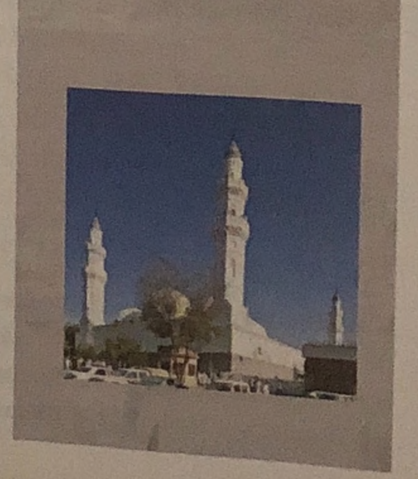
The Quraysh knew it well that if the Muslims grew strong in Madinah, their trade would not remain safe. At length the Qurayshites pondered over the matter and after some discussion, they concluded that the finest remedy of this danger was that the Messenger of Allah ﷺ should be killed: We seek refuge with Allah!

Thereupon, they assembled a little before noon in Dar an-Nadwah [the House of Assembly], which was originally established by Qusayy, the great grandfather of the Messenger of Allah ﷺ. Therein the most perilous and vilest assembly was being held. A resolution to kill the great grandson of Qusayy, the Messenger of Allah ﷺ, and the best man of the entire universe was going to be adopted. It was going to be resolved to silence the Prophet ﷺ forever.



In this perilous assembly, thirteen or fourteen outstanding leaders of the Quraysh participated. After much discussion, they passed a resolution to murder the Prophet ﷺ. A man was chosen from every family; he and they were all simultaneously to plunge their swords into him, in order to divide the crime and to oblige his relatives, the Banu Abd Manaf, to forego the blood revenge, and to be contended with the price of the blood.

[as-Sirah an-Nabawiyyah of Ibn Hisham, 2/481-482]



Allah's Messenger ﷺ sets Out for Emigration

On one hand, the idolaters were busy hatching deceitful plots and conspiracies; on the other hand, Allah Most High had already made preparations to protect His beloved Messenger ﷺ.

Allah revealed the whole perilous plot of the Quraysh to the Messenger of Allah ﷺ. It was noon, an unusual time for visiting, but the Messenger of Allah ﷺ went straight to the house of Abu Bakr ؓ and informed him, 'Allah has allowed me to leave the city and to emigrate.' Abu Bakr ؓ asked, 'Together with me?' 'Together with you,' answered the Prophet ﷺ. Abu Bakr ؓ wept for joy at those words. 'How fortunate I am that I would accompany the Messenger of Allah ﷺ in his emigration! 'When it was fully dark that night, a group of twelve Qurayshite criminals surrounded the house of the Messenger of Allah ﷺ. It was decided that a little after midnight, the Prophet ﷺ would be attacked.

[as-Sirah an-Nabawiyyah of Ibn Hisham: 2/482-483]

Allah's Messenger ﷺ departs from the Midst of the Unbelievers

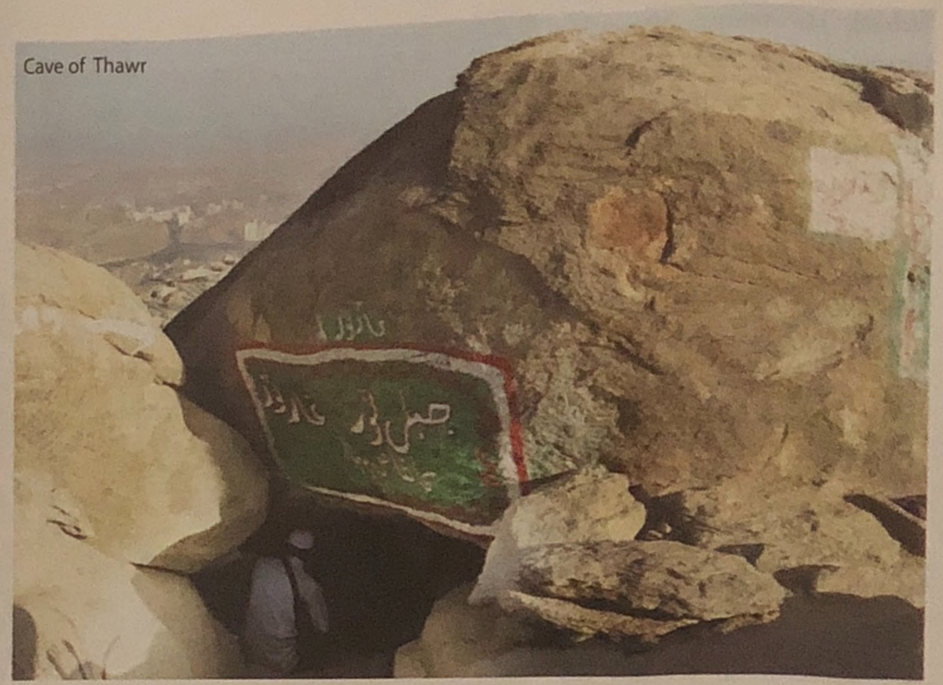
The twelve Qurayshite assassins had fully surrounded the Prophet's ﷺ house. Midnight was about to fall, and they anxiously waited for the Prophet ﷺ to emerge. They could hardly wait for midnight, so that they could invade the house. However, Allah had already guided His beloved Messenger ﷺ through Revelation that he should not sleep that night in his house. He should rather emigrate that very night. Allah's Messenger ﷺcommanded Ali ibn Abi Talib ؓ to sleep in the former's bed and bade him stay behind in Makkah until he had given back to their owners all the goods, which had been deposited in their house for safe-keeping.

Allah's Messenger ﷺ then came out through the main gate of his house. As he went past from the midst of the unbelievers, he recited Verses of the Noble Qur'an. The beginning Verses of Sûrah Yâ Sîn were on his lips.

Allah's Messenger ﷺ, picked up a fistful of dust at Allah's Command and sprinkled it into the faces of the unbelievers. It was his miracle that due to the effect of that dust, the unbelievers were temporarily rendered blind. None of them could see him and the Prophet ﷺ departed under their very noses.

The Emigration's First Halt

Coming out of his house, the Messenger of Allah ﷺ went straight to the house of Abu Bakr ؓ, who was anxiously waiting for him to arrive. Thereupon, both of them turned into the direction of the mountain Thawr. The mountain of Thawr is situated at a distance of some seven or eight kilometres from


Cave of Thawr

Makkah towards the south.

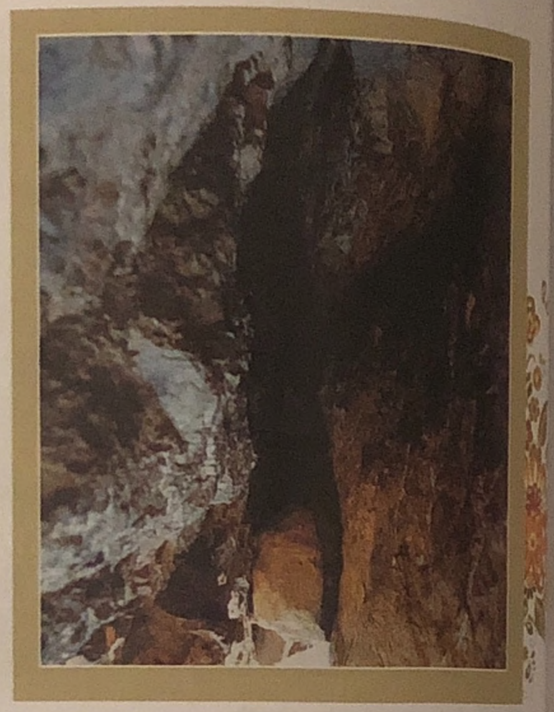
To ascend it calls for quite a bit of struggle and hardship. From the ground, its height is about 700 metres. Near the peak of the mountain, there lies a narrow cave, whose mouth happens to be towards the west. In it, there is a room for at the most five people to sit. Before entering into the cave, Abu Bakr ؓ cleaned and dusted it with his mantle. He spotted some holes on one side. Tearing a cloth, he filled the holes with its pieces. Still a hole remained which he sealed it with his heel, sitting down inside the cave. He then tenderly said to the Prophet ﷺ, 'Messenger of Allah! Now you enter.' He entered the cave and went to sleep, placing his head into the lap of Abu Bakr as-Siddiq ؓ. Meanwhile, a poisonous creature stung the foot of Abu Bakr as-Siddiq ؓ. Such was his love and reverence of the Prophet ﷺ that he did not consider it appropriate to awake the Messenger of Allah ﷺ. However, when his tears fell on the blessed face of the Prophet ﷺ he was woken up.

He asked, 'Abu Bakr ؓ! What happened?' He said, 'May my mother and father be your ransom, a venomous creature has stung me.' Allah's Messenger ﷺ applied his saliva on it and that removed his pain.

[Mishkat al-Masâbih: 6034 and ar-Rahiq al-Makhtum: 193]

Allah's Messenger ﷺ spent three days in this cave with Abu Bakr as-

Siddiq ﷺ being his sole Companion. Abu Bakr ﷺ's son was an intelligent, resourceful young man of understanding. He would spend the day among the Quraysh listening to what they were plotting and to what they were saying about the Messenger of Allah ﷺ and Abu Bakr ﷺ. Then he would come to them in the evening and give them the news of what he had gleaned of plans against them. Amir bin Fuhayrah ﷺ, Abu Bakr ﷺ's slave, who tended his master's flock, in company with the other shepherds of Makkah, stole unobserved every evening with a few goats to the cave, and provided its inmates with plentiful supply of fresh milk.



The Unbelievers' Perplexity and Embarrassment

Noble Readers! Come, let us now go to the house of the Messenger of Allah ﷺ, which was under the siege of the idolaters. When the Quraysh discovered with certainty that Allah's Messenger ﷺ had slipped away from their hands, they poured out their anger upon Ali bin Abi Talib ﷺ. They dragged him into the Sacred House of Allah and imprisoned him for a while. They asked him, 'Where is your cousin?' His answer was, 'It was you who were guarding the door? Why are you asking me?' Only you ought to know! This situation further increased the perplexity of the polytheists.

Abu Jahl now turned to the house of Abu Bakr ﷺ. He knocked the door. Asma bint Abu Bakr ﷺ came out. Abu Jahl asked her, 'Where is your father?' She answered, 'I do not know where my father is.' Abu Jahl flew into a rage and slapped her so hard that it sent her earring flying in the air.

[as-Sirah an-Nabawiyyah of Ibn Hisham, 2/487]

Reverent Readers! Remember cowards are of this sort. When they do not hold any reasonable evidence, they raise their hand on women and children. Abu Jahl was a coward, a spineless man. Wherefore, he raised his hand on a weak woman.

Announcement of a lucrative Reward

When the Quraysh felt convinced that Allah's Messenger ﷺ had got away from them in safety, they offered a hundred red camels for whoever would bring him back, dead or alive.

One More Miracle of the Messenger of Allah ﷺ

A group of polytheists pursued the track of the Prophet ﷺ and his Companion Abu Bakr ﷺ until they reached the Mount of Thawr. When they could no longer pursue the track, some of them climbed the mount until they came to the cave in which the Messenger of Allah ﷺ and Abu Bakr ﷺ were hiding. Abu Bakr ﷺ saw the feet of the pursuing idolaters, he said to the Prophet ﷺ, 'Messenger of Allah ﷺ! If one of them were to look beneath his feet, he would see us.' And the Prophet ﷺ answered, 'There is nothing to worry about. What do you think, O Abu Bakr ﷺ, of those two with whom the Third is Allah?' [Sahih al-Bukhari, Hadith 3653] This was also a special provision from Allah and a miracle of the Messenger of Allah ﷺ that the Quraysh were not able to see him.

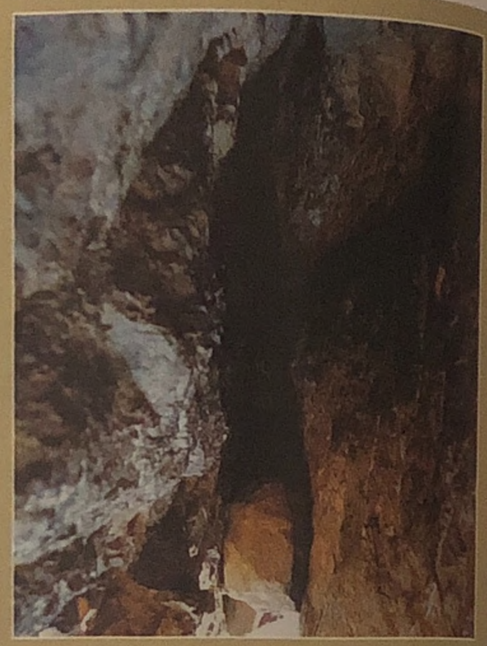
Allah Most High has made mention of this incident in His Sacred Book, the Gracious Qur'an. Allah Most High states:

﴿ثَانِيَ ٱثْنَيْنِ إِذْ هُمَا فِي ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِيَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ﴾

'The second of the two, when the two were in the Cave, when he said to his Companion, "Sorrow not. Surely Allah is with us. Then Allah sent down on him His Sakinah [calmness, peace], and strengthened him with forces you did not see, and He made the word of the unbelievers the lowermost, and Allah's word is the uppermost; Allah is Almighty, All-wise [at-Tawbah 9:40].

Thus, on account of his having stayed with the Prophet ﷺ in the Cave of Thawr and having accompanied him throughout his emigration, and on

Siddiq ﷺ being his sole Companion. Abu Bakr ﷺ's son was an intelligent, resourceful young man of understanding. He would spend the day among the Quraysh listening to what they were plotting and to what they were saying about the Messenger of Allah ﷺ and Abu Bakr ﷺ. Then he would come to them in the evening and give them the news of what he had gleaned of plans against them. Amir bin Fuhayrah ﷺ, Abu Bakr ﷺ's slave, who tended his master's flock, in company with the other shepherds of Makkah, stole unobserved every evening with a few goats to the cave, and provided its inmates with plentiful supply of fresh milk.



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Thus, on account of his having stayed with the Prophet ﷺ in the Cave of Thawr and having accompanied him throughout his emigration, and on



account of his unmatched services to the Messenger of Allah ﷺ, the mention of Abu Bakr ؓ has been made immortal in the Noble Qur'an until the Day of Rising.

Towards Madinah from the Cave

After three days in the Cave, Allah's Messenger ﷺ resolved to travel in the direction of Madinah. Abdullah bin Urayqit was not a Muslim, but he was an expert and completely trustworthy. He was well acquainted with desert and mountainous routes. Abu Bakr ؓ had long since purchased two more camels for the migration and had entrusted them to the care of Abdullah bin Urayqit. The Prophet ﷺ purchased one of these she-camels from Abu Bakr ؓ paying him the cost. Abdullah bin Urayqit arrived at the appointed time with the she-camels.

Abu Bakr's daughter Asma ؓ also came along with a big bag of provisions for the journey. But in the hurry of the moment, she forgot the thong to fasten the bags. She took off her girdle and tore it into two pieces. She used one piece to tie the bag securely to one of the camels' saddle and kept the other for herself. Thus, it was that she earned the title 'Dhat an-Nitâqayn, which means 'she of the two girdles or she of the two shreds'.

[Sahih al-Bukhari, Hadith 3905 and al-Tabaqat al-Kubra of Ibn Sa'd 1/229]

These little incidents add life and interest to the story of emigration. When this caravan, coming out of the cave, set out for Yathrib, it was a Monday night. The following morning, the date was the first of Rabi' al-Awwal, corresponding to 16th of September 622; according to the Christian calendar. The caravan comprised of four persons mounted on two she-camels. On one she-camel were Allah's Messenger ﷺ and Abu Bakr ؓ, while on the other were mounted Abdullah bin Urayqit and Abu Bakr Siddiq's ؓ slave Âmir bin Fuhayrah ؓ.

While departing from Makkah, the Messenger of Allah ﷺ looked back at the sacred city of Makkah affectionately. Bidding a farewell to the city, he said,

وَاللهِ ! أَنَّكِ لَـخَيْرُ أَرْضِ اللهِ وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ
وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ

'By Allah, of all Allah's earth, you are the best; and the most beloved of Allah's earth to Allah.' Had I not be driven out of you, I would not have left you.'

[Jami' at-Tirmidhi Hadith 3925]

This journey of emigration was not any common, ordinary journey. It was rather a starting point of changing the direction of human history and raising the humankind to new heights of honour and dignity. The success of the people of the entire world was linked to this historic journey.

The Hijrah or emigration had as its central motive a genuinely Allah-inspired goal. The emigration ushered in the beginning of the first civilization of Islam. It paved the way of a positive and effective stage in the process of inviting people to Islam.

Abdullah bin Urayqit took them away from Makkah towards the direction of Yemen, means a little to the south until they came to the shore of the Red Sea. Then after advancing pretty farther, he turned towards the north. He took the convoy along routes and paths, which were rarely used by travellers.

The Fortune of a Pursuing Bedouin Chieftain Changed Altogether

The caravan comprising of two she-camels rapidly advanced towards Yathrib. It now passed through the region of Qudayd of the Banu Mudlij. Four riders were mounted on those she-camels. Among them was a venerable figure.



Some hairs of whose beard had greyed. He looked sometimes forward and sometimes backwards worryingly, as if he were bent upon countering an attack. He was Abu Bakr as-Siddiq ﷺ. The commander-in-chief of this convoy was the liege lord of humans: The Messenger of Allah ﷺ. Thither, Suraqah bin Malik, the Chieftain of the Banu Mudlij, was sitting in the assembly of his house, talking with his peers.

Suddenly, one of their men arrived and stood there, while Suraqah sat. He said, 'Suraqah, I have just seen some human forms in the distance towards the coast, and I think them to be Muhammad and his companions.' Suraqah realized they were them. The thing was the only subject under discussion among all the tribes in and around Makkah in those days was: That convoy ought to be stopped by every means and they should be brought back to the Quraysh dead [we seek Allah's refuge] or alive. A prize of one hundred red camels was offered to anyone who captured the Messenger of Allah ﷺ and Abu Bakr ﷺ. It was so tempting that young men were in pursuit on every possible track.

Suraqah turned in his place. The idea of getting the reward crossed his mind like a flash of lightning, 'After all, I am the chieftain of this tribe and this convoy is passing through my territory. I can overpower the convoy. But

if someone joins me in the task of capturing the caravan, the award would be divided.'

He reflected for a moment and staring in the face of the man who had made mention of the caravan, said to him, 'Your guess is completely wrong. How could Muhammad pass from here? They are not them. You perhaps saw so-and-so and so-and-so.'

The person who had brought the news of the convoy felt very embarrassed. Suraqah then got up and went inside. He told his servant girl to saddle his horse, kept it ready behind his horse, and keep it ready behind a hillock. He warned her not to let anyone know about it, and that he would come back to her soon. He commanded her to be quick and not to delay. He then returned to the assembly and began to talk on a different subject. His mind was in pursuit of the convoy. When he calculated that his slave girl must have reached with his saddled horse to the appointed place, rose from the assembly and telling them he had some household task to fulfil, he stole out of the house from its back door.

> Abu Bakr ﷺ looked very worried when he saw Suraqah approaching, he cried out on the spur of the moment, 'O Messenger of Allah! That pursuer is about to catch us....

He took hold of his spear, mounted his horse and sped away into the direction of the caravan. His horse was at its fastest speed. When suddenly it slipped and Suraqah was unhorsed. He rose to his feet and stretched out his hand out to his quiver and took out his divining arrows. He sought guidance from them whether or not be would be able to overtake them. The divining arrows came out, as he did not want them. However, he got back on his horse, disobeying the arrows; and continued his chase once again.

Then suddenly, two of his horse's front legs sank deep into the ground up to his knees. He got up again and took charge of himself and of the horse. He again drew lots, which came out unfavourably hinting that it was not adequate to pursue the convoy. However, the temptation of one hundred camels kept him restive and he decided to continue his chase.

He mounted his horse and drew nearer to the caravan until the sound

of Allah's Messenger's ﷺ recitation of the Glorious Qur'an fell on his ears: while Abu Bakr ؓ looked very worried when he saw Suraqah approaching, he cried out on the spur of the moment, 'O Messenger of Allah! That pursuer is about to catch us. Hither, the rock of steadfastness, placer of complete trust in His Sustainer, the Messenger of Allah ﷺ confidently exclaimed, 'O Abu Bakr ؓ!

﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

My friend, there is no need to grieve, Allah is with us.'

Suraqah was incessantly galloping his horse and was drawing near in stages. Abu Bakr ؓ, in the state of distress, spontaneously burst into tears. The Prophet ﷺ said, 'Why are you crying, O Abu Bakr ؓ?' Abu Bakr ؓ replied, 'May my mother and father be your ransom. I am not crying for fear of my life, I am crying for you lest some harm reaches you.'

The Prophet's ﷺ hands instinctively lifted towards the sky. The lips of the Messenger of Allah ﷺ began to move and he supplicated to his Lord, '

اللَّهُمَّ اكْفِنَاهُ بِمَا شِئْتَ

O Allah! Protect us from him, as You wish!'

The moment these words emerged from the sacred lips, Suraqah's horse stumbled and his front legs sank down to its knees in firm ground, and he fell off. He pulled out the horse's legs with much difficulty from the ground. Now he realized that pursuing that convoy was completely wrong. Whoever would chase them would be destroyed. He became certain that Muhammad ﷺ would prevail. He called out, 'I have realized that my horse sank into the ground due to your supplication. I am quite certain you would surely succeed.' Thereupon, he said,

أَتَكْتُبُ لِي كِتَابًا يَكُونُ آيَةً بَيْنِي وَ بَيْنَكَ

'Write out a document for me; a document that will be an evidence between you and me.'

Allah's Messenger ﷺ commanded Abu Bakr's slave Âmir bin Fuhayrah to write out a document of security for him. Wherefore, he wrote it out on a piece of leather.' Suraqah informed the Messenger of Allah ﷺ about the designs of the Quraysh and about their offer of a hundred camels. He then offered to you the Prophet ﷺ travelling provisions and some other useful things but the Messenger of Allah ﷺ refused to take anything from an idolater. He merely

asked to keep the matter a secret and not to disclose their whereabouts.

[Sahih al-Bukhari, Hadith 3906; and as-Sirah an-Nabawiyyah of Ibn Hisham 2/489-491]

As-Suraqah turned to go, Allah's Messenger ﷺ all of a sudden told him,

كَيْفَ بِكَ إِذَا لَبِسْتَ سِوَارَيْ كِسْرَي؟

'Suraqah, how shall it be with you when you wear the two bracelets of Chosroes [Kisra]?'

Suraqah heard it quite astonished. He could not believe it. He asked, 'What Kisra? You mean Chosroes the Emperor of the Persian Empire, who owns a grand 'white palace' in Madâ'in?' Allah's Messenger ﷺ answered, 'Yes, the same Kisra, the son of Hurmuz.'

'Suraqah, how shall it be with you when you wear the two bracelets of Chosroes [Kisra]?' Suraqah heard it quite astonished.

Suraqah was lost in deep thought. He wondered, 'Me wearing the bracelets of the Emperor of Persian Kisra the son of Hurmuz?' Thereupon, the caravan advanced towards Yathrib. When Suraqah returned, he saw that people were anxiously searching for the caravan. Suraqah said, 'Look for them in your direction. Far and wide have I gone in pursuit of them. You need not go in that direction; I have already done your part.'

When Allah's Messenger ﷺ safely reached Madinah the Radiant, Suraqah began to tell people about this incident. He secured the document guaranteeing safety. It does not take long for time to pass. Hardly eight years had passed over this incident that Makkah was opened up for the Messenger of Allah ﷺ. After gaining victory over Hunayn and Tâ'if, he halted at the place called Ji'ranah. Suraqah came along with the document of safety, appeared in the presence of the Messenger of Allah ﷺ and accepted Islam.

A Brief Halt in the Tent of Umm Ma'bad

During the journey of emigration, Allah's Messenger ﷺ halted in the tent of Umm Ma'bad. This woman belonged to the renowned tribe of Arabia: The Banu Khuza'ah. This elderly bedouin woman used to play a hostess

to travellers. Following the Arabs' traditional hospitality, an ancient tradition, which had been cultivated for very many centuries, Umm Ma'bad would offer food and drink to any travellers that might chance to pass that way.

When Allah's Messenger ﷺ came to her encampment, along with his Companions, he asked her for milk. The woman said, 'This year is a time of famine. My flocks are out in the pasture. Had I any milk, I would surely have presented to you.' Thus, Umm Ma'bad at first told them of her inability in consequence, to entertain them. However, Allah's Messenger ﷺ saw in the corner of her tent a miserable goat, that not only gave no milk, but also was so weak and as to be disabled to accompany the flocks to pasture. Allah's Messenger ﷺ sought her permission to milk the goat, which she granted cheerfully. Allah's Messenger ﷺ recited the Basmalah [In the Name of Allah] and touched her udders, milk immediately descended into them, and all drank to their heart's content. Allah's Messenger ﷺ left abundant milk for Umm Ma'bad and then departed for their next destination.



The manner in which Umm Ma'bad described to her husband the physical characteristics of the Messenger of Allah ﷺ was immensely graphic and lovely. In golden letters, its words have been preserved in history. In Arabic literature, such beautiful and heart-ravishing words are a rarity

[as-Sirah an-Nabawiyyah p. 213-215 and Zâd al Ma'ad 3/55-57]

My noble readers would find the meaning of their translation in the end of this work under the title 'The Prophet's ﷺ Physical Characteristics'.

Halt at Quba

After an eight days' journey, Allah's Messenger ﷺ reached Quba, a place some five kilometres before Madinah, on Rabi' al-Awwal 8, safely. He stayed in Quba for four days [as-Sirah an-Nabawiyyah of Ibn Kathir p. 220] Ali bin Abi Talib ﷺ stayed in Makkah for another three days. He returned the things that had been entrusted to the Prophet ﷺ by people for safekeeping, to their rightful owners and set out for Madinah on foot. Allah's Messenger ﷺ was still in Quba, when Ali ﷺ also arrived.

During his stay, Allah's Messenger ﷺ laid the foundation of the Mosque of Quba, and performed in it Prayer also. In the Arabian Peninsula, after the Sacred House of Allah, it was the first mosque that was built. The Qur'an highly commends that first mosque because it was built on the foundation of piety and fear of Allah. Allah Most High says,

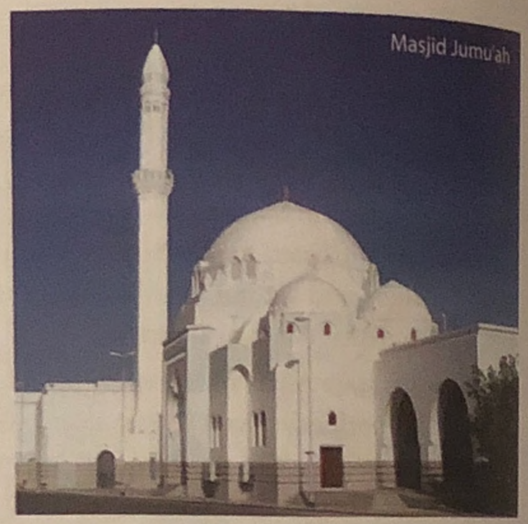
﴿لَمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ﴾

'Indeed, the Mosque whose foundation was laid from the first day is more worthy that you stand therein.' [at-Tawbah 9:108]

The blessed day of Jumu'ah is undoubtedly an immensely meritorious and a blessed day. When Allah's Messenger ﷺ set out for Madinah the Pure, on his



way the time for the Friday Prayer occurred. He led the Jumu'ah or Friday Prayer in the quarter of Banu Sâlim bin Awf. A mosque has now been built at this place, which is known as Masjid Jumu'ah. The Friday Prayer led by the Prophet ﷺ comprised of a hundred individuals.


Masjid Jumu'ah

Restlessness of the Dwellers of Madinah

Honourable Readers! Earlier you have read that the name of Madinah the Pure was formerly Yathrib. From the day the Messenger of Allah ﷺ arrived at this blessed city, it came to be known as the 'City of the Messenger ﷺ'. it means the city of the Messenger of Allah ﷺ. The day on which Allah's Messenger ﷺ entered Madinah the Illuminated, was undoubtedly a historic day. Anas bin Mâlik ؓ says, 'The day when Allah's Messenger ﷺ arrived at Madinah was the brightest and the most cheerful day.' Never was a day of greater rejoicing. The dwellers of Madinah who were then called the Helpers or al-Ansâr were not that rich, but each one of them desired that Allah's Messenger ﷺ should stay with them.

From whichever quarter the Messenger of Allah ﷺ passed, the citizens of Madinah flocked around him. So urgent was the appeal that oftentimes they seized the hold of Qaswa's halter, but each time Allah's Messenger ﷺ blessed them and said,

خَلُّوا سَبِيلَهَا فَإِنَّهَا مَأْمُورَةٌ

Make way for my she-camel, let her go free, for she is under Allah's Command.'

The clan of Banu Najjar was an outlying branch of Khazraj. It was the quarter of the Prophet's ﷺ maternal relatives and great-grandmother Salma, the wife of noble Hâshim, belonged to the very clan of Banu Najjar. The she-camel overshot the quarter of Banu Najjar a little bit, but turned round and returned to where the Prophet's ﷺ Mosque now stands and knelt down there.

Allah's Messenger ﷺ stays in the House of Abu Ayyub ؓ

The house of Abu Ayyub ؓ, a son of Banu Najjar, was close at hand, where the she-camel had sat down. Before anyone could attempt to seize the fortune of hosting the Messenger of Allah ﷺ. Abu Ayyub ؓ stepped forward and picked up his belongings and took them into his house. Thus, Allah's Messenger ﷺ stayed in the house of Abu Ayyub Ansari ؓ for some time. Abu Ayyub's name was Khâlid bin Zayd, Abu Ayyub ؓ asked the Messenger of Allah ﷺ to occupy the upper floor of his house, but he refused saying, 'O Abu Ayyub! I would stay on the ground floor.'

Before him was the convenience of movement for him and for those who would come to visit him. Abu Ayyub ؓ said to the Prophet ﷺ, 'I live on the upper floor and you live on the lower, O Messenger of Allah! I find it contrary to etiquette, being above you, with you beneath me. Come along and live above, while we come down to the lower floor.' The Prophet ﷺ had chosen to reside on the ground floor itself for the convenience for his guests and visitors, but later, due to immense insistence of Abu Ayyub ؓ, Allah's Messenger ﷺ shifted to the upper floor.

[Sahih Muslim, Hadith 2053, and as-Sirah an-Nabawiyyah of Ibn Hisahm 2/248-49]


An old picture of the place of Abu Ayyub Insari house

The Building of the Prophet's Mosque and Prophetic Apartments

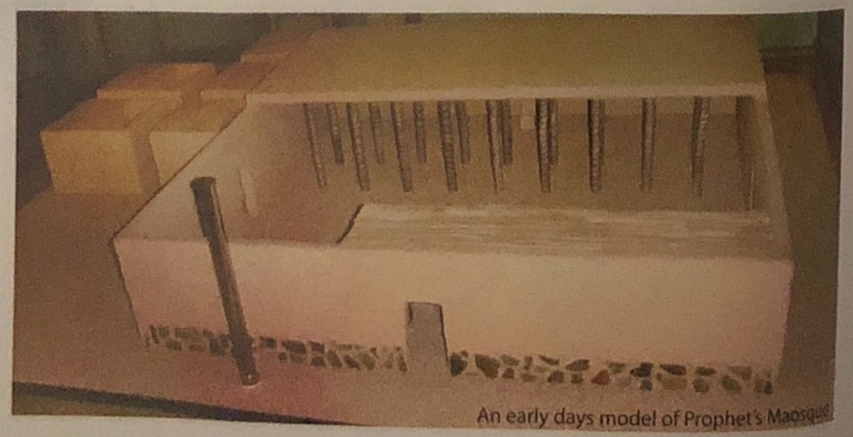
Allah's Messenger ﷺ resided in the house of Abu Ayyub ؓ for a period of seven months.

[at-Tabaqat al-Kubra of Ibn Sa'd 1/237].

Meanwhile, the construction of the Prophet's ﷺ Mosque and the apartments was also completed. How did the Prophet's ﷺ Mosque and the apartments of his purified wives come about to be built? Let us get to know its details. The place where Qaswa, the she-camel of the Messenger of Allah ﷺ had knelt down in the quarter of Banu Najjar was a large and open courtyard, where dates were dried. The owners of the land attempted to offer it as a free gift for building a mosque, but Allah's Messenger ﷺ did not consider it proper to obtain it free and he commanded Abu Bakr Siddiq ؓ to purchase the land from them. So the price was fixed at ten Dinars, which Abu Bakr ؓ, at the command of the Prophet ﷺ, paid over to the orphans, and bestowed it for building a mosque upon it.

[at-Tabaqât al-Kubra of Ibn Sa'd 1/239]

When the Companions of the Prophet ﷺ came to know that construction of the building of the Prophet's Mosque had begun, they would vie with each other in taking unbaked bricks to the construction site and make ready the mortar. They began to participate in the building of the Mosque with great zeal and enthusiasm. Allah's Messenger ﷺ was a singular leader who like other of his Companions personally participated in the construction of the Mosque.



An early days model of Prophet's Maosque



Ashab us-Suffah platform

The Material Used in the Construction of the Mosque and its Size

The walls of the Prophet's ﷺ Mosque were made of unburnt bricks and its columns were the trunks of date palms. Its roof was made of palm-trunks, palm-branches and leaves. Over it some mud was spread. In those days, the Qiblah used to be the Bayt al-Maqdis that means it was in the direction of the north, wherefore the Mihrâb or the niche was northward. The Qiblah wall of the Mosque was 70 cubits, or about 52 metres long. Its width was 60 cubits or about 45 metres. The height of the ceiling was 5 cubits or about three and three-quarter metres.

In the north of the Mosque, a pavement or platform was erected and it was named Suffah. It was the first Islamic university. The poor Companions of the Prophet ﷺ who had no home of their own lived on this pavement or sheltered bench. All day long, they would recite and teach the Noble Qur'an, acquire the fundamental, essential teachings of the religion. It was the very purification of self. There is no concept of spirituality and Tasawwuf or Sufism in Islam.

There is also no concept in Islam to lead a life remaining aloof from the world. The deserters of the world have no place in Islam. The teaching of Islam is that one should mingle with people and live life amidst them,



fulfilling their rights. Allah's Messenger ﷺ said,

أَمَا وَاللهِ إِنِّي لَأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ

By Allah! I am more fearful of Allah and more heedful of Him than you;

لَـكِنِّي أَصُوْمُ وَ أُفْطِرُ

yet I Fast [some days] and break my Fast;

وَأُصَلِّي وَأَرْقُدُ

I do offer Salâh at night and also do I sleep;

وَأَتَزَوَّجُ النِّسَاءَ

and I marry women;

فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ

so anyone who turns away from my Sunnah is not of me.'

[Sahih al-Bukhari, Hadith 5063]

Allah's Messenger ﷺ would sit with the dwellers of the pavement or Suffah. If he got something to eat, he would eat it mentioning the name of Allah, otherwise he would do without food. The Helpers would send dates for these people and sometimes milk. When Allah's Messenger ﷺ would go out of Madinah on an expedition, these people formed its vanguard. The grandeur of the Prophet's ﷺ Mosque is such that Allah's Messenger ﷺ said

about it.

صَلَاةٌ فِي مَسْجِدِي هذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ

'A ritual Prayer in this Mosque of mine is a thousand times better than a ritual Prayer in any other mosque, except Masjid al-Haram.' [This is because the reward of one ritual Prayer performed in it is equal to 100,00 ritual Prayers].

The Status of the Prophet's Mosque in the Madinan Society



For the Muslims of Madinah, the Prophet's ﷺ Mosque was not merely a centre of worship, but the Prophet's ﷺ Companions used to meet each other therein. Allah's Messenger ﷺ would issue rulings on the Companion's religious problems and advise them on matters of the world. Therein marriages were performed, armies of strivers in the way of Allah would march forth from there in order to punish the rebellious unbelievers, therein cases were heard and verdicts were passed on them.

When the time for ritual Prayer would arrive, Bilal bin Rabah ﷺ would raise the Adhan in his melodious voice.

Sub'han Allah! How far is Allah from every imperfection! What a blissful period it was! Once upon a time in Makkah, the noble Companions were beaten and persecuted. They were not even able to perform ritual prayer in congregation. However, here in Madinah, the Radiant, the noble Companions were safe and secure. Their guide and mentor, their beloved Prophet ﷺ was before their sights, he breathed among them and would do the purification of their souls. Reverent Readers! Here I have made use of a phrase 'purification of the soul'. What does it signify? Let us get to know it.

True Understanding of 'Purification of the Soul'

According to the Islamic Shari'ah, 'purification of the soul' denotes to save oneself from committing venial and mortal sins and to obey the Commands of Allah and His Messenger ﷺ. However, concerning this matter, several wrong concepts have gotten wide currency. In the Islamic Shar'iah everything is clear and well-defined, nothing of it hidden or esoteric or concealed. Nor there is anything of the sort of Ilm al-Ladunni or Divinely inspired knowledge for any individual belonging to the Ummah or nation. Allah's Messenger ﷺ says,

تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ لَيْلُهَا كَنَهَارِهَا لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ

'I am leaving you upon a (path of) brightness whose night in like its day. No one will deviate from it after I am gone but one who is doomed.' [Ibn Majah:43]

Wherefore, following the Book of Allah and the Sunnah of the Prophet ﷺ is the mightiest means to achieve the purification of the soul.

Preparation of the Mimbar or Pulpit and the Palm-trunk's Wailing and Sobbing

When the building of the Prophet's ﷺ Mosque was completed, it had no mimbar or pulpit from which to address the congregation. He would speak while leaning against a palm-tree trunk that means he would rest his arm on the trunk, which stood planted in the ground, and deliver the sermon. An Ansari woman appeared in the Prophet's ﷺ presence, whose son was a carpenter, 'Who was skilled in making pieces of furniture. The woman said to the Prophet ﷺ, 'O Messenger of Allah ﷺ! If you permit, I would have made a pulpit out of wood. You could address people standing or sitting on it.'

Allah's Messenger ﷺ said, 'Well, if you desire so.' Wherefore a pulpit was made for him.

[Sahih al-Bukhari, Hadith 449]

The pulpit was placed in the Mosque.

Eventually, as he set about climbing it, the noble Companions who were present in the Mosque, heard the sound of that palm-tree trunk. It gave deep sobs. It felt terribly sad. It was wailing. The thought that Allah's Messenger ﷺ would not now place his affectionate hand on it, made it cry deeply. Now it would have to suffer separation from the Messenger of Allah ﷺ. Stones



and trees too loved the Messenger of Allah ﷺ. Once he said, 'I know very well a stone in Makkah, which used to greet me, before the Prophethood was granted to me.'

[Sahih Muslim, Hadith 2277]

In like manner, when he saw, the Mountain of Uhud, he exclaimed, 'Mountain Uhud loves us and we love it.'

[Sahih al-Bukhari, Hadith 4422]

Allah's Messenger ﷺ came down from the pulpit, returned to it, hugged it, showed tenderness to it until it settled down just like a crying child, and became quiet.

[Sahih al-Bukhari, Hadith 3585]

It is mandatory upon us that we intensely love Allah's Messenger ﷺ, more than we do our parents, our family, more than our brothers and sisters, more than our offspring, more than our wealth, more than cool water that a thirsty traveller loves and more than our own life. If we do not love him dearly, we will not be reckoned among the true and sincere Muslims.

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The Jews' Testimony

of the Prophet's ﷺ Truthfulness

Before the emigration, Ansâr's two outstanding and renowned clans Aws and Khazraj used to fight among themselves. Consequent to their becoming Muslims and due to their having a deep sense belonging to the Messenger of Allah ﷺ, these two clans became mutual brethren and their enmity and differences came to an end.

In Madinah, there were three renowned clans of the Jews. Their dwellings were situated to the south of the Prophet's ﷺ Mosque. The market of Banu Qaynuqa and their habitation were quite near to the graveyard of Baqi' al-Gharqad. The habitations of Banu Nadhir and Banu Quraydhah were also situated in the vicinity of the Masjid Quba. The Jews were very aware that Muhammad ﷺ was the true Messenger of Allah ﷺ, to the extent that Allah's Messenger ﷺ once asked Abdullah bin Suriya, one of their learned men on oath, 'Don't you know that I am a true Messenger of Allah?' He answered, 'I know that you are a true Messenger of Allah ﷺ. The Jews are aware of your attributes, as I am aware of them. Your traits are clearly set forth in the Torah, but they envy you.'



Animosity of the Jews towards the Prophet ﷺ

Likewise, when Allah's Messenger ﷺ reached Quba after emigration, a Jewish chieftain Huyayy bin Akhtab and his brother Abu Yâsir came to see him. The narrator of this incident is the Mother of the Believers, Safiyyah, and the daughter of Huyayy bin Akhtab ﷺ. She says, 'I was the most favourite child of my parents and uncle. Whenever my father and uncle would come back home, first they would lift me and show me their love. When Allah's Messenger ﷺ came to Quba, they went to see him early in the morning and only returned at nightfall, weary, worn out, sad, drooping and feeble. I raced over to them as was my custom, thinking that they would lift me up as they – always did, but they were on that day so sunk in gloom that took no notice of me. I was surprised. Then I heard my uncle Abu Yâsir ask my father, أَهُوَهُو 'Is he, him?' My father answered, 'Yes, I swear by Allah, he is him.' My uncle continued, 'Do you recognize him, and can you be sure?' my father said, 'Yes, I certainly did recognize him, he is him.' My uncle asked further, 'So, how will you relate to him?' my father answered, '

عَدَاوَتُهُ وَاللهِ مَا بَقِيتُ

Enmity! With enmity. I swear by Allah, I will be his enemy as long as I live.'

[As-Sirah an-Nabawiyyah of Ibn Hisham 2/519]

Then Huyayy bin Akhtab continued to oppose the Messenger of Allah ﷺ, so long as he lived.

Eminent Readers! From the above-quoted incident, you must have realized how severe and vehement was the animosity of the Jews towards Islam! As Huyayy bin Akhtab made bare his evil intention that he would oppose Islam and Muhammad ﷺ; we Muslims and particularly our youths should take a pledge that they would defend Muhammad, the Arab, and the Religion of Islam, so long as they live. Together with loving our Prophet ﷺ, if a need arises, we would lay down our lives for him and for Islam.

With regard to the animosity of the Jews, we will allude to one more incident, then move forward. It should remain clear that the objective of describing these incidents is that it should become known to our gracious readers how severe the enmity of the Jews towards Muslims was! They were absolutely aware that our Prophet ﷺ was a true Messenger of Allah ﷺ. Many of the signs of his coming were revealed in the Torah. The description of the Noble Qur'an in this regard is obvious.

﴿ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ﴾

'Those to whom We gave the Book know him [Muhammad, Allah's Messenger] as they know their own sons [the allusion is to the Jews and the Christians] [al-Baqarah:146]

A Jewish Scholars Accepts Islam

Abdullah bin Salam ﷺ was a renowned and honoured Jewish scholar. He used to say he had read in the Torah the traits and characteristics of the Last Prophet ﷺ. He had learnt of his name, qualities and appearance and that his coming was at a time when they were expecting him. When Allah's Messenger ﷺ arrived at Madinah, Abdullah bin Salam ﷺ immediately appeared in his presence. However, he was surrounded by a huge gathering of people. When he cast a glance at the Prophet's ﷺ radiant countenance, it looked like the full moon. His heart testified that such a radiant and contented face could not be the face of a liar. I drew close to him and heard him saying,

أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصِلُوا الْأَرْحَامَ وَصَلُّوا بِاللَّيْلِ وَ النَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

O people! Spread peace, feed others; join the ties of relationship, pray at night while others sleep, and you will enter Paradise in peace.

[Jami' at-Tirmidhi, Hadith 2485].

Anas bin Malik said, ``When `Abdullah bin Salam heard of the arrival of the Prophet ﷺ in Al-Madinah, he was working on his land. He came to the Prophet ﷺ and said, `I am going to ask you about three things which nobody knows except a Prophet. What will be the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why

The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish.



does a child resemble its father, and why does it resemble its maternal uncle?' Allah's Messenger ﷺ said, Jibril has just told me the answers. `Abdullah said, `He (i.e. Jibril), among all the angels, is the enemy of the Jews.' Allah's Messenger ﷺ recited theWhoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart.

Allah's Messenger ﷺ then said, The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish. As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family. On that `Abdullah bin Salam ﷺ said, `I testify that there is no deity worthy of worship except Allah and you are the Messenger of Allah ﷺ.'

After entering the fold of Islam, he told the Messenger of Allah ﷺ, 'O Messenger of Allah! The Jews are a nation of liars and deceivers. If they come to know about my entering into Islam, they would utter things against me which are not true.'

Meanwhile, some prominent individuals of the Jews came round to meet the Prophet ﷺ. When the Jews came, Abdullah bin Salam ﷺ hid himself inside the house. Allah's Messenger ﷺ asked the Jews, 'What sort of status does Abdullah bin Salam ﷺ have among you?' They replied with one voice, 'He is our most learned man, the son of our most learned man, he is the best of us, and the son of the best of us.' According to another report, 'He is our

leader, and the son of our leader. He is the best man among us, and the son of the best man among us.' Allah's Messenger ﷺ then asked, 'What would you think of him if he accepted Islam?'

They said, 'May Allah protect him from entering into the fold of Islam.' On hearing this, Abdullah bin Salam ؓ stepped out of hiding, reciting the testimony of Faith and stood before them.

What kind of nation are the Jews? What is their mentality? Come; let us get to know it. On sighting Abdullah bin Salam ؓ, they said, 'He is our worst man and he is the son of a worst man.' No sooner had Abdullah bin Salam ؓ embraced Islam; they saw in him various kinds of evil. Abdullah bin Salam ؓ spoke out, 'O group of Jews! By Allah other than Him there is none worthy of worship, you do certainly know that he is the true Messenger of Allah ﷺ and he has come to you with the truth.' However, the Jews said, 'No, you are lying. We do not believe what you say.' Straightaway forgetting how highly, only a few moments before, they had evaluated him, the assembled Jews now called Abdullah bin Salam ؓ a liar and heaped scorn and curse upon him. But, Abdullah had made his point about the attitude of the Jews of Madinah.

[as-Sunan al-Kubra of Nasai 8/176 and Musnad Ahmad 3/189; and al-Bidayah wan Nihâyah 3/219-21]

The Agreement of Madinah

Despite knowing the negative conduct and loathsome character of the Jews, Allah's Messenger ﷺ concluded with them an agreement of security and safety. They were in that agreement they were guaranteed protection of their lives and property and they were given complete freedom of practicing their religion. Consisting of twelve conditions or articles, the most important condition of this agreement was that the Jews dwelling in Madinah would not grant protection to the Quraysh of Makkah and their supporters.

The oppressed would be helped. If a war should break out against an enemy, the Jews would bear the cost of war along with the Muslims and would defend them. The Jews of Madinah willingly accepted all the conditions of this agreement and signed the document of the agreement.

How did the Hypocrites Come to Exist?

In Madinah, there was a man called Abdullah bin Ubayy. He belonged to Banu Khazraj. Besides being a very rich man, he was also the leader of his community. Before the Prophet's ﷺ emigration to Madinah, the Helpers in their entirety had decided to enthrone him as their king. They had already made a special jewelled crown for him. Shortly, they wanted to install him as their king. Preparations were underway to officially place the crown on his head. They had already strung pearls to crown him.

In the meantime, when the dwellers of Madinah entered into the fold of Islam and Allah's Messenger ﷺ too emigrated to Madinah, his golden dream of becoming a king was blighted. He saw that Allah's Messenger ﷺ had snatched the kingdom out of his grasp. The matter of his coronation abruptly halted and consequently he harboured enmity against the Messenger of Allah ﷺ that it was he ﷺ who stood as a barrier in the way of his leadership. This man continued to nurture animosity until his last breath towards the Messenger of Allah ﷺ.

In the Prophet's ﷺ every act, he threw hindrances. After the Conquest in the Battle of Badr, he and some of his cohorts had apparently embraced Islam, but within themselves, they were the inveterate enemies of Islam and the Messenger of Allah ﷺ. These very folks were hypocrites.

What is a Munâfiq? Munâfiq or a hypocrite is one who verbally claims to be under the fold of Islam and says he is a Muslim, but in his heart, he happens to be a sworn enemy of Islam. Such people prove more dangerous than unbelievers do. Wherefore, in the Gracious Qur'an hypocrites have been given glad tidings of a severe punishment.

﴿ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴾

Verily, the hypocrites will be in the lowest depth (grade) of the Fire , no helper will you find for them.[an-Nisa 4:145]

Timely Undoing of a Formidable Conspiracy

Abdullah bin Ubayy was the leader of the hypocrites. This man was immensely dangerous for Islam and the Messenger of Allah ﷺ. When the Muslims, after coming to Madinah began to live in peace and security, it gave the Makkan polytheists a lot of pain. They seized in Makkah all the properties, wealth, houses and businesses of the Muslims. In addition to this, they wrote a threatening letter to Abdullah bin Ubayy, the chief of the hypocrites that he should spark a battle against Muhammad ﷺ and his Companions or expel them out of Madinah. If he failed to do so, they would invade Madinah and would ruin the honour and chastity of their women.

When Abdullah bin Ubayy received the letter of the Makkans, he gathered some of his outstanding individuals. They already harboured a grudge and animosity towards the Muslims. This letter added fuel to the fire and they assembled in a pace and began to hatch a place against the Muslims. Allah's Messenger ﷺ got wind of it. He went to Ibn Ubayy and asked him to use his senses: why was he bent upon fighting against his own sons and brothers? This deterred him from fighting against the Messenger of Allah ﷺ for the time being. But during the rest of his life, whenever he got a chance; he sided with the Jews and the hypocrites and threw hindrances in the path of the Messenger of Allah ﷺ.

The Quraysh's Threats to the Helpers or Ansâr of Madinah

Sa'd bin Mu'adh ﷺ was one of the chief leaders of the Helpers or Ansâr. From the time of ignorance there was friendship between him and the renowned Qurayshite chieftain Umayyah bin Khalaf. Whenever Umayyah passed through Madinah, he would become Sa'd's guest. Likewise, when Sa'd ﷺ would go to Yemen for trade or to perform the Umrah, he invariably would stay at the house of Umayyah.

Immediately, after emigration, Sa'd bin Mu'adh ﷺ went to Makkah to perform the Umrah. He stayed at Umayyah's dwelling as usual. Sa'd said to Umayyah, 'Find out for me at which hour the mosque is empty, so that I may make the circuit round the House of Allah. Therefore, Umayyah went with him to the mosque at about midday. When generally, there was no rush, nor was there any movement of common folks. When Sa'd bin Mu'adh ﷺ began doing his rounds. Umayyah stood on one side, waiting for him to finish.

Meanwhile, Abu Jahl the architect of unbelief went past. He saw that a stranger was doing rounds of the Sacred House of Allah in blissful peace. He called out asking, 'Who is he, making rounds of the House of Allah at this hour?' Umayyah bin Khalaf said, 'The doer of rounds of the House of Allah is a prominent chief of Yathrib, Sa'd bin Mu'adh ﷺ.' Abu Jahl flew into a rage. Addressing Sa'd, he said, 'Had Umayyah not been with you, you would not have been doing your rounds so peacefully. You have provided shelter to Muhammad ﷺ and his Companions.'

In answer to this, Sa'd ﷺ said, 'If you ever stop us from coming to the Sacred House of Allah, we would halt your trade of the region of Greater Syria.' Madinah lay on the Makkan trade route to Syria, which was of great importance to the Quraysh.

Allah's Messenger ﷺ has informed me that Umayah would be killed by the Prophet's ﷺ Companions only.'

Honourable Readers! Abu Jahl and Sa'd bin Mu'adh ﷺ were involved in a heated exchange. Both made threats against each other. Umayyah intervened and pleaded with Sa'd ﷺ, 'Just leave it. Spit out your anger. Don't you wish that Abu Jahl were the chieftain of the valley? Sa'd's sharp conversation with Abu Jahl ended, but he felt very sorry that Umayyah, instead of standing up for him, sided with Abu Jahl. Sa'd ﷺ pointed out to Umayyah, 'You may side with him as much as you wish.' Allah's Messenger ﷺ has informed me that Umayah would be killed by the Prophet's ﷺ Companions only.'

On hearing this, Umayyah's face turned pale. He asked, 'Did he really inform you in this way?' Umayyah was an unbeliever but he knew that every utterance, which emerged from the blessed lips of Muhammad ﷺ invariably, turned out true. Sa'd ﷺ answered, 'Yes, he said in this very manner.' Umayyah anxiously asked, 'Would his Companions kill me in Makkah or out of Makkah? Sa'd ﷺ replied, 'In this regard, he said nothing.'

Umayyah got up from there and straightaway made for his wife, and narrated to her what his Yathrabite friend had said to him. His wife asked him, 'What do you intend to do now?' He said, 'From now on, I shall never go out of Makkah.' Umayyah bin Khalaf was the master of Bilal bin Rabah ﷺ.

He used to be beat Bilal and persecute him. He entered the hellfire, along with his son Ali. In this manner, Allah's Messenger ﷺ prophecy was fulfilled.

[Sahih al-Bukhari; Hadith 3950]

Sa'd bin Mu'adh ﷺ returned safely after performing the Umrah, but the Quraysh sent a threat to the Messenger of Allah ﷺ that they should not feel proud that they had emigrated from Makkah and reached safely to Madinah. The Makkans could still teach them a lesson by invading Madinah.

Permission to fight against the Unbelievers and Polytheists

When Allah's Messenger ﷺ was in Makkah, he was not permitted to fight against the unbelievers and polytheists. This was the reason why the Muslims were subjected to beatings. They surrendered their dwellings, businesses, wealth and everything small and big, but the occasion to fight did not arise. They bore the abuse and persecution of the Quraysh with patience and forbearance. They never ventured to fight back. However, when the Muslims emigrated to Madinah, Allah Most High gave them permission to fight against the disbelievers and polytheists. This permission was revealed in the following noble Verse of the Gracious Qur'an:

﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ﴿٤٠﴾﴾

'Permission to fight is given to those [i.e. believers against those unbelievers] who are fighting them, because they are wronged. Surely, Allah is capable of giving them [believers] victory. Those who were driven out of their homes unjustly, merely for their saying, 'Our Lord is Allah.' [Al-Hajj 22:39-40]

Shortly after receiving the permission to fight, Allah's Messenger ﷺ began sending out forays and expedition against his enemies; in different directions. These military expeditions profited the Muslims in several ways; one of them was that some Arab tribes were planning to carry out lightning raids against Madinah; such dangers lessened due to the timely actions taken by Muslims soldiers who strove in the way of Allah.

A campaign in which Allah's Messenger ﷺ personally participated is called a Ghazwah, whereas an expedition which the Prophet ﷺ sent out but he himself was not present in it, is called Sariyyah.

Defeat of the Jewish Propaganda

The first year after the emigration was at its fag end. Since their emigration to Madinah, no baby boy was born to any of the Emigrants or Muhâjirin. The Jews had made it popular that they had thrown a magic spell on the Muslims so that no baby-boy would ever be born to them. Allah Most High rendered the Jews unsuccessful and losers. Subsequently a baby-boy was born to Asma ﷺ the daughter of Abu Bakr ﷺ, whom Allah's Messenger ﷺ named Abdullah. His father's name was Zubayr bin al-Awwam, who was the son of the Prophet's ﷺ paternal aunt Safiyyah bint Abdul Muttalib ﷺ. When Abdullah ﷺ was born, a wave of excitement and joy swept over Madinah.

Without losing time, they brought the boy in the presence of the Messenger of Allah ﷺ. A full moon had risen on his blessed face. He took the baby in his arms, and gently spat into the baby's mouth. Thus, the first feed that entered the baby's stomach was the blessed saliva of the Messenger of Allah ﷺ. This child proved immensely blessed for the Muslim nation. His achievements for Islam are many.

Beginning of Adhan or Call to Ritual Prayer

How did the Adhan, the manner of calling Muslims to ritual Prayer, come to be instituted? The occurrence of this great incident took place thus: A Helper Companion of the Prophet ﷺ, Abdullah bin Zayd ﷺ, was made to hear the wording of the Adhan in his dream. He described to the Messenger ﷺ his dream. Thereupon, he regarded it a hint dropped by Allah Most High and instituted the very same wording for the Adhan or call to Prayer. Bilal bin Rabah's voice very sonorous and had a roar in it. Wherefore, he was appointed the first Mu'dhdhin of the Prophet's ﷺ Mosque. The ritual Prayer had already been made mandatory upon Muslims.

In the beginning of the second year of emigration, the Zakât or the Purifying Dues and Fasting were made obligatory upon them. Since his arrival after the emigration at Madinah. Allah's Messenger ﷺ used to perform the ritual Prayers, facing the Bayt al-Maqdis in Jerusalem. Allah Most High commanded that from now the Muslims would offer ritual Prayers facing the Ka'bah in Makkah the Blessed.

The meaning of this Command of the change of Qiblah was that the centrality of Baytul Maqdis in Jerusalem had come to an end. For the future until the Day of Rising, the Sacred House of Allah, the Ka'bah has been made the centre, of the Muslim nation. Bayt al-Maqdis is located to the north of Madinah the Radiant, whereas the Sacred House of Allah is situated to the south.



Institution of Beautiful Relationships of Brotherhood

In the meantime, the Jews tried to throw turmoil amidst the Muslims and did everything to make them fight among themselves. But, Allah Most High blessed them with the bounty of mutual love and affection, and they lived together peacefully.

Most of the Emigrants who had come from Makkah were destitute, for on their emigration they had to leave their possessions behind. So Allah's Messenger ﷺ established the relationships of brotherhood between the Emigrants and the Helpers. To each Emigrant or Muhâjir, the Prophet ﷺ assigned an Ansari or Helper Muslim to be his brother. Allah's Messenger ﷺ made them shake hands and told them, 'From now you are brother to each other.' The emigrants had left everything in Makkah and now it was the responsibility of the Helpers of Madinah to support them, which they carried out wholeheartedly.

Under the bond of brotherhood, that means after becoming brothers to each other, the Helpers showed their Emigrant brothers immense honour and served them well and invited them to divide everything between them. The Emigrants were a trading people, which permitted them to not depend on others: they did not at all become a burden on the Helpers.

Military Expeditions before the Battle of Badr

The expeditions sent before the Battle of Badr were eight in number. The names of these Ghazwat and Saraya are as follows:

1. The Expedition of Seef al-Bahr [a place on the seacoast near Is.]
2. The Expedition of Râbigh

3. The Expedition of Kharrar [a place of wells between Juhfah and Makkah]
4. The Expedition of Abwa or Waddan.
5. The Expedition of Buwât [a place near Jabal Radwa, in the region of tribe Juhynah].
6. The Expedition of Safwân [a valley near Badr.]
7. The Expedition of Dhul Ushayrah, and;
8. The Expedition of Nakhlah.



The Expedition of Nakhlah

From these, I would briefly describe the last expedition, namely the Expedition to Nakhlah for my 'reverent readers'.

Allah's Messenger ﷺ sent a military detachment of twelve Emigrants or Muhajirin under the command of Abdullah bin Jahsh ؓ. The Prophet ﷺ placed in his hands a closed packet containing a letter and charged him not to open it until he had travelled for two days. He should then unfold the letter and follow the instruction written therein. On reaching the spot, after two days' march towards Nakhlah on the road to Makkah, Abdullah ؓ broke open the letter and read it. It was written in it: 'Go until you come to the valley of Nakhlah and gather information concerning the trade caravan of the Quraysh and take stock of the surrounding conditions.' Nakhlah is the


A beautiful view of Ta'if

name of a place between Tâ'if and Makkah the Blessed. So they went and when they came to Nakhlah, a caravan passed that way carrying trading goods. That day was the last day of the month of Rajab in the year 2 AH, and fighting in the month of Rajab was unlawful.

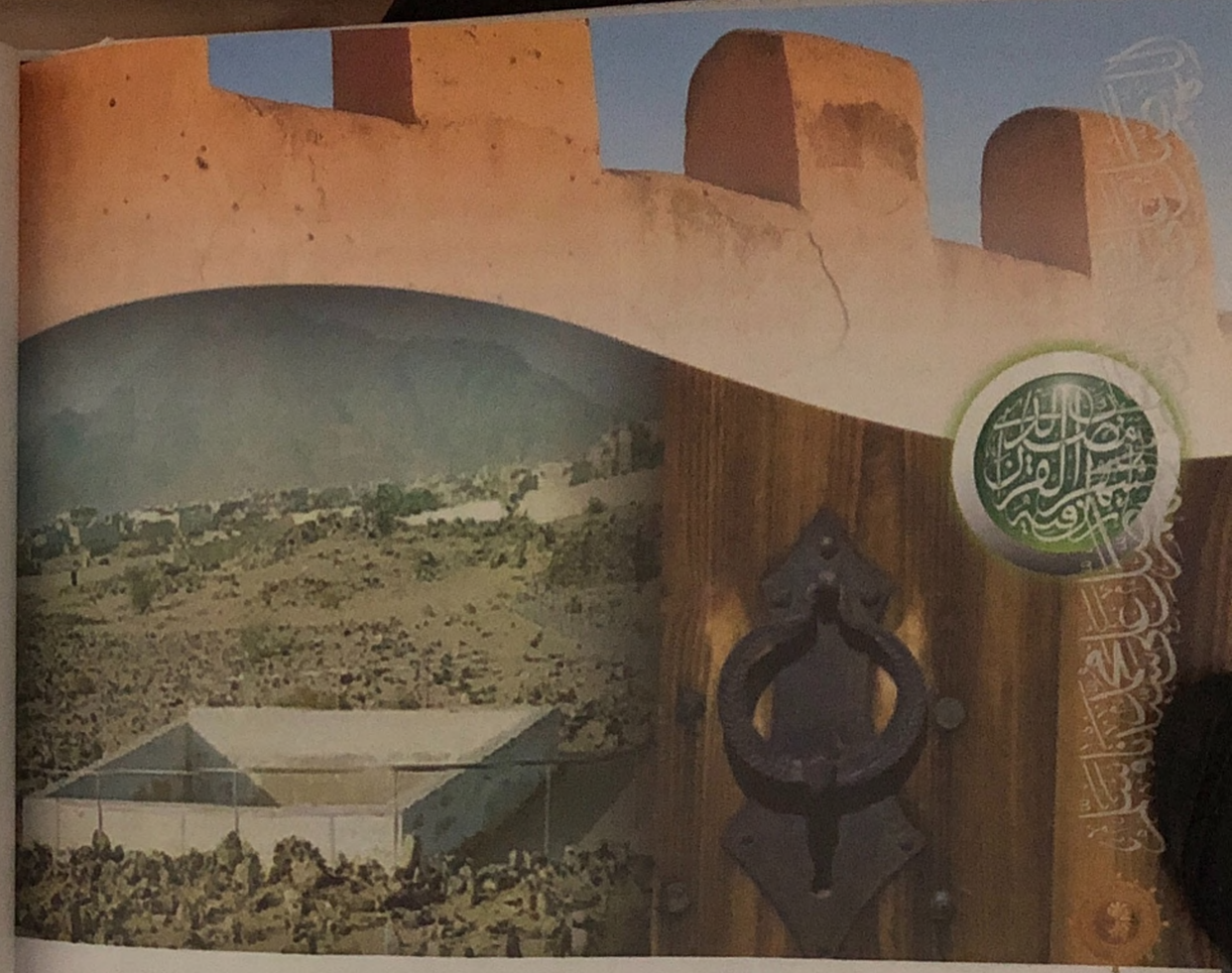
They thought: if we should attack the caravan now, it is unlawful, for we shall be transgressing the sacred month, but if we defer the attack this night, they will surely move off and entering the sacred territory, safely escape us. At last, after consulting each other, they attacked the caravan and captured it. One man was killed; two were taken captive, while one man escaped. Abdullah bin Jahsh ﷺ set aside a fifth of the booty [Khums] for the Prophet ﷺ. Khums denotes fifth part of the booty, which was meant for the Messenger of Allah ﷺ, which he spent on his various personal and administrative needs.

When they returned to Madinah, Abdullah acquainted Allah's Messenger ﷺ with all that had passed. Allah's Messenger ﷺ said, 'I never commanded you to fight.' Nevertheless, this incident proved an opportunity to some idolaters to create propaganda that the Muslims ruined the sacredness of the month, which was made sacred by Allah. They found an occasion to fan a scandal. But Allah Most High revealed the Verse 217 and therein negated the Propaganda of the polytheists. If was stated, 'they ask you about the sacred month and fighting therein say:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَنْ سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ﴾

"They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th,and 12th monts of the Islamic calendar) .Say fighting therein is a grave offence, but barring from Allah's way and denying Him and the Sacred Mosque and driving out its people is a greater sin in Allah's sight. And sedition is worse than murder."

This Verse made it clear that the polytheists had indulged in those crimes already. The Prophet ﷺ set free both the captives and paid the blood-money to the relatives of the slain.'



The First Campaign between Islam and Unbelief:

The Battle of Badr

With the Battle of Badr, there opened a new era in Islam. A trading caravan of Quraysh was returning to Makkah from Syria under the leadership and supervision of Abu Sufyan. The merchandise it carried was worth 50,000 Dinars. If we calculate, it approximately amounts to 262 kilograms of gold. Nowadays, in 2014, its price would stand at around one billion Rupees or ten million dollars. The caravan consisted of 1000 camels; and was guarded by only forty men. Allah's Messenger ﷺ was an immensely alert and well-informed ruler.

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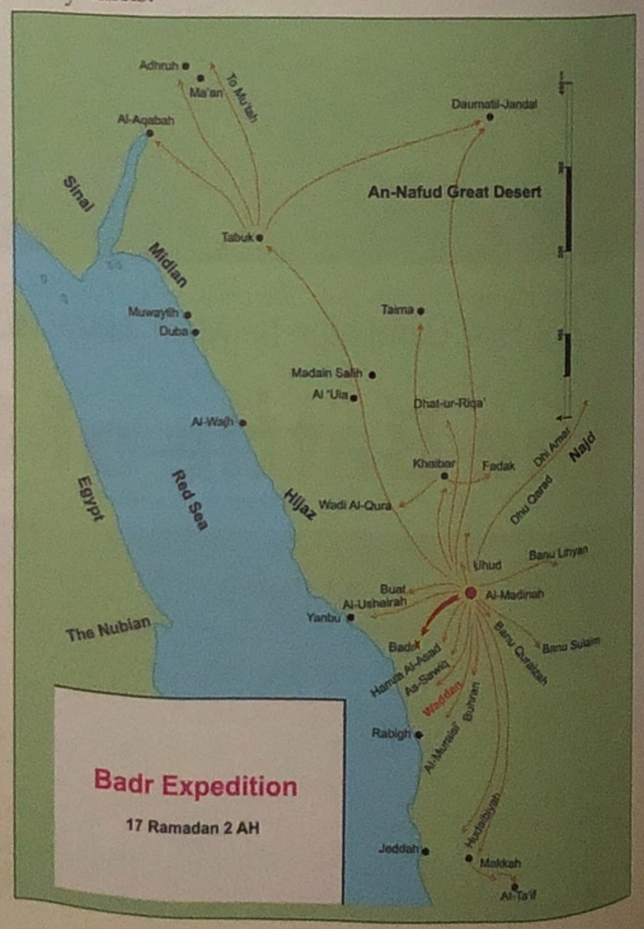
With the Battle of Badr, there opened a new era in Islam. A trading caravan of Quraysh was returning to Makkah from Syria under the leadership and supervision of Abu Sufyan. The merchandise it carried was worth 50,000 Dinars. If we calculate, it approximately amounts to 262 kilograms of gold. Nowadays, in 2014, its price would stand at around one billion Rupees or ten million dollars. The caravan consisted of 1000 camels; and was guarded by only forty men. Allah's Messenger ﷺ was an immensely alert and well-informed ruler.

He knew it well when the caravan would return, Allah's Messenger ﷺ told his Companions: 'Here is a caravan of the Quraysh in which they have embarked much wealth. Come, march forth to intercept the caravan; perchance the Lord would hand it over to you for booty.'

[as-Sirah an-Nabawiyyah of Ibn Hisham, 2/606-607]

When the Muslims had emigrated to Madinah, they had come empty-handed. The unbelievers had seized each and everything of theirs. Allah's Messenger ﷺ did not make participation of the Companions in it mandatory. Therefore, only 313 strivers in the way of Allah accompanied him. In the entire army, there were only two horses, one of Zubayr bin Awwam and the other of Miqdad bin Aswad ؓ. There were seventy camels on which two or three soldiers mounted by turns.

When Allah's Messenger ﷺ set out with the army for Badr, his daughter Ruqayyah ؓ was seriously ill. Allah's Messenger ﷺ commanded her husband Uthman bin Affan ؓ to remain behind in Madinah to tend to her. Hence, he could not participate in the Battle of Badr and stayed in Madinah to tend to the sickbed of Ruqayyah ؓ.





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Abu Sufyan's Cry for Help

Abu Sufyan was a renowned genius of the Arabs. He was travelling with great caution. He was apprehensive lest the Muslims should intercept the caravan. No sooner did he realize that the caravan was in danger than he gave Dhamdham, who belonged to Banu Ghifar, a gold coin as his wage and asked him to go to Makkah forthwith and inform the dwellers of Makkah that their mercantile caravan was in peril and to bid the Quraysh to immediately hasten, without losing time, to the rescue of the caravan. Dhamdham Ghifari arrived at Makkah post-haste.

On reaching Makkah, he cut off his camel's nose and ears and rent his shirt before and behind. He stood up on his camel and began to shout at the pitch of his voice to the people who began to crowd around, 'O Quraysh! Your caravan, caravan!' His lips could not utter a full sentence. He was saying, 'Muhammad along with his Companions about to capture the caravan, O Help, O Help.' He cried at the top of his voice. People crowded around him. They were asking him different questions. He had delivered the message of Abu Sufyan in a most sensational manner. Makkah had been thrown into a great alarm. Immediately, the city was in great commotion. For the caravan was the great annual one to Syria, in which every Qurayshite of any substance had a stake.

The Makkan Army on the March

When the Makkan received this message, they flew into a rage. They were greatly alarmed. Preparations for collecting an army were hurried forward



Plane of Badr

on every side. It was at once determined to march in great force. Every man of consequence prepared to join the army. A few, unable themselves to go, sent someone else in their stead. Not one of the outstanding leaders of Makkah stayed behind, except for Abu Lahab. As far as Abu Lahab was concerned, firstly he had grown too old. Secondly, he had to recover a loan he had given somebody. He called him and said to him, 'Look, you need not pay me your debt, you go and join the battle instead of me, and your debt is paid.' Wherefore, that man joined the Makkan army as Abu Lahab's substitute, in consideration of the remission of a debt that he could not pay.

The army of the unbelievers numbered 1300. The noteworthy element of this army was that no man belonging to the Banu Adiyy household of Umar Faruq ﷺ was included in it. The Commander-in-chief of the army was Abu Jahl bin Hisham. The responsibility of feeding the troops was taken by nine wealthy individuals.

On one day, they would slaughter nine and on the next ten camels. The army had 100 cavalries and 600 coats of mail. In addition to this, they had a substantial number of camels.

When the polytheists set out from Makkah, they remembered the hostility that existed between them and Banu Kinanah. Both were in a state of war. They feared lest Banu Kinanah attack from behind the houses of Quraysh. The fear of rear attack might have almost stopped them from marching forth

for the battle, when Iblis, Satan, appeared to them in the form of the leader of Kinanah and assured the army that Banu Kinanah would not do anything wrong from their rear. On hearing this, the Quraysh felt reassured and they hurried to the battle. The army of the polytheists of Makkah set out with great display of rude pomp and arrogance, exulting and singing songs on their way. They had women with them; songstresses striking tambourines and chanting verbal abuses against the Muslims.

Safe Arrival of Abu Sufyan's Trade Caravan at Makkah

When Abu Sufyan felt that the caravan was in danger of being attacked, he forthwith diverted its course towards the west, to keep close by the seashore, pressed forward day and night and was soon beyond the reach of danger. Then hearing that an army of the Quraysh had marched from Makkah to his aid and it had reached a place called Juhfah, at a distance of 183 kilometres from Makkah, Abu Sufyan sent a new message to the troops to say that the caravan had been saved and that they should now return to their homes. The place of Juhfah is nowadays near Râgib, which serves as a Miqât for the noble pilgrims who arrive from Egypt for Hajj.

When the Makkan army received Abu Sufyan's message, some chieftains said, 'We should now return to Makkah, because the caravan has been saved, the object for which we have set out is secured.' However, Abu Jahl exultingly said, 'No, we will surely go up to the city of Badr. We will stay there for three days. We will slaughter camels. We will eat and feed the local folks. A course of wine will entice our hearts with their songs. All Arabia will hear of it. They will look at us with bated breath: what a splendour and grandeur! The people of this region will ever after stand in awe and fear of us.'



Separation of Three Hundred Men From The Army

Allah's Messenger's ﷺ maternal grandmother belonged to Banu Zuhrah. Three hundred men of this household were taking part in this army of unbelievers. Their leader was Akhnas bin Shurayq. He advised that since the caravan had been saved, they should return. However, Abu Jahl did not listen to him. Wherefore, he departed taking with him the three hundred men of Banu Zuhrah. Thus, the number of Makkan troops dropped to one thousand. Later the people of Banu Zuhrah used to say, 'It is indeed an occasion to offer thankfulness that we did not participate in the Battle of Badr.'

On the other hand, information had already reached the Messenger of Allah ﷺ that Abu Sufyan had been successful in leading safely away, his mercantile caravan and that the Makkan army had departed for Badr. Now observe the genius, resourcefulness and bravery of the Messenger of Allah ﷺ. Without losing time, he resolved that now the time for a decisive battle between unbelief and Islam had arrived. If the Makkan forces were left in the region to roam around unbridled, and afforded an opportunity to do what they desired, the grip of the Muslims on that region would loosen.

It was also possible that Allah's Messenger ﷺ would have returned to Madinah to form the troops anew and come back to the battlefield with added number of fighters and with better preparation. But, it was his matchless ingenuity and bravery that whatever small number of the noble Companions he had with him; he decided to confront the enemy together with them.

The Noble Prophet's ﷺ Supplication for the Fighters in the Way of Allah [Mujâhideen]

When Allah's Messenger ﷺ set out for the Battle of Badr from Madinah the Radiant, he supplicated for the noble Companions,

اَللّٰهُمَّ إِنَّهُمْ جِيَاعٌ فَأَشْبِعْهُمْ *O Allah, they are in a state of hunger; satiate them;*

اَللّٰهُمَّ إِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمْ *O Allah, they are on foot, provide them with mount.*

اَللّٰهُمَّ إِنَّهُمْ عُرَاةٌ فَاكْسُهُمْ *O Allah, they are naked, clothe them,'*

which meant they did not have proper clothes. This supplication of the

Messenger of Allah ﷺ was responded to by Allah Most High. When the Companions returned victorious, each one of them had a portion of the war booty.

Allah's Messenger ﷺ Calls for a Special Council to consult the Emigrants and the Helpers

The Prophet's ﷺ Companions had not come out prepared for any big battle. Their number was also small, nor did they possess sufficient quality of weapons. In these conditions, Allah's Messenger ﷺ considered it essential to consult his Companions about the battle before the fighting began. It should be borne in mind that had the Messenger of Allah ﷺ not even consulted them, the Companions were ever obedient and at his beck and call. They were always prepared to lay down their lives on each Command of his. But despite all these things, in view of the distinct significance of consultation in Islam, Allah's Messenger ﷺ took counsel of his noble Companions.



From among the Commanders of the army, first rose Abu Bakr Siddiq and Umar Faruq ﷺ and they completely and fully supported the decision of the Messenger of Allah ﷺ. Thereupon, from among the Emigrants Miqdad bin Amr ﷺ got up and said, 'O Messenger of Allah ﷺ, go as far as Allah wants you to go, we will remain with you.'

وَاللهِ *I swear by Allah!*

لَا نَقُولُ لَكَ كَمَا قَالَتْ بَنُوا إِسْرَئِيلَ لِمُوسَى

We will not say as the Children of Isrâil said to Musa,

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هٰهُنَا قَاعِدُونَ

'Go you and your Lord and fight you two, we will stay here.'

Separation of Three Hundred Men From The Army

Allah's Messenger's ﷺ maternal grandmother belonged to Banu Zuhrah. Three hundred men of this household were taking part in this army of unbelievers. Their leader was Akhnas bin Shurayq. He advised that since the caravan had been saved, they should return. However, Abu Jahl did not listen to him. Wherefore, he departed taking with him the three hundred men of Banu Zuhrah. Thus, the number of Makkan troops dropped to one thousand. Later the people of Banu Zuhrah used to say, 'It is indeed an occasion to offer thankfulness that we did not participate in the Battle of Badr.'

On the other hand, information had already reached the Messenger of Allah ﷺ that Abu Sufyan had been successful in leading safely away, his mercantile caravan and that the Makkan army had departed for Badr. Now observe the genius, resourcefulness and bravery of the Messenger of Allah ﷺ. Without losing time, he resolved that now the time for a decisive battle between unbelief and Islam had arrived. If the Makkan forces were left in the region to roam around unbridled, and afforded an opportunity to do what they desired, the grip of the Muslims on that region would loosen.

It was also possible that Allah's Messenger ﷺ would have returned to Madinah to form the troops anew and come back to the battlefield with added number of fighters and with better preparation. But, it was his matchless ingenuity and bravery that whatever small number of the noble Companions he had with him; he decided to confront the enemy together with them.

The Noble Prophet's ﷺ Supplication for the Fighters in the Way of Allah [Mujâhideen]

When Allah's Messenger ﷺ set out for the Battle of Badr from Madinah the Radiant, he supplicated for the noble Companions,

اَللّٰهُمَّ إِنَّهُمْ جِيَاعٌ فَأَشْبِعْهُمْ *O Allah, they are in a state of hunger; satiate them;*

اَللّٰهُمَّ إِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمْ *O Allah, they are on foot, provide them with mount.*

اَللّٰهُمَّ إِنَّهُمْ عُرَاةٌ فَاكْسُهُمْ *O Allah, they are naked, clothe them,'*

which meant they did not have proper clothes. This supplication of the

Messenger of Allah ﷺ was responded to by Allah Most High. When the Companions returned victorious, each one of them had a portion of the war booty.

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وَاللهِ *I swear by Allah!*

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'Go you and your Lord and fight you two, we will stay here.'

وَلٰكِنِ اذْهَبْ أَنْتَ و رَبُّكَ فَقَاتِلَا

We will rather say, 'You and your Lord go and fight,

إِنَّا مَعَكُمَا مُقَاتِلُونَ *we will fight along with you.'*

Continuing Miqdad said, 'I swear by Him who has sent you with the Truth, if you were to take us even to Bark al-Ghimâd, we will confront every barrier that befalls your way and we will reach with you there.'

[Sahih al-Bukhari, Hadith 4609 and as-Sirah an-Nabawiyyah of Ibn Hisham 2/615].

Bark al-Ghimâd was beyond Makkah by five night's journey towards the coast that followed the sea; it lay eight nights from the Yemen on the way from Makkah.

The vehement speech of Miqdad warmed up the gathering. Allah's Messenger ﷺ too felt delighted. His face lighted up with joy on hearing those words. Allah's Messenger ﷺ expressed his appreciation and blessed him.

All those three Commanders spoken of above belonged to the Emigrants. It was now the Prophet's ﷺ desire, in view of the significance of the matter that he should acquaint himself with the opinion of the Helpers also. He ﷺ then said, 'Now you advise me, men.' When he spoke these words, Sa'd bin Mu'adh ﷺ, a chieftain of Helpers understood that he was in reality addressing the Helpers and wanted to take their opinion. In his forceful speech, Sa'd bin Mu'adh ﷺ said, 'O Messenger of Allah ﷺ, our wealth, households and lives stand sacrificed upon you. Wherever you take us, we will go with you. If you were to command us to leap into the sea, we will leap into the sea. Fight you against the enemy, take us along with you, may Allah plentifully bless you.'

Allah's Messenger ﷺ was delighted with Sa'd's words. His face lighted up with joy. He said, 'Come on, proceed joyfully. Go forward in good spirits! Allah has promised me either the mercantile caravan or the militant group [to prevail upon one of these two]

[Sahih Muslim, Hadith 1779, and as-Sirah an-Nabawiyyah of Ibn Hisham 2/615]

Fresh Intelligence Concerning the Enemy

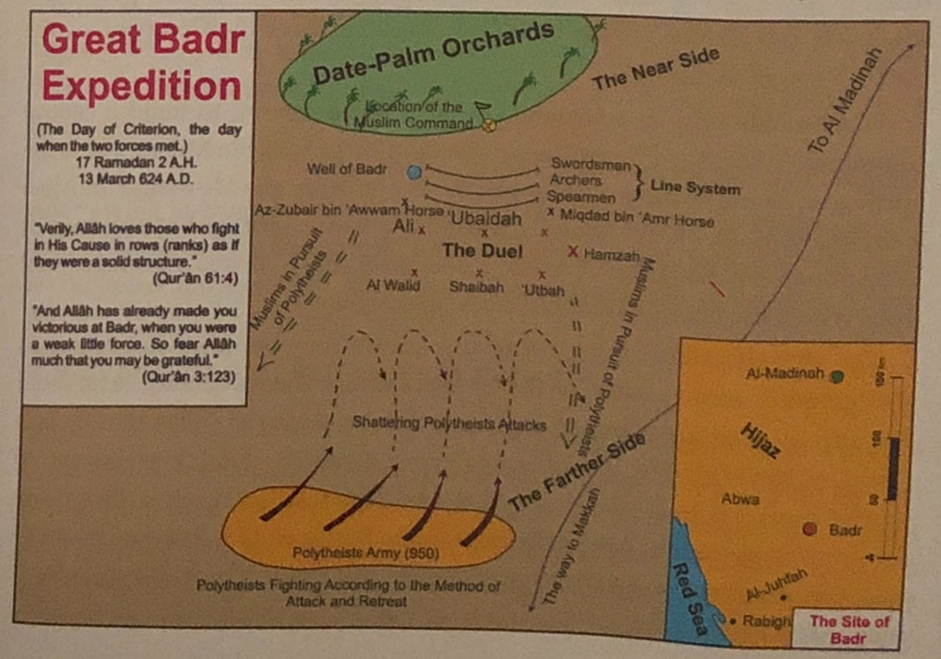
One characteristic of a successful commander-in-chief is he keeps himself abreast and well informed about the details of battle. In the evening of the same day, two slaves were taken captive. They were asked, 'Tell us what is the strength of the Makkan army?' They said, 'They are in great number.'

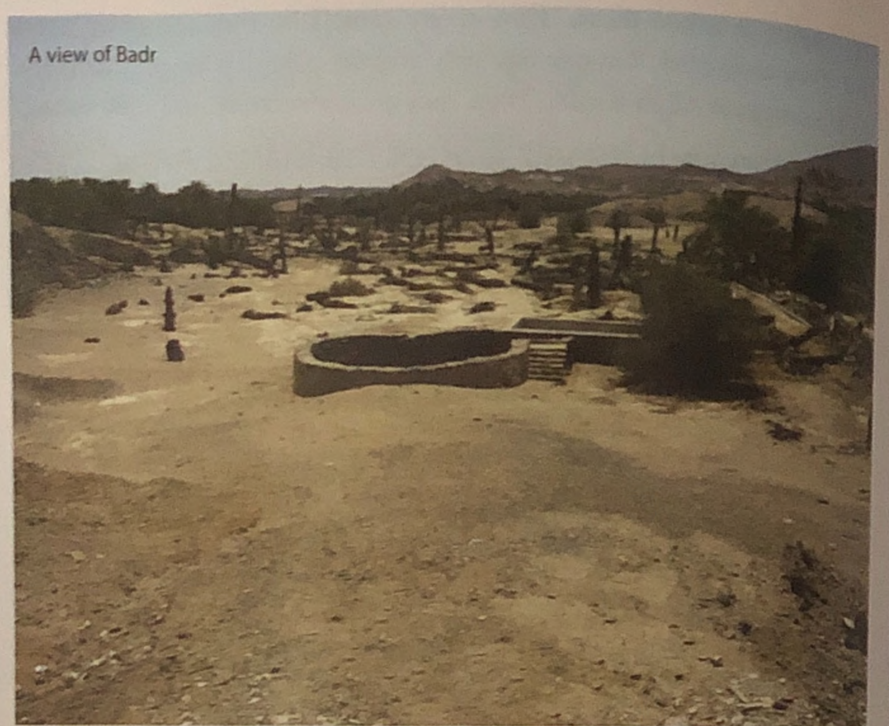
The Prophet ﷺ asked them, 'How many camels do they slaughter every day?' They answered, 'On one day nine and the next day ten alternatively.' The Messenger of Allah ﷺ said, 'Then, they are between 900 and 1000 strong.'

Positioning and Organization of the Islamic Army

On getting this vital information, Allah's Messenger ﷺ turned his attention towards organizing and positioning of the Islamic troops. The Islamic army now reached the plain of Badr. When the Messenger of Allah ﷺ had settled down in the plain of Badr, Hubâb bin Mundhir appeared before Allah's Messenger ﷺ and said, 'O Messenger of Allah ﷺ, is this the place about which Allah revealed to you that we should not advance further nor stop before?' he replied, 'It is my personal opinion.' Hubâb said, 'Messenger of Allah ﷺ, from the military point of view, this is not an appropriate spot. We should go ahead until we get to the farthest spring on the side of the enemy. I know a never-failing fountain of sweet water there; let us make that our reservoir. This will be better because in that case we will have water, whereas the polytheists will be deprived of it.' Verily, you have given an excellent counsel.' The Prophet ﷺ appreciated it. Consequently, the Islamic army moved into that place.

Allah's Messenger ﷺ descended upon the battleground taking with him





A view of Badr

some of his Companions. Pointing with an arrow, which he held in his hand, Allah's Messenger ﷺ said, 'This is the slaying-spot of so-and-so polytheist, so-and-so unbeliever would be killed here!' He gave the Companions the glad tidings of victory.

Sa'd bin Mu'adh ﷺ counselled Allah's Messenger ﷺ to build a central command. Wherefore, according to the opinion of Sa'd bin Mu'adh ﷺ, to the north-east of the battleground a booth was built for the Messenger of Allah ﷺ on top of a hillock overlooking the field of battle. History has preserved it in its annals by the name of Arish, a shelter or trellis. It was a vantage point from where the entire battlefield came into sight.

The responsibility of guarding this central command or headquarters was given to some youths of the Helpers under the leadership of Sa'd bin Mu'adh ﷺ. The objective of building this headquarters was that if, as a result of Divine Will, the Muslims were defeated, Allah's Messenger ﷺ would meet a substantial number of Muslims waiting for him. They were those men who could not participate in the Battle of Badr, because no battle was pre-planned. It occurred at the eleventh hour. No preparation for it was made in advance.

The Position of the Islamic Army

Reverent readers! The writer of these lines has had several occasions of seeing the place of Badr. With the help of a local Saudi schoolteacher, I had charted a map of the battle, after descending upon the actual battleground. The map showed how the battle was fought. As per the map, we had drawn and in accordance with the biographical works, arraying the Islamic troops, Allah's Messenger ﷺ had posted Zubayr bin Awwam ﷺ in the right wing of the army and on the left wing he had positioned Miqdad bin Aswad ﷺ. He had given the central banner of the army to Mus'ab bin Umayr ﷺ. To Ali ibn Abi Talib ﷺ, he gave the banner of the Emigrants, whereas to Sa'd bin Mu'adh ﷺ he gave the banner of the Helpers. On the rear of the Islamic army lay Badr and the city of Madinah.

Allah's Messenger ﷺ was constantly supplicating Allah Most High. He was beseeching in the Court of Allah, 'O Allah, the Quraysh have come out in this battlefield, in their boastfulness and pride to oppose You and to make Your Messenger a liar. O Allah, today we stand in need of that help, which You have promise me. O Allah, destroy them tomorrow.'

[Dalâil an-Nubuwwah of al-Bayhaqi 3/35; Sirah an-Nabawiyyah of Ibn Hisham and Akhbâr al-Khulafa of Ibn Hibban 1/168]

Allah's Messenger ﷺ was, in this battle, the commander-in-chief of the Islamic forces. He directed his Companions that they ought not to start the battle until he commanded them to do so. He bade them not to waste any of their arrows.

[Sahih al-Bukhari, Hadith 3984; Sunan Abi Dawûd, Hadith 2663]

After giving instructions to the troops, Allah's Messenger ﷺ returned to the shed or headquarters taking with him, Abu Bakr as-Siddiq ﷺ. Therein again, he occupied himself with supplications and intimate conversation with Allah.

A Bad End of an Obstinate Polytheist

Aswad bin Abdul Asad belonged to the Banu Makhzum. He was an immensely ill-tempered, obdurate polytheist. He had taken an oath that he would drink from the reservoir, or destroy it, or die in an attempt. Saying this, he approached the reservoir. Hamzah bin Abdul Muttalib ﷺ went out against him and tried to stop him, but with signal gallantry, Aswad advanced close to the brink at the reservoir. When a blow from Hamzah's sword fell



A view of Badr

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upon his leg, which sent his foot and half his shank flying. Blood streamed from his leg and he fell on his back and dragged himself to the cistern that he might reach it and fulfil his vow. Hamzah ﷺ followed him and killed him. The polytheists witnessed the killing of Aswad with their own eyes. Due to rage, sparks, as it were, flew from their eyes. But, they all waited for the battle to begin.

The Remedy of the Quraysh's Pride and Arrogance

Now the fighting began by individual combats. There came forth from the ranks of the polytheists three outstanding and renowned chieftains: Utbah bin Rab'iah, Shaybah bin Rab'iah and Walid bin Utbah. Utbah and Shaybah were real brothers, while Walid was the son of this very Utbah. They called out for opponents. They challenged for single combats.

When the Noble Companions heard the voices of the polytheists, immediately three youths of the Helpers or Ansâr: Awf, Mu'awwidh and Abdullah bin Rawahah ﷺ came out against them with the speed of lightning and descended upon the battleground.

Utbah who was clad in a beautiful red suit, asked them, 'Who are you?' They replied, 'We are from the Helpers of Madinah.' Utbah ﷺ remarked in an arrogant, sarcastic tone, 'But there is nothing between us and you. We have nothing to do with you. We have come to fight against our cousins. So we desire adversaries only from our cousins.' Then he audaciously shouted at the Messenger of Allah ﷺ, saying, 'O Muhammad ﷺ, send forth against us our equals from our own community.' Therefore, Allah's Messenger ﷺ said, 'Arise, O Ubaydah bin Harith, arise O Hamzah bin Muttalib, arise O Ali bin Abi Talib ﷺ and confront the enemy. All these three Allah's lions reached the battlefields in a matter of a few minutes. The armies of both sides were watching critically the position of these three brave soldiers.

The spectacle of the battlefield was something like this, 'Ubaydah bin Harith was standing in front of Utbah bin Rab'iah, Hamzah bin Abdul Muttalib ﷺ against Shaybah bin Rab'iah and Ali bin Abi Talib was standing confronting Walid bin Utbah. The combat started. The braves on both side were showing their full strength. However, that day was the day of Muslims. A distinct help of Allah was with them. His angels had also reached the battleground. As for Hamzah and Ali ﷺ, they killed their adversaries immediately, although the duel between Ubaydah ﷺ and Utbah took a bit long. Both of them were advanced in years. Wielding a sword was Arabs' natural forte. Ubaydah

and Utbah exchanged blows and ultimately Utbah was consigned to the fire of Hell. However, Ubaydah was wounded. They carried off Ubaydah from between the lines and took him to the makeshift medical camp, which was set up near the brink of the battlefield. His wounds were treated therein, but while returning from Badr, he died a martyr. [Sunan Abi Dawud, Hadith 2665 and as-Sirah an-Nabawiyyah of Ibn Hisham 2/624-25]

Before the very start of the battle, four polytheist brave riders were consigned to Hellfire. The enemy were confounded. In the state of wild fury and exasperation, Abu Jahl commanded his troops that the entire army should simultaneously, once and for all, carry out a general attack on the Muslims. He provoked the polytheists and encouraged them by all means to stand firm, not to lose courage and hit back against Muslims. He told them that some of their men who were killed were surely hasty and reckless, wherefore, they were slain.

Allah's Messenger's ﷺ Supplication in the Battlefield

Whenever hardship befalls a Muslim whether in the field of battle or at home, through supplication, he remains connected with his Lord. The Muslim soldiers stopped the blows of the enemy. They carried out attack on them, but side by side, they made supplications to their Lord too. Cast a look at our commander-in-chief, the Messenger of Allah ﷺ. He has returned to the headquarters; the trellis. This central command is situated at a distance of a few steps. He implores his Lord, '

اَللّٰهُمَّ أَنْجِزْلِي مَا وَعَدْتَّنِي

O Allah, fulfil the promise of help, which You have promised me;

اَللّٰهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ

O Allah, I appeal to Your pledge and Your promise; then he implored in great humility, he said, '

اَللّٰهُمَّ إِنْ تَهْلِكْ هٰذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ

O Allah, if this little band of the believers in Islam be exterminated, You will no more be worshipped on earth.'

Allah's Messenger ﷺ had lifted his hands for supplication, and he again and again implored his Lord for the victory of Islam and help, meanwhile his mantle fell off his shoulders. Abu Bakr ﷺ said, while fixing the mantle in its

place, 'O Messenger of Allah, this is enough for you, Allah will suffice you. You have besieged your Lord in humility and helplessness, Allah will surely accept your supplications and accomplish for you what He promised you.'

[Sahih al-Bukhari, Hadith 3953; Sahih Muslim, Hadith 1763 and Musnad Ahmad 1/329-330]

After plentifully supplicating to his Lord, the Messenger of Allah ﷺ returned to the field of battle. On sighting their beloved commander, the strength of the Companions' faith soared to its dizzy height. They attacked the enemy, vying with each other, in order to make supreme the word of Allah. They killed the enemy troops, assigning them to the Fire of Hell.

One More Miracle of the Messenger of Allah ﷺ

Allah's Messenger ﷺ in order to encourage his Companions said,

﴿ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴾

Their multitude will be put to flight and they will show their back.' [al-Qamar 54:45]

Thereupon, Allah's Messenger ﷺ took up a fistful of dusty gravel in his blessed hand from the ground and reciting,

شَاهَتِ الْوُجُوهُ، اَللّٰهُمَّ أَرْعِبْ قُلُوبَهُمْ وَزَلْزِلْ أَقْدَامَهُمْ

'Confusion seize their faces, O Allah, fill their hearts with awe and make their steps falter;' he hurled the pebbles at the enemy conscious that he was hurling disaster. By the Command of Allah, there did not remain one among the polytheists, but his eyes, nose and mouth were struck by some specks of pebbles and he could not tell from, his eyes where he was going. Allah makes mention of it in the Noble Qur'an,

﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ ﴾

'And you threw not when you did throw, but Allah threw.' [al-Anfal 9:17]

Hitherto, the enemy were making attacks and the Muslims defended themselves. But now, Allah's Messenger ﷺ commanded his Companions to charge; he urged the Muslims on to battle. He said, 'Whoever fights the enemy hard and valiantly, in steadfastness of His reward, advancing and is killed, would surely enter the Paradise.'

[as-Sirah an-Nabawiyyah of Ibn Katheer 4/25]

A Young Companion's Zest for Paradise

Umayr bin Hûman was also listening to the utterances of the Messenger of Allah ﷺ with great enthusiasm and zest. When he heard the good tidings of Paradise; from his lips, he exclaimed, 'Wonder of wonders! Wonder of wonders!' Allah's Messenger ﷺ asked him 'what makes you exclaim, "wonder of wonders"?' He answered, 'It is only because of my hope of being one of the dwellers of Paradise!' 'Umayr, you will enter Paradise,' Allah's Messenger ﷺ responded. The spirit of Umayr was kindled in him as he listened to the words of the Prophet ﷺ He had brought dates in his pocket. Dates strengthen the body. He brought out dates from his pocket and began to eat them. It crossed his mind, 'Eating dates takes time. This way, it would lengthen my life. I have to reach Paradise as soon as is possible.' No sooner this thought had crossed his mind than he flung his dates he was eating. He drew his sword and cast himself upon the enemy's rank. He fought hard. He gave blows to somebody. Someone else gave him a blow. He fought courageously and obtained the fortune he coveted. It was not long before that he was given the glad tidings of Paradise. Undoubtedly, he must be relishing the bounties of Paradise.



[Sahih Muslim, Hadith 1901]

Brave Sons of a Mightily Courageous Woman

In this very battle, there was a woman whose seven sons had been taking part in it. The fortunate woman was Afra the daughter of Ubayd ﷺ. Awf, one of her sons, asked Allah's Messenger ﷺ an unusually odd question, 'O Messenger of Allah ﷺ, could you tell me what makes Allah smile with joy, pleased at His servant?' He answered, 'When he plunges into the midst of the enemy unprotected by helmet or chainmail.' Awf had put on a chainmail on his body. When he heard the utterance of the Messenger of Allah ﷺ, he removed the chainmail he wore, threw it aside, then drew his sword, plunged into the midst of the enemy rank and fought until he was martyred.

[As-Sirah an-Nabawiyyah of Ibn Hisham 2/627-628]

Other sons of Afra ﷺ too displayed exploits of bravery. The slayer of Abu Jahl, Mu'adh ﷺ, was also Afra's son. Allah's Messenger ﷺ also was busy striving in the way of Allah, side by side with his Companions in the field of battle. The enemy had carried out a simultaneous onslaught and now the line of the Quraysh began to waver, their strength and might rapidly dwindled. Allah's Messenger ﷺ commanded the Muslims to charge the enemy. They felt fresh and full of energy. Allah's Messenger ﷺ, their commander-in-chief continually gave them glad tidings of Paradise.

When the ranks of the enemy gave way, the Muslims advanced eagerly on their retreating steps, slaying or taking captive all those who fell within their reach. The battle grew fierce and the fray waxed hot, but Allah helped the Muslims by His angels as an encouragement to them, and the unseen help of Allah arrived. Retreat of the enemy soon turned into an ignominious flight. Not an hour passed before the hosts of the polytheists were all put to flight and turned their backs, so the Muslims followed them, killing some and taking others prisoner. The Quraysh in their haste, cast away their armour and abandoned their beasts of burden, with all their camp and equipage. The Quraysh were utterly routed and put to flight.

A piercing blast swept across the valley. Another, yet another blast and the battle raged, the fighting spread far into the field of battle. The Muslims penetrated into the enemy ranks, chasing the enemy deep about a kilometre and half into their lines. Such were the heroes of Badr.

A Lesson: End of the Pharaoh of his Time

It is said that the fortunate is he who takes warning by others, and the unfortunate is he by whom others take warning. The end of Abu Jahl is an indication or evidence whereby one passes from ignorance to knowledge. The great tyrant Abu Jahl tried to stop the tidal way of the Islamic victory by provoking the polytheists and encouraging them by all the means available. His army had begun to waver, his ranks giving way. He faced defeat. He was surrounded by quite a pretty gathering of polytheists, who together with his son. Ikrimah were defending him. The Banu Makhzum had gathered and surrounded Abu Jahl and placed him within what was like a dense forest.

But all of a sudden two young men of the Helpers leapt upon Abu Jahl. How did Abu Jahl meet his end in the battlefield of Badr? Come, let us hear this incident in the words of Abdur Rahman bin Awf ﷺ. He says, 'On the day of Badr, the battle grew fierce and the fray waxed hot. I was in the thick of the battle fighting the enemy in my rank on the day of Badr, when lo! I saw on my right and left two very young boys and I did not feel quite comfortable between them. It was my desire to be in the vicinity of grown-up men, who could be expected to assist me in fight.

Suddenly, one of them spoke to me in a low voice, so that his companion should not hear, 'Uncle, where can I find Abu Jahl?' I said, 'O my brother's son! What will you do to Abu Jahl?' He answered, 'I have heard that he reviles the Messenger of Allah ﷺ. I swear by Him who holds my soul in His Hand, if I were to see him, I shall kill him or die as a martyr in the attempt.' Hitherto I had not said anything to him in reply, when the other youth too spoke to me in a low voice so that his Companion should not hear. I pointed him out to them, look! Yonder is your prey.' And they threw themselves upon their prey like two falcons.

The names of the two youths of the Helpers who had attacked Abu Jahl were Mu'adh bin Afra and Mu'adh bin Amr bin Jumûh ﷺ. Mu'adh bin Amr ﷺ first fetched Abu Jahl a blow, which sent his foot and half his shank flying. It could be likened to a date stone flying from the pestle when it is beaten. His son Ikrimah, who was standing beside him in defence, struck Mu'adh bin Amr ﷺ on the shoulder and severed his arm and it hung by the skin from his side. On the other hand, Mu'adh bin Afra ﷺ too fell upon Abu Jahl and struck him such a severe blow that it brought him to the ground fatally wounded. The task was carried out with such alarming rapidity that it gave no opportunity to the defenders of Abu Jahl to catch their breath.

Brave Sons of a Mightily Courageous Woman

In this very battle, there was a woman whose seven sons had been taking part in it. The fortunate woman was Afra the daughter of Ubayd ﷺ. Awf, one of her sons, asked Allah's Messenger ﷺ an unusually odd question, 'O Messenger of Allah ﷺ, could you tell me what makes Allah smile with joy, pleased at His servant?' He answered, 'When he plunges into the midst of the enemy unprotected by helmet or chainmail.' Awf had put on a chainmail on his body. When he heard the utterance of the Messenger of Allah ﷺ, he removed the chainmail he wore, threw it aside, then drew his sword, plunged into the midst of the enemy rank and fought until he was martyred.

[As-Sirah an-Nabawiyyah of Ibn Hisham 2/627-628]

Other sons of Afra ﷺ too displayed exploits of bravery. The slayer of Abu Jahl, Mu'adh ﷺ, was also Afra's son. Allah's Messenger ﷺ also was busy striving in the way of Allah, side by side with his Companions in the field of battle. The enemy had carried out a simultaneous onslaught and now the line of the Quraysh began to waver, their strength and might rapidly dwindled. Allah's Messenger ﷺ commanded the Muslims to charge the enemy. They felt fresh and full of energy. Allah's Messenger ﷺ, their commander-in-chief continually gave them glad tidings of Paradise.

When the ranks of the enemy gave way, the Muslims advanced eagerly on their retreating steps, slaying or taking captive all those who fell within their reach. The battle grew fierce and the fray waxed hot, but Allah helped the Muslims by His angels as an encouragement to them, and the unseen help of Allah arrived. Retreat of the enemy soon turned into an ignominious flight. Not an hour passed before the hosts of the polytheists were all put to flight and turned their backs, so the Muslims followed them, killing some and taking others prisoner. The Quraysh in their haste, cast away their armour and abandoned their beasts of burden, with all their camp and equipage. The Quraysh were utterly routed and put to flight.

A piercing blast swept across the valley. Another, yet another blast and the battle raged, the fighting spread far into the field of battle. The Muslims penetrated into the enemy ranks, chasing the enemy deep about a kilometre and half into their lines. Such were the heroes of Badr.

A Lesson: End of the Pharaoh of his Time

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Awe and fear filled their hearts and fearing for their lives, they took to their heels leaving their leader, fatally wounded on the ground. Then both these youths of the Helpers who had slain Abu Jahl, went into the presence of the Messenger of Allah ﷺ and informed him of their feat. Each of them said he had killed Abu Jahl. Allah's Messenger ﷺ asked which of them had killed him. Each one said he had. The Messenger of Allah ﷺ then asked, 'Have you wiped your swords clean?' They replied, 'No.' He then examined the swords and concluded that they had both killed him.'

[Sahih al-Bukhari, Hadith 3988; 3141 and Sahih Muslim Hadith 1752]

The spectacle of the field of battle now was that the Muslims took prisoners the fleeing polytheists and gathering together the spoils. The battle put down its burdens. It was the desire of the Messenger of Allah ﷺ to see what had become of Abu Jahl? He asked his Companions, 'Who will go and see what has happened to Abu Jahl?'

Abdullah bin Mas'ud ﷺ, together with some other Companions, began to look for Abu Jahl. Of small height, extremely frail and thin, but holder of faith stronger than mountains. Abdullah bin Mas'ud ﷺ succeeded in searching out Abu Jahl. He was still breathing his dying breaths. Abdullah bin Mas'ud ﷺ put his foot on the neck of Abu Jahl and took him by the beard in order to sever his head. He had still enough life in him to recognize who now stood over him. Rebellion, boastfulness and false pride coursed in the blood of this enemy of Islam. Abu Jahl was still the same Abu Jahl. He opened his closed eyes and saw that Abdullah bin Mas'ud, who once pastured the goats of the Quraysh, was standing putting his foot on his neck. He said, 'O you grazer of goats, you have climbed higher indeed than your status, little herdsman.'

Abdullah bin Mas'ud humiliated Abu Jahl by saying, 'O enemy of Allah, listen, ultimately Allah put you to shame.' Abu Jahl said, 'I wish I was killed by some great man instead of farmers.' While breathing his last, Abu Jahl asked, 'Which way have the fortunes of war swung today?' 'O enemy of Allah, only Allah and His Messenger have won today,' Abdullah bin Mas'ud ﷺ answered.

After making him immensely ashamed, Abdullah bin Mas'ud ﷺ, cut off the head of Abu Jahl and taking it, he appeared in the presence of the Messenger of Allah ﷺ. He said, 'Messenger of Allah! Here is the head of the enemy of Allah.' Allah's Messenger ﷺ cast a look at Abu Jahl's severed head and said, 'It is indeed Abu Jahl's head.' Thereupon, the words of praise gratitude and thankfulness to Allah rose to his blessed lips.

When the dead bodies of the enemies of Islam were gathered together,

Allah's Messenger ﷺ commanded that the corpse of Abu Jahl should also be found out.

After a casual search, however, the Companions of the Prophet ﷺ found out the dead body of Abu Jahl. Allah's Messenger ﷺ came close to his corpse. He said, 'This is the Pharaoh of this nation.' Thereupon he repeated thrice, 'All praises belong to Allah who honoured Islam and the Muslims.'

[Sunan Abi Dawud 2709 and Musnad Ahmad 403 and as-Sirah an-Nabawiyyah of Ibn Hisham 2/636]

The Youngest Martyr of the Battle of Badr

In the Battle of Badr, those Muslims who were martyred totalled fourteen, among them was also a sixteen-year-old youth; Umayr bin Abi Waqqâs ﷺ. He was the younger brother of the famous Companion Sa'd bin Abi Waqqas ﷺ. This Qurayshite youth was the Prophet's ﷺ relative also.

When Allah's Messenger ﷺ set out for Badr, Umayr ﷺ struggled to keep himself hiding from the sight of the Messenger of Allah ﷺ. His brother Sa'd asked him, 'Why are you hiding yourself from Allah's Messenger ﷺ? Umayr ﷺ answered, 'I am afraid that if Allah's Messenger ﷺ will see me, he will ask me to return due to my young age and I will be deprived of the lofty station of martyrdom.'

Then that happened what he had feared. Allah's Messenger ﷺ noticed him when he lined up the troops for review and said he was too young and told him to go home. But Umayr's love for fighting in the way of Allah was so intense and his zest for martyrdom so passionate that upon being rejected, he burst into tears out of severe grief. He said, 'Messenger of Allah ﷺ, I want to participate in striving in the way of Allah, kindly grant me permission to participate. When Allah's Messenger ﷺ saw the weeping of this little brave fighter; he gave him permission to take part in the expedition.'

[Usd al-Ghabah 3/440]

What a picturesque spectacle it was when before the start of fighting, on one side of the field of battle. Sa'd bin Abi Waqqas ﷺ fastened the straps of his beloved brother's sword-belt for him! Umayr ﷺ descended upon the battlefield with great enthusiasm, and displayed feats of bravery. But Amr bin Abd Wudd, who was a skilled horseman and a brave fighter of the Quraysh, martyred Umayr bin Abi Waqqas ﷺ, he is the same Amr bin Abd Wudd whom Ali bin Abi Talib ﷺ consigned to Hellfire in the Battle of the Trench.



The Martyrs of Badr

The Battle of Badr ended on the polytheists humiliating defeat and the Muslims' manifest victory. The first to be martyred was Mihja bin Salih ﷺ, a freedman of Umar bin al-Khattab ﷺ.

[Dalâil an-Nubuwwah of al-Bayhaqi 3/124]

The earthly folks considered him a slave but the champion of equality; the caller to justice and the founder of brotherhood, the Messenger of Allah ﷺ gave him that day the title of 'the liege lord of the martyrs'. He said,

مِهْجَعُ سَيِّدُ الشُّهَدَاءِ *The liege lord of the martyrs of Badr is Mihja.'*

[as-Sirah al-Halabiyyah 3/477]

Among the fourteen martyrs of Badr, the names six emigrants and eight Helpers are included.

History has preserved their names in his bosom. Come, let us familiarize ourselves with the names of those fortunate ones from among the Emigrants. They were (1) Ubaydah bin Hârith, (2) Umayr bin Abi Waqqas, (3) Dhush-Shimalayn bin Abd Amr, (4) Aaqil bin Bukayr Laythi, (5) Mihja, the freedman of Umar bin al-Khattab, (6) Hârith bin Safwân Fihri. From the Helpers, (1) Sa'd

bin Khaythamah, (2) Mubashshir bin Abd al-Mundhir, (3) Yazid bin Hârith, (4) Umayr bin Hûmam, (5) Râfi' bin Mu'alla, (6) Harithah bin Surâqah, (7) Awf bin Harith, (8) Mu'awwidh bin Hârith ﷺ. Awf and Mu'awwidh were real brothers. They were popularly known by the agnomen or title of Ibn Afra or sons of Afra.

Seventy men of the polytheists were killed. Among them were twenty-four outstanding leaders of Makkah. Their dead bodies were thrown into a rotten, filthy well at Badr. Among these slain was also Utbah bin Rab'iah, a prominent chieftain of Makkah, who was the father-in-law of Abu Sufyan and the father of Hind.

Lesson-teaching Admonishing end of Yet Another Kingpin of Unbelief

In the Battle of Badr, where many of the polytheists' chieftains were killed, Umayyah bin Khalaf, the master of Bilal bin Rabah ﷺ too met with his admonishing end. Umayyah had in Makkah boundlessly tortured and persecuted Bilal ﷺ. He used to beat Bilal ﷺ mercilessly for his having entered into the fold of Islam. Umayyah used to seize him, imprison him, expose him in the glare of the midday sun, upon the scorching gravel of the Makkan valley. The torment was enhanced by intolerable thirst, until Bilal ﷺ hardly knew what his tormentor said. In the depth of his anguish, the cruel Umayyah could force from him, but one expression, 'Ahad, Ahad! One, One, Only one!'

Umayyah was a hefty, a big and heavy man. He never wanted to come at Badr because his friend Sa'd bin Mu'adh ﷺ had already stated to him that he would be killed by the Companions of the Messenger of Allah ﷺ. He could not dare come out of Makkah for this very fear and fright. But when the polytheist set out from Makkah, Abu Jahl forced him telling him, 'You are an outstanding chieftain of Makkah.' You shall have to participate in the battle, otherwise, when people will see that you are staying behind, you one of the valley leaders, they will also refuse to go. Umayyah made all his excuses to save his soul, but Abu Jahl continued insisting on his participating in the battle. When he did not agree, Uqbah bin Abi Mu'ayt came to him with a sensor of incense lit with fragrant embers, which he placed before him, saying, Umayyah, scent yourself with this, for you are of the 'women'.

Uqbah's comment inflamed Umayyah and he made ready to set out with

others. Abu Jahl, on the other hand, persuaded him to go with the army for a few marches, and turn back when the troops' morale was boosted. Abu Jahl continued to tell him the same thing at every halt that he could return from the next halt, until Umayyah's ill-fate brought him into the plain of Badr.

When the polytheists met with defeat, Umayyah was found perplexed and confounded holding his son Ali by his hand, wondering at what had happened to them. All of a sudden, he caught sight of Abdur Rahman bin Awf ﷺ, who was gathering together the spoils of war. Before Islam, in Makkah, there was great friendship between Umayyah bin Khalaf and Abdur Rahman bin Awf. Umayyah called out, 'My friend, take me as a prisoner. As ransom, I will give you milch mare-camels, which yield milk in abundance.'

'My friend, take me as a prisoner. As ransom, I will give you milch mare-camels, which yield milk in abundance.'

Abdur Rahman had collected a large number of coats of mail. He thought to himself, it would be possible to do only one of the two things: I could either hold spoils of war or go to the rescue of Umayyah and his son. Abdur Rahman gave preference to taking Umayyah a captive over the chain mails. He dropped the chain mails and went forward. Abdur Rahman had yet scarcely taken prisoners Umayyah and his son, when Bilal saw them and recognized his former master and torturer, for Umayyah had used to persecute him. Bilal screamed aloud, 'Here is the kingpin of unbelievers, Umayyah bin Khalaf. May I not live if he survives.'

No sooner did Bilal called out for help than from all sides, the infuriated Companions poured in and narrowly encircled Abdur Rahman and his two captives. Suddenly several swords rose into the air and in a matter of minutes, the Muslims killed this kingpin of unbelief - an extremely arrogant and cruel man – along with his son.

[as-Sirah an-Nabawiyyah of Ibn Hisham 2/631-32]

Umar bin al-Khattab's maternal uncle Aas bin Hisham had also come to fight on the side of the unbelievers. Umar Farooq ﷺ killed him with his own hands. In the battlefield of Badr, seventy polytheists were killed, and the same number were taken captive. The corpses of the slain polytheists were thrown into a rotten, filthy well of Badr.

[as-Sirah an-Nabawiyyah of Ibn Hisham 2/637]

Glad Tidings for the Dwellers of Madinah



It was the blessed custom of the Messenger of Allah ﷺ that whenever he gained victory over any community, he would remain on the spot for three days. Allah Most High made the Muslims victorious in this very first great battle. Thereupon, the Messenger of Allah ﷺ sent forth Zayd bin Harithah ﷺ to Madinah with the glad tidings of victory. When the Prophet ﷺ set out for Badr, his daughter Ruqayyah ﷺ was seriously ill. He had commanded her husband, Uthman bin Affan ﷺ to remain behind in Madinah to tend to the sickbed of Ruqaiyyah ﷺ. He was told that he would be reckoned among the fighters of Badr. This was the reason, Allah's Messenger ﷺ just gave a share of the spoils of war to Uthman bin Affan ﷺ who remained behind only because the Prophet ﷺ appointed him with a specific task. He was, therefore, equated in terms of his reward and his share of the spoils, with those who directly took part in the battle. He was counted among those who participated in the Battle of Badr. Allah's Messenger ﷺ took into consideration the reason that prevented him from fighting, since Allah does not place upon anyone a burden greater than what he could bear.

During the course of the Expedition of Badr, Ruqayyah ﷺ had died. When Zayd bin Harithah ﷺ reached Madinah with the glad tidings of the victory at Badr, Zayd was given the sad news in exchange for his good news; Ruqayyah ﷺ was dead; people had just smoothened the earth over her grave in the graveyard of Baqi al-Gharqad.

The Jews and the hypocrites in Madinah had popularized that - and we seek refuge of Allah - the Muslims had been defeated and that the Prophet ﷺ had been killed. When Zayd bin Harithah ﷺ reached Madinah, people surrounded him. When he gave them the glad tidings of details, Madinah's streets resounded with the mention of Allah's Supreme Greatness, His Praise and His glory. The joy of the Prophet's ﷺ Companions was unbounded; and as the news ran from door to door, even the little children caused the streets to resound with the cries of *Lâ ilâha ill Allah*. There is no one worthy of worship other than Allah.

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Bafflement of the Dwellers of Makkah upon hearing of their humiliating Defeat

The first to arrive at Makkah with news of the defeat was a man from Banu Khuza'ah, Haysuman bin Abdullah. He was a fugitive from the Battle of Badr. When he reached Makkah, people surrounded him. They began to ask him anxiously: 'What news do you have from behind?' He answered, 'Ask me, what do you want to ask? Utbah, Shaybah, Abu Jahl, Umayyah bin Khalaf have all been killed.' When he gave details of the slain and the captives, the people of Makkah in their bafflement refused to believe what Haysûman had said.

Umayyah bin Khalaf's son Safwan was sitting in the Hatim, the area adjacent to the Ka'bah on its west side, enclosed by a low semi-circular wall. He said, 'He is talking nonsense. He has gone mad. He is not in his senses, ask him about me. What became of Safwân bin Umayyah?' The people asked Haysûman, 'Yes, what became of Safwan bin Umayyah?' He answered, 'Look there, he is sitting in the Hatim. But I have seen his father Umayyah and his brother Ali being slain with my own eyes.'

When the dwellers of Makkah felt absolutely certain that their seventy men had really been killed and the same number taken captives; first of all, they counselled each other not to weep for the slain, so that the Muslims might not get an opportunity to rejoice over this grief of the Quraysh. The news of the defeat deeply shocked all the polytheists and unbelievers, including Abu Lahab. Misfortune had smitten them. All their hopes were completely dashed. Cold water was poured on their aspirations. Under the effect of their grief, Abu Lahab, who was not present in this battle, departed from this world only after seven days, getting immersed in a plague-like formidable and infectious disease.

'Ask me, what do you want to ask? Utbah, Shaybah, Abu Jahl, Umayyah bin Khalaf have all been killed.'

Allah's Messenger ﷺ was still on his way to Madinah when the delegations of various tribes began to appear in his presence to congratulate him. The entire Arabia stood in awe of the Muslims' might and power. Allah Most High helped the Muslims in such measures that the spirits of the unbelievers and idolaters dwindled.

Guidance to Treat the Prisoners Handsomely

When the Companions of the Prophet ﷺ were consulted concerning the fate of the captives; Umar Faruq ؓ, the personification of stern justice, counselled Allah's Messenger ﷺ vehemently to put all to death, while Abu Bakr ؓ pleaded that they be 'freed, demanding a ransom for them.' Allah's Messenger ﷺ too desired that they be not slain, wherefore, that occurred what the Prophet ﷺ wished, those who possessed means and might to pay the ransom, their ransom was accepted. The amount of ransom ranged between a thousand and four thousand Dirhams. Those who were utterly broke and penniless were set free out of favour. Those who were able to read and write, were told each that if they would teach ten Muslim children how to read and write, that would earn them freedom.

Allah's Messenger ﷺ issued a command that the prisoners be treated well. Therefore, the prisoners were treated extremely well. The noble Companions treated the captives so sensitively well that if they had loaves of bread, they would first feed them and they would eat later. Sometimes it would so happen that they would feed bread to the captives and would content themselves by consuming dates.

Among the captives of Badr was Suhayl bin Amr also. He was a great orator, poet and an outstanding chieftain of Makkah. Umar Farooq ؓ counselled the Messenger of Allah ﷺ that his front teeth be extracted so that he would not be able to revile the Messenger of Allah ﷺ. Since this matter fell under the mutilation or *Muthlah*, Allah's Messenger ﷺ rejected it outright. He ﷺ said, 'O Umar! A time might come when his eloquence would greatly benefit Islam.'

Then this is what actually happened following the death of the Messenger of Allah ﷺ, some tribes expressed their intention to apostatize or to exit from the fold of Islam. Then this very Suhayl bin Amr ؓ stood in their way as a barrier. On that occasion, he delivered a very eloquent speech and prevented people from turning their backs to Islam or to apostatize. It was the result of his endeavours that not one soul in Makkah apostatized

[Sirah an-Nabawiyyah of Ibn Kathir p. 271 and at-Tarikh al-Islami of al-Humaydi 4/181]

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The first to arrive at Makkah with news of the defeat was a man from Banu Khuza'ah, Haysuman bin Abdullah. He was a fugitive from the Battle of Badr. When he reached Makkah, people surrounded him. They began to ask him anxiously: 'What news do you have from behind?' He answered, 'Ask me, what do you want to ask? Utbah, Shaybah, Abu Jahl, Umayyah bin Khalaf have all been killed.' When he gave details of the slain and the captives, the people of Makkah in their bafflement refused to believe what Haysûman had said.

Umayyah bin Khalaf's son Safwan was sitting in the Hatim, the area adjacent to the Ka'bah on its west side, enclosed by a low semi-circular wall. He said, 'He is talking nonsense. He has gone mad. He is not in his senses, ask him about me. What became of Safwân bin Umayyah?' The people asked Haysûman, 'Yes, what became of Safwan bin Umayyah?' He answered, 'Look there, he is sitting in the Hatim. But I have seen his father Umayyah and his brother Ali being slain with my own eyes.'

When the dwellers of Makkah felt absolutely certain that their seventy men had really been killed and the same number taken captives; first of all, they counselled each other not to weep for the slain, so that the Muslims might not get an opportunity to rejoice over this grief of the Quraysh. The news of the defeat deeply shocked all the polytheists and unbelievers, including Abu Lahab. Misfortune had smitten them. All their hopes were completely dashed. Cold water was poured on their aspirations. Under the effect of their grief, Abu Lahab, who was not present in this battle, departed from this world only after seven days, getting immersed in a plague-like formidable and infectious disease.

'Ask me, what do you want to ask? Utbah, Shaybah, Abu Jahl, Umayyah bin Khalaf have all been killed.'

Allah's Messenger ﷺ was still on his way to Madinah when the delegations of various tribes began to appear in his presence to congratulate him. The entire Arabia stood in awe of the Muslims' might and power. Allah Most High helped the Muslims in such measures that the spirits of the unbelievers and idolaters dwindled.

Guidance to Treat the Prisoners Handsomely

When the Companions of the Prophet ﷺ were consulted concerning the fate of the captives; Umar Faruq ؓ, the personification of stern justice, counselled Allah's Messenger ﷺ vehemently to put all to death, while Abu Bakr ؓ pleaded that they be 'freed, demanding a ransom for them.' Allah's Messenger ﷺ too desired that they be not slain, wherefore, that occurred what the Prophet ﷺ wished, those who possessed means and might to pay the ransom, their ransom was accepted. The amount of ransom ranged between a thousand and four thousand Dirhams. Those who were utterly broke and penniless were set free out of favour. Those who were able to read and write, were told each that if they would teach ten Muslim children how to read and write, that would earn them freedom.

Allah's Messenger ﷺ issued a command that the prisoners be treated well. Therefore, the prisoners were treated extremely well. The noble Companions treated the captives so sensitively well that if they had loaves of bread, they would first feed them and they would eat later. Sometimes it would so happen that they would feed bread to the captives and would content themselves by consuming dates.

Among the captives of Badr was Suhayl bin Amr also. He was a great orator, poet and an outstanding chieftain of Makkah. Umar Farooq ؓ counselled the Messenger of Allah ﷺ that his front teeth be extracted so that he would not be able to revile the Messenger of Allah ﷺ. Since this matter fell under the mutilation or *Muthlah*, Allah's Messenger ﷺ rejected it outright. He ﷺ said, 'O Umar! A time might come when his eloquence would greatly benefit Islam.'

Then this is what actually happened following the death of the Messenger of Allah ﷺ, some tribes expressed their intention to apostatize or to exit from the fold of Islam. Then this very Suhayl bin Amr ؓ stood in their way as a barrier. On that occasion, he delivered a very eloquent speech and prevented people from turning their backs to Islam or to apostatize. It was the result of his endeavours that not one soul in Makkah apostatized

[Sirah an-Nabawiyyah of Ibn Kathir p. 271 and at-Tarikh al-Islami of al-Humaydi 4/181]

Ransom of the Prophet's ﷺ Son-in-Law

Among the prisoners of the Battle of Badr was the Prophet 's ﷺ son-in-law Abul Aas bin Rabi' also. He was married to the Prophet's ﷺ daughter Zaynab ؓ. She was still residing in Makkah. She sent a sum of money to ransom her husband; and with the money she sent a necklace which her mother Khadijah ؓ had given her on her wedding day. When the Messenger of Allah ﷺ saw the necklace, the loyalties of his deceased wife rose in his memory and he was overwhelmed with emotions. He said to the noble Companions, 'If you see fit to release her captive husband, and return to her the necklace and set Abul Aas free without taking the ransom it is for you to do so.'

The noble Companions were always looking for such occasions how and when to make the Prophet ﷺ him happy. Wherefore, they cheerfully gave permission and the necklace was returned together with Abul Aas himself. When he left Madinah, Allah's Messenger ﷺ took a pledge from him that on his return he would send Zaynab ؓ to Madinah. Abul Aas was in reality a gentle soul. There was great love and affection between the couple. Allah's Messenger ﷺ too was very happy with him.

In accordance with his promise, he sent Zaynab ؓ with Zayd bin Harithah ؓ to Madinah. The story of Zaynab's emigration is very agonizing. She has made great sacrifices for Islam. Later, Abul Aas ؓ also entered the fold of Islam, thereupon Allah's Messenger ﷺ sent Zaynab ؓ to live with her husband based upon their previous wedlock

[Sunan Abi Dawud, Hadith 2240, and as-Sirah an-Nabawiyah of Ibn Hisham 2/653-660]

The Expedition of Bani Sulaym

Shortly after the Battle of Badr, informers gave Allah's Messenger ﷺ timely intelligence that Banu Sulaym, an outlying branch of the Ghatafan tribe, had begun to assemble to attack Madinah. They were the inhabitants of a place called Kudr, which was situated on the main trade route, between Makkan and Greater Syria. Allah's Messenger ﷺ anticipating their design, marched out at once into their territory to forestall them, at the head of 200 Companions. On reaching the spot, he found it deserted; the enemy had fled leaving behind a herd of five hundred camels, securely feeding around. Allah's Messenger ﷺ divided the spoils among the fighters, putting aside the quint or its fifth,

Admonishing Failure of the Prophet's ﷺ Enemy

The Battle of Badr is over. The unbelievers and the polytheists are busy licking their wounds. In this state of severe depression and defeat, in Makkah sitting in Hatim, under the shade of House of Allah, two individuals were hatching the most detestable plot of human history. Both of them agreed upon this despicable programme that Allah's Messenger ﷺ – we seek Allah's refuge – should be treacherously killed. Among the outstanding chieftains, who were consigned to Hell, was one prominent leader Umayyah bin Khalaf also.

The son of this very kingpin of unbelief Safwân was grinding his teeth with rage. Sitting before him was his cousin, Umayr bin Wahb. Umayr's son Wahb was also among the captives of Badr and was still in the captivity of the Muslims. The defeat at Badr was not a defeat that could easily be forgotten. Making mention of those who were slain at Badr, Safwân said, 'By Allah, there is no good in living life now that they have gone from this world.' Umayr agreeing with him said, 'You are telling the truth. Were it not for a debt outstanding against me which I cannot pay and a family I fear to leave unprovided for, I would ride forthwith to Yathrib to kill Muhammad.'

Safwan impatiently asked, 'Could you really fulfil this task?' Umayr answered, 'Of course, why not? Only the repayment of debt and the care of my children have fettered my steps.' Safwan said, 'Don't worry about it at all. It is something very trivial. I will pay your debt and take care of your family with my own so long as they live. You just accomplish this task. Go to Madinah and kill Muhammad. But see that this work has to be done in great secrecy. On the face of the earth no one should get wind of this plan.' Umayr said, 'Not at all. Do not worry about it at all. This secret shall remain secret between us forever. I will now depart for my mission.'

Umayr continued, 'Safwan! Do you know I have a plausible reason to go to Yathrib. I have a good cause against the lot of them, my son being a prisoner in their hands. I have a good excuse to meet him.' Thus spoke Umayr spreading a satanic smile across his face. Umayr came home. He unsheathed his sword from its scabbard. He found that it had rusted a little bit. He set down to sharpen it and then immersed it in poison. Thereupon, he murmured to himself, 'Aha! Now with this sword the slain at Badr shall be avenged.'

Umayr's Departure for Madinah

Umayr immediately set off for Madinah on the pretext of ransoming his son. The journey from Makkah to Madinah in those days usually took eight to ten days. In those days, in every assembly of Makkah and Madinah and every home; the story of Badr was the only topic under discussion. After the departure of Umayr for Madinah, Safwan used to tell people with great confidence, 'It is just a matter of a few days. I would make you hear such glad tidings that you would forget the grief of Badr.'

Umayr bin Wahb on account of his shrewdness, adroitness, inherent deceitfulness and devilry was infamously known by the nickname of the 'Devil of the Quraysh.' He was in the forefront harming the Prophet ﷺ and his Companions in Makkah. On the day of Badr, his son Wahb was captured by a Helper Companion of the Prophet ﷺ, Rifâ'a bin Râfi. Umayr soon reached Madinah. He knelt his mare-camel in front of the Prophet's Mosque and dismounted. Umar bin al-Khattab ؓ was talking with some of the Companions sitting in a corner of the Mosque about Badr, mentioning how Allah had honoured the believers in giving them victory over their enemies by His sheer bounty and grace and humiliated the unbelievers.

Suddenly Umar caught sight of Umayr at the door of the Mosque, girt with a sword, advancing towards the Messenger of Allah ﷺ. Appreciate the insight and genius of Umar Fâruq ؓ. He exclaimed, 'Believe it or not, this enemy of Allah has reached here with a formidable intention. He is the one who was foremost in inciting people to battle against us on the day of Badr. Before the start of the battle, the Quraysh desired to observe and evaluate the Muslims' strength and number. It was he who rode his horse and circled across the length of the plain of Badr to evaluate the Muslim army for the enemy. He had then told the Quraysh that they were a little more than 300 or a little less.'

Umayr in the Presence of the Messenger of Allah ﷺ

Umar Fâruq ؓ swiftly hastened towards Umayr and seized his sheath and wrapped it tightly round his neck and dragged him into the presence of the Messenger of Allah ﷺ, saying, 'This enemy of Allah was advancing

girt with his sword.' Allah's Messenger ﷺ said, 'Release him Umar. Let him come forward. Cast a relook at the foresight and genius of Umar Fâruq ؓ and reflect over it. He said to the Helper Companions.' You people do remain near the Messenger of Allah ﷺ and keep an eye on this evil fellow. He is an extremely dangerous man. He could not be trusted.' Allah's Messenger ﷺ said, 'Umayr came near me.'

Umayr came close to the Prophet ﷺ and in the mode by which people greeted each there during the time of ignorance, said, أَنْعِمُوا صَبَاحًا *'May your morning be good.'* Allah's Messenger ﷺ said, 'Allah has honoured us with a greeting better than that senseless wording. That is Salâm, peace, the greeting used by the people of Paradise.' Then the Prophet ﷺ asked him, 'What brings you here, O Umayr?' 'I came to find out the condition of my captive son. Show mercy to him. Do a favour to him and set him free,' answered Umayr.

Allah's Messenger ﷺ asked, 'Then why is this sword hanging around your neck?' he said, 'Allah may curse the swords! What good have they done to us before that they are going to do now?' Allah's Messenger ﷺ continued, 'O Umayr, tell the truth. To what end have you come?' He said, 'I have come only for the sake of my son.'

And Ultimately the Bubble Burst

Allah's Messenger ﷺ said, 'Is it not true that you and Safwan bin Umayyah were sitting in Hatim and you both discussed the fate of the killed chieftains who were cast into a well of Badr. Then you said, "Were it not for a debt which I cannot pay and children whose survival after me worries me, so I would have gone to Madinah and killed Muhammad." Then Safwan took it upon himself your debt and the responsibility to look after your family and he entrusted you with the task of killing me. Keep clearly in mind, Allah has come between your evil intention and me.'

When the truth dawns upon an intelligent man, then he loses no time in making a decision. When Umayr heard what Allah's Messenger ﷺ had to say; he spontaneously cried out, 'I bear witness that you are a Messenger of Allah ﷺ.'

أَشْهَدُ أَنَّكَ رَسُولُ اللهِ

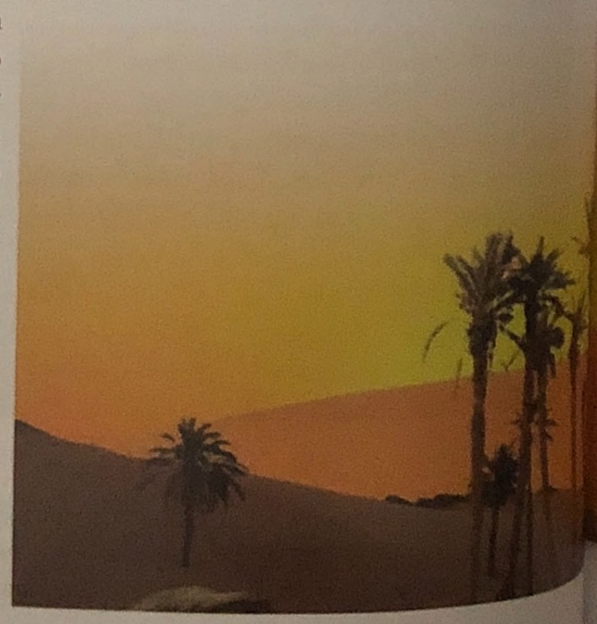
He then continued, 'Messenger of Allah! When you did bring us tidings from heavens, we used to falsify you. We refused to believe them. But the plan which was concluded under the shade of the House of Allah was so secret

that no one except Safwan and me got wind of it. I swear by Allah; I am certain that Allah Most High informed you about it through revelation.' He then added, 'Praise be to Allah who has guided me unto Islam and assisted me to tread the Straight Path.'

Noble Companions' Beautiful Treatment of Umayr

After Umayr's acceptance of Islam, Umar Fâruq ﷺ fairly said, 'By Allah, I felt so intense hatred towards Umayr bin Wahb that he seemed to me worse than a pig. But after his acceptance of Islam, he appears to me more beloved than my children.' Consider Allah's Messenger's ﷺ tolerance, forbearance and his lofty character. He announced the pardon of such a dangerous criminal. He said, 'Companions, instruct your new Muslim brother Umayr ﷺ in his religion, recite unto him the Qur'an and release for him his captive son.'

Umayr ﷺ had never even imagined of such beautiful treatment. He now felt regret over his past evil doings and desired to amend them. He spent some time in Madinah the illuminated, gained the basic teachings of the religion and one day, he said to the Messenger of Allah ﷺ, 'Allah's Messenger ﷺ vigorously I tried to extinguish the light of Islam and I was very harsh towards the Companions. I created barriers in the path of Islam. But since I have entered the fold of Islam, I want to make amends for my past mistakes and wrong doings. I would like you to give me permission to go to Makkah where I will reside and I will summon people of Makkah to Allah, His Messenger ﷺ and His religion Islam. There, I will help the poor and helpless Muslims.'



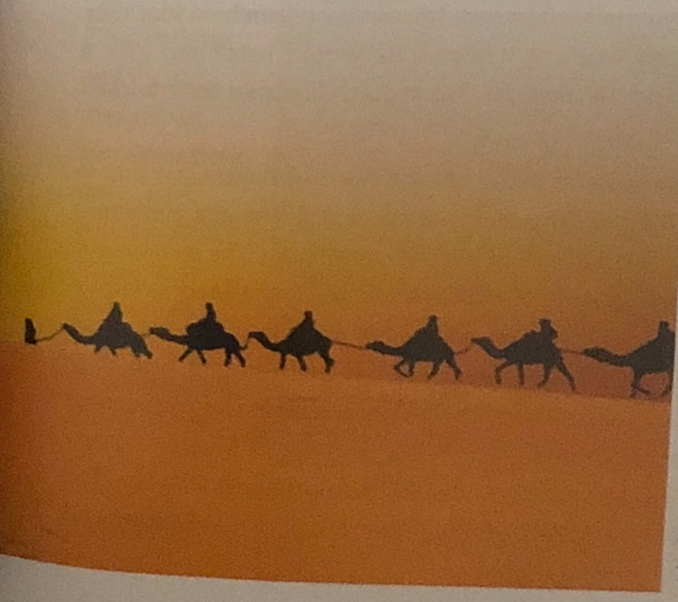
The Messenger of Allah ﷺ gave permission to him and he did go to Makkah, and stayed there remaining a caller to the true religion of Islam. Many people accepted Islam at his hands.

Hither in Makkah, Safwan bin Umayyah restlessly waited for his choicest and most coveted tidings from Umayr bin Wahb ﷺ. When Umayr ﷺ had departed for Madinah with his secret plan to murder the Messenger of Allah ﷺ, Safwan used to tell the dwellers of Makkah, 'Rejoice at an event soon to happen that will make you forget Badr.'

He would now ask each and every caravan coming from the direction of Madinah about the occurrence of any new event or tidings. Any caravan that arrived from Madinah, Safwan would approach them and ask, 'Any important news about Madinah!' The people of the caravan would inform him that everything there was fine.

'Tell me quickly, what is that news?' The rider said, 'The news is that Umayr bin Wahb has become a Muslim.'

One day, a rider returning from Madinah the Radiant, informed him, 'Safwan, there is news for you of vital importance.' Safwan pleaded, 'Tell me quickly, what is that news?' The rider said, 'The news is that Umayr bin Wahb has become a Muslim.' This unforeseen news struck him as it were like lightning. Darkness spread before his eyes and it cut the ground from under his feet. The tidings deeply mortified him. He swore an oath that he would never ever, so long as he lived, say another word to Umayr and would never do him a favour.



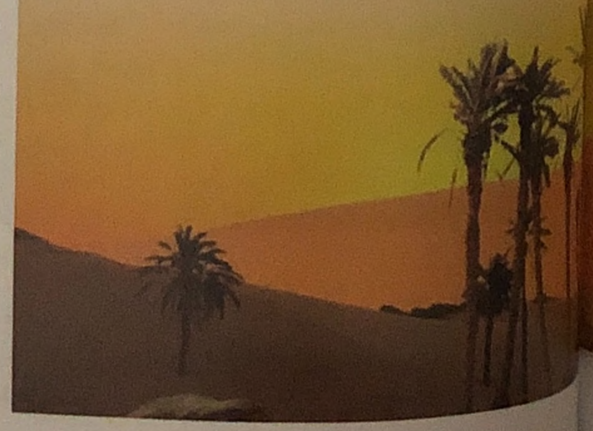
[al-Kâmil fit-Târikh of Ibn al-Athir 2/3130 and al-Bidayah wan-Nihayah 3/326-327 and Sirah an-Nabawiyyah of Ibn Hisham 2/661-663, al-Mu'jam al-Kabir of at-Tabarani 17/56-57]

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The Expedition Against the
Banu Qaynuqa

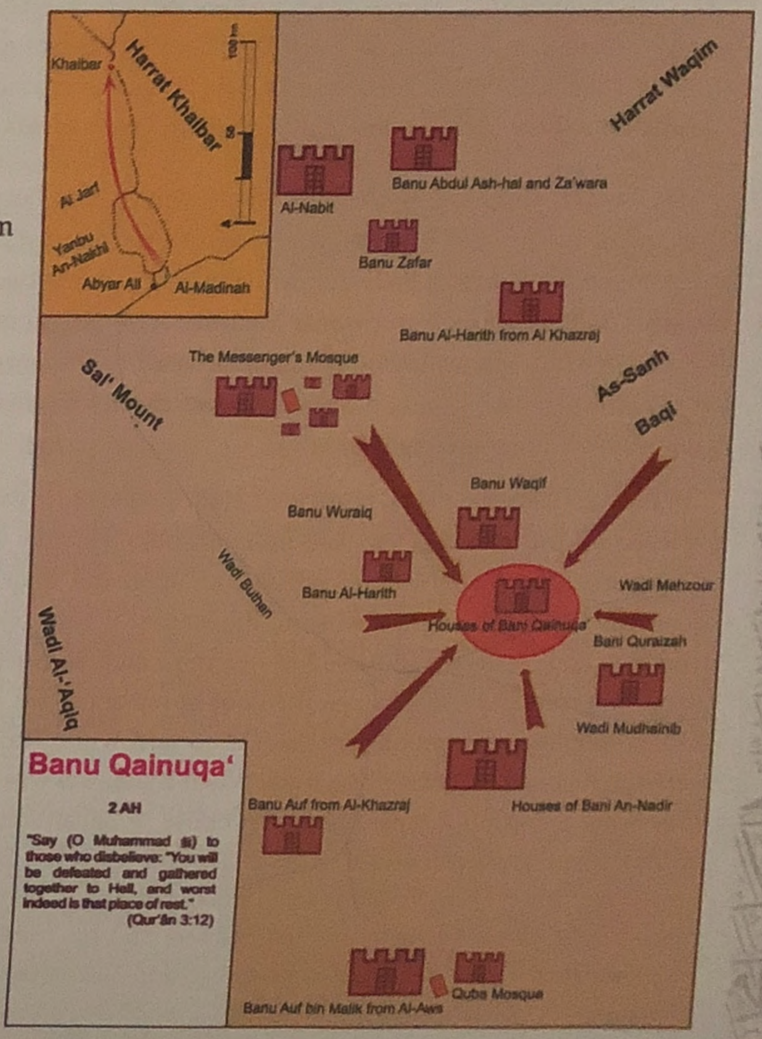
After the Battle of Badr, the enmity of the Jews against the Muslims, their rancour and jealousy aggravated even further. They did everything to create divisions among the Muslims and cause them to fight among themselves, but they did not succeed in their efforts. From among the three main Jewish tribes, the tribe of Banu Qaynuqa was the most evil-natured tribe of them all. They lived inside Madinah in a strongly-built suburb. Generally, they were goldsmiths, blacksmiths and made their living by manufacturing utensils. Due to these professions, they possessed battle equipment in substantial quantity. They were the bravest Jews of Madinah. Their number did not exceed 700.

Allah's Messenger ﷺ summoned them to Islam, but they refused to accept the invitation. These people used to harass Muslims, so much so that they did not even spare Muslim women, whom they would tease and give a hard time. Let us get to read an incident that would illustrate their wicked behaviour:

An Arab Muslim woman came to the marketplace of Banu Qaynuqa to sell some goods. After selling her wares, she went to the shop of a goldsmith to procure her own need. She had veiled herself completely. The shopkeeper earnestly coveted to see the face of this chaste woman. He made some efforts but did not succeed. In order to unveil this naïve and simple woman, the goldsmith, unperceived, pinned the lower hem of her garment behind to the upper dress. When she arose, the awkward exposure excited boisterous laughter and the woman screamed with shame for help. A Muslim passer-by, being informed of the affront, slew the offending Jewish jeweller. The brethren of the Jew, in their turn gathered together, fell upon the Muslim and killed him.

The family of the murdered Muslim complained to the Messenger of Allah ﷺ. Allah's Messenger ﷺ, to fulfil the demand of justice, marshalled his Companions, marched forth and laid siege of the settlement of Banu Qaynuqa. The Jews withdrew themselves into their own powerfully fortified and well-provisioned strongholds. The Muslims continued the blockade on all sides of their strongholds by an army for fifteen days. Allah cast awe and terror into the hearts of the Jews. Banu Qaynuqa laid their weapons down, surrendered unconditionally and announced they were prepared to accept any verdict passed by the Messenger of Allah ﷺ.

Allah's Messenger ﷺ spared their lives at the mighty insistence of Abdullah bin Ubayy. They were, however, commanded to get out from Madinah. Thereupon, they all departed for the region of Greater Syria and there, majority of them met their ends. Their entire wealth, belongings and weapons were confiscated by the Muslims [as-Sirah an-Nabawiyyah of Ibn Hisham 3/51-53]



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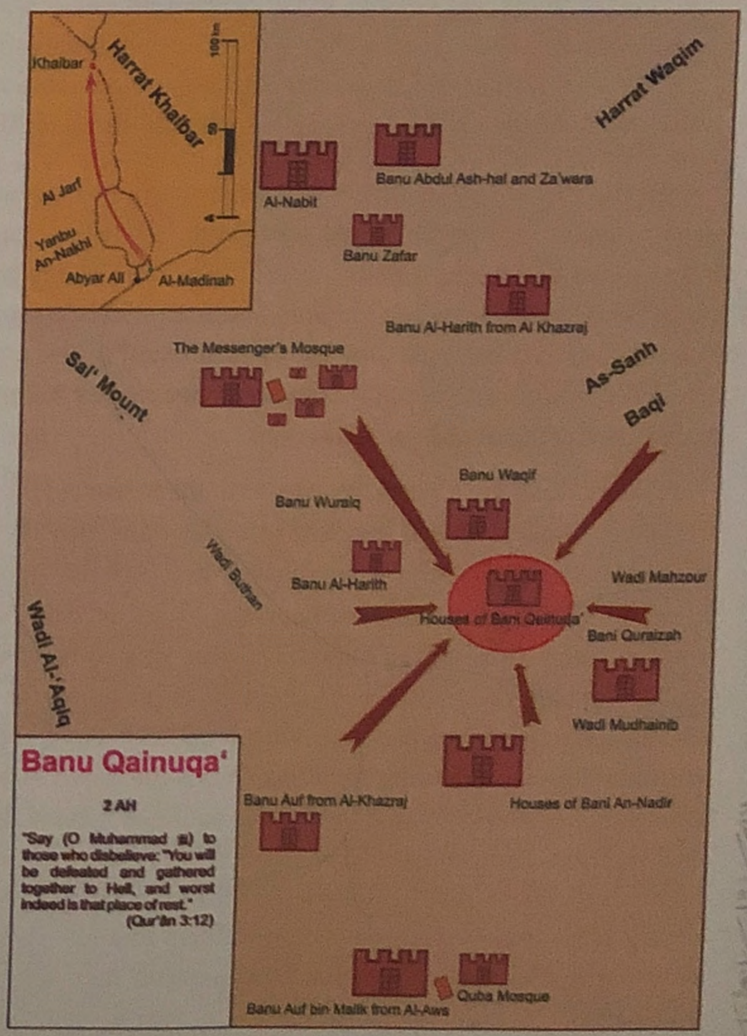
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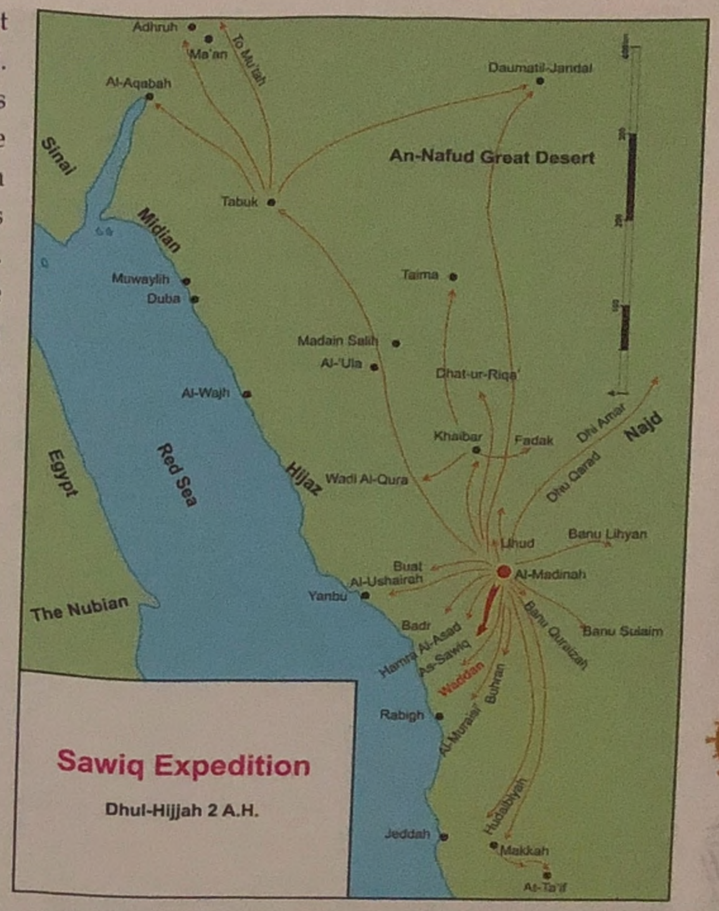
The Expedition of
Sawiq

In the Battle of Badr, the Quraysh had to face a most humiliating defeat. At Makkah itself, the news of the defeat was received with shock and anxiety. The slain on the side of the Quraysh included in a most remarkable manner, many of their influential leaders. Shame and a burning desire for revenge stifled the expression of grief. 'Weep not for your slain,' was the counsel of Abu Sufyan in whose hands the leadership of the Makkans had fallen after the death of Abu Jahl.

Abu Sufyan, smarting, under the defeat, vowed that he would use no water to take a bath until he had gone forth to war against Muhammad ﷺ and avenged the defeat at Badr. Accordingly, more or less two months after the Battle of Badr, he set out towards Madinah with 200 mounted followers to fulfil his vow. The valley of Qanât is situated to the north of Madinah towards the Mount Uhud at a distance about twenty kilometres. He made camp with his Companions at its edge.

In the darkness of a night, he arrived at the house of Huyayy bin Akhtab, the leader of the Jews and knocked upon his door. Huyayy was well aware of consequences, therefore, he refused to open the door. Disappointed he repaired to Sallam bin Mashkam, the leader of Bani Nadhir. The lofty mansions and fortresses of these Jews were located between Madinah and Quba. Not only did Sallam open the door of his house for Abu Sufyan but also hospitably entertained him with food and wine, and furnished him with intelligence regarding Muslims. When the dawn was about to break, Abu Sufyan stealthily came out of the house of Sallam and arrived at his encampment. He commanded some men of his army to carry out an attack on a place called Uraydh on the outskirts of Madinah. They cut down some young palm-trees; killed one of the Helpers and his friend who were out working in the fields early that morning and then they hurried back to Makkah.

It was a sort of an armed raid. In Abu Sufyan's notion, the revenge of Badr had been taken through this violent operation. Meanwhile, the alarm was raised in Madinah, and Allah's Messenger ﷺ hastened, at the head of the citizens, in pursuit. Abu Sufyan was already travelling rapidly because he knew that he would surely be pursued. When Abu Sufyan had come from Makkah, he had brought with him as road provisions a large quantity of bags containing parched or desiccated barley. Parched barley is generally made into a kind of thick gruel. It is taken in the palm of the hand and then eaten or licked up. These bags were now throwing barrier in speeding up the caravan. To accelerate their flight, he began to cast away the bags filled with parched barley meal to lighten their baggage so as to get away quickly. These bags fell into the hands of the pursuing Muslim troops.



Allah's Messenger ﷺ pursued them up to a considerable distance. Then they gave up the chase and returned to Madinah. The Muslims came back and they had with them a large quantity of bags discarded by Abu Sufyan, which contained parched meal of barley. Whence, the Muslims named this campaign as the Campaign of Sawiq or Desiccated Barley Meal.

[As-Sirah an-Nabawiyyah of Ibn Hisham 3/47-48]

The Campaign of Dhi Amrr

When Allah's Messenger ﷺ returned from the expedition of Sawiq, he stayed in Madinah for the entire month of Dhul Hajjah of the year 2 AH. But when his information unit informed him that in the province of Najd Banu Tha'labah and Banu Muharib, the outlying branches of Banu Ghatafan, were gathering troops in order to fight against the Muslims at a place called Dhi Amarr, Allah's Messenger ﷺ made ready an army. He himself led the campaign and set out towards this province taking with him an army of 450 noble Companions. During the period of his absence, Allah's Messenger ﷺ made Uthman bin Affan ﷺ the Emir of the city of Madinah.

Among the expeditions, which preceded the Battle of Uhud, this expedition was the largest. The believers took prisoner a man on their way whose name was Jabbar Tha'labi. Allah's Messenger ﷺ summoned him to Islam and he became a Muslim. The Prophet ﷺ entrusted him to Bilal ﷺ so that he could instruct him in the religion of Islam and the Shar'iah or the Straight Way. Thereupon, he acted as their guide and helped the Muslims reach the region of the enemy. Having notice of the approach of the Muslim army, the enemy fled and hid themselves in the mountains. Allah's Messenger ﷺ faced no resistance. He remained there for the entire month of Safar so that the Bedouins of the surrounding region be awed by the people of Islam. He then came back to Madinah.

[as-Sirah an-Nabawiyyah of Ibn Hisham 3/49 and as-Sirah or Ibn Ishaq 1/321]

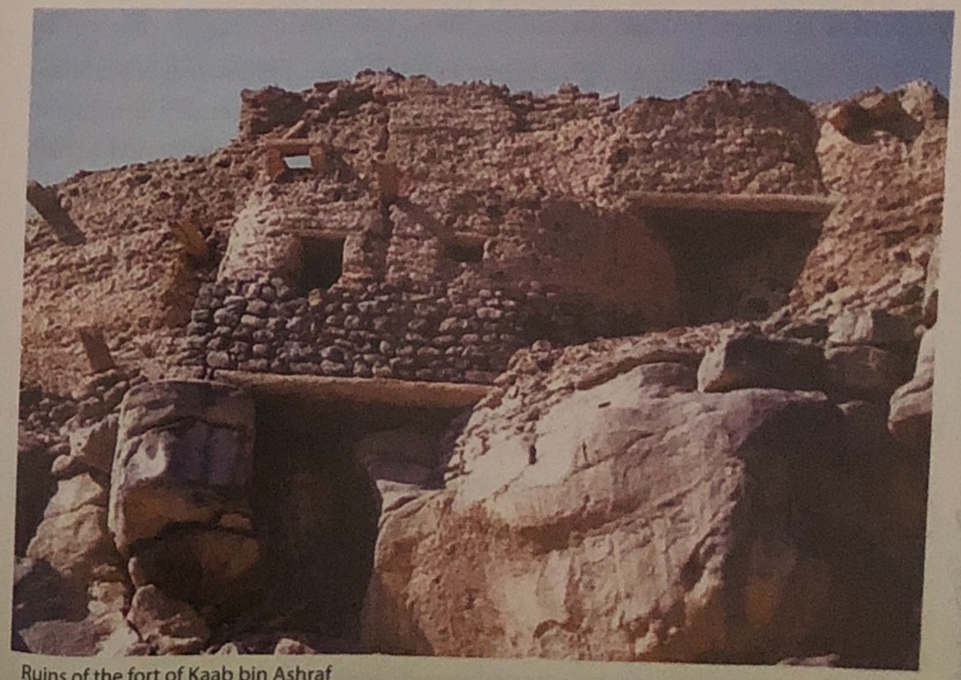
The Killing of a Bad Natured Jew

The Jews generally nurtured deep hatred and rancour against the Muslims. There were, however, some bad-natured individuals who were in the forefront of enmity towards Islam. Such a worst enemy of Islam was the Jew Ka'b bin Ashraf. The habitation of Quba has now become a part of Madinah the Radiant. To the left of the Mihrab or prayer niche of the Quba Mosque, a small road runs towards the south. If you cover a distance of about two kilometre, you would find the relics of an ancient fortress on the left side. This fortress belonged to Ka'b bin Ashraf. Before we recount its details, let me show you who this evil-natured man was.

Ka'b belonged to the Banu Nab'hân branch of Banu Tayy. His father Ashraf had killed someone during the time of Ignorance and had fled to Madinah. He not only became an ally of the Jews of Banu Nadhir, but also their son-in-law and he identified himself with that tribe. Ashraf's wife bore him a son whom they named Ka'b. he grew to be a very handsome youth. He was also a poet of some fame. In addition, he was extremely rich and owned a large fortress in which he resided with his family and servants. A detail of some of the loathsome criminal activities of Ka'b:

Ka'b bin Ashraf was that wicked man who used to insult the Messenger of Allah ﷺ and openly summoned various tribes to rise against him to take the revenge of Badr. He wrote poems to satirize the Prophet ﷺ and his Companions. Among the Arabs, a gifted poet was like a multitude of men, for his poems were repeated from mouth to mouth.

When the Muslims gained victory in the Battle of Badr, he was extremely dismayed. The victory of Badr deeply mortified him. He made no attempt to conceal his pain and soon after he proceeded to Makkah, where he stirred up the Quraysh to avenge their heroes cast into a well at Badr, by elegies lamenting their hard fate. To inflame the jealousy of the polytheists and to kindle the fire of their taking revenge, he composed verses of poetry. In



Ruins of the fort of Kaab bin Ashraf

Makkah, he would sit in various assemblies and would give expression to his inner evilness. The fire of his revenge day by day blazed up. When the Quraysh girt up their loins to avenge themselves consequent to his tireless efforts; he returned to Madinah, where he started a vehement propaganda against the Muslims with renewed vigour to disquiet them.

He further composed amatory, obscene sonnets addressed to the chaste women of Madinah, a curious and evil mode of annoyance amongst the Arabs. He even openly satirized the Messenger of Allah ﷺ. He recited extremely provocative verses of poetry addressed to the Prophet's ﷺ uncle Abbas' honourable wife Umm al-Fadhl. She was that chaste and respectable woman who had entered the fold of Islam after Khadijah, the Grand ؓ.

Commands to Kill Ka'b bin Ashraf

In the Sahih of al-Bukhari and various other biographies of the Prophet ﷺ, the incident of his killing, is described in great detail. One day, Allah's Messenger ﷺ exclaimed, 'Who will deal with Ka'b bin Ashraf?' This was because he had greatly sought to harm Allah and His Messenger. A renowned, fearless and brave Companion of the Prophet ﷺ, Muhammad bin Maslamah arose and replied, 'O Messenger of Allah ﷺ, do you wish that he be killed?' The Prophet ﷺ answered, 'Yes.'

To kill such an outstanding and renowned person, a great deal of planning was needed. Muhammad bin Maslamah ؓ was an extremely intelligent, bright and a practically-minded Companion. He swiftly designed a plan to kill Ka'b bin Ashraf. He then urged to the Messenger of Allah ﷺ, 'Do I have the permission to say unsavoury words about you?' Allah's Prophet ﷺ answered, 'Yes, you have the permission.' Muhammad bin Maslamah went to Ka'b bin Ashraf.

When the conversation started, signalling towards the Messenger of Allah ﷺ, he said, 'This man has caused a lot of harassment to us. He has now become a nuisance for us.'

All the time, he asks for charity. We are in distress. I have come to you to ask you to give us a loan. Do give us a loan of some one or two wasq loads of corn.' A wasq amounts to about a measure of 672 kilograms. Ka'b said, 'Just wait and watch. Yu will encounter more hardship and will get fed up of Muhammad ﷺ.' Muhammad bin Maslamah ؓ said, 'Having followed him, we do not consider it appropriate to abandon him. At the moment, we would

just like you to make us a loan of corn so that our hardship be eased.' Ka'b said, 'It is all right, but you will have to give me some pledge of security.' Muhammad bin Maslamah said, 'Why not? What you said is right. But what thing should we give you as pledge?'

Just ponder over the evilness of Ka'b bin Ashraf. He said, 'Pledge me your womenfolk!' Talk about something which could be done. How could we pledge you our women, you being the most handsome of the Arabs?' Ka'b said, 'No problem. Then pledge me your sons.' Muhammad bin Maslamah ؓ said, 'How could we pledge you our sons? In that case it would become a lifelong curse for them. They will be insulted by being told that they are only worth the value of a wasq or two. That would be shameful for us. But we will pledge you our weapons,' replied Muhammad bin Maslamah ؓ. Thereupon, Ka'b said, 'Well, it is all right. Do give me your weapons in pledge of security.' Hence, it was agreed to give weapons as a pledge of security.

To despatch Ka'b to his end, a group of five individuals was chosen. Muhammad bin Maslamah led this group. Among them was Abu Na'ila ؓ, who was the milk-brother of Ka'b. He approached Ka'b and talked to him, exchanged some poetic verses and then spoke to him the same words in an undertone, which Muhammad bin Maslamah ؓ had said to him earlier. Ka'b bin Ashraf was greatly impressed with Abu Na'ila. Abu Na'ila said, 'I have with me a few more Companions who share my views. They also want to meet you.' Ka'b agreed to it.

Abu Na'ila and Muhammad bin Maslamah were successful in achieving their objective through conversation. Now it had become easier for them to approach Ka'b bin Ashraf carrying their weapons and accompanied by comrades. Now if they went to him, there remained no reason for Ka'b to be alarmed to find the party armed. Thus no shadow of doubt remained for Ka'b to grow suspicious or startled.

The Last Moments of the Enemy of Allah

In the moonlit night of the fourteenth of Rabi' al-Awwal, in the year 3 AH, a detachment comprising of five individuals appeared in the presence of the Messenger of Allah ﷺ. Allah's Messenger ﷺ walked with them as far as the graveyard of Baqi' al-Gharqad. He blessed them and sent them off, saying, 'Go, in Allah's name, O Allah help them.' Allah's Messenger ﷺ continued to supplicate for them throughout the night and remained busy in performing

ritual Prayers. For the success of any expedition, after adopting apparent means, the most significant thing is to humbly and earnestly supplicate in the court of Allah. When this detachment reached the threshold of Ka'b bin Ashraf's fortress, Abu Na'ila ﷺ called out to him, a little loudly. 'Ka'b, come downstairs.' On hearing the voice of Abu Na'ila ﷺ, Ka'b rose from his couch to go to him.

His bride, for he had lately taken a new wife, asked him, 'Where are you going at this unearthly hour?' She warned him not to go, saying, 'I hear such a voice from which blood is dripping.' Ka'b said, 'There is no such thing. It is but Muhammad bin Maslamah and my foster-brother Abu Na'ila ﷺ. There is nothing to worry about anything.' Ka'b came out of his fortress. He had on that day worn a very expensive fragrance. Wafts of fragrance rose from his head.

Abu Na'ila ﷺ had already told his companions, 'When Ka'b would arrive, I would smell his long locks. When I secure him in my grip, despatch him.' Ka'b came and conversation followed. Suddenly, Abu Na'ila ﷺ suggested, 'Ka'b, why not take a walk with us to Shi'b al-Ajuz, where we can spend some time of the moonlit night talking?' Shi'b denotes an open space between two mountains, whereas Ajuz signifies an old woman. It is actually a place situated outside of Madinah, at a little distance. Ka'b exclaimed, 'Come on, let us go.' Abu Na'ila ﷺ said, 'Ka'b, a very sweet smell is emanating from your body. I have never before this night smelled anything so fine.'

Thereupon, Ka'b, sticking out his chest, proudly said, 'Well, I have with me a woman who uses the finest fragrance of all the women of Arabia.' Abu Na'ila ﷺ said, 'If you permit me, I would like to smell the locks of your head.' He said, ''Yes, why not?' Abu Na'ila himself smelled his head and so did his other companions also and praised the sweet scent. When they walked a little further. Abu Na'ila ﷺ exclaimed, 'Wonder of wonders, very entertaining. What an excellent perfume it is! May I smell it once more?' Ka'b put forward his head. Having gone a little further, he said, 'Just once, for the last time.'

Ka'b placed his head into the palms of Abu Na'ila ﷺ. He caught hold of his head firmly. When he gained full control of him, he sent out a cry, 'Despatch this enemy of Allah.' Thereupon, in a twinkling of an eye, several

swords shone simultaneously and penetrated the body of Ka'b. He let out a fearful scream which resounded far and near among the strongholds of the Jews. He whirled around and fell to the ground with a thud. His breath was still running, but soon he fell short of breath. Life was still left in him, when Abu Na'ila ﷺ gave him a final blow and despatched him to Hellfire.

Soon fires were lit at the windows of the fortresses of the Jews. Now make a guess of the cowardice and lack of courage of the Jews from the fact that they heard the shriek of Ka'b, saw the fires lit on the fortresses, but no one came to his rescue.

Having beheaded Ka'b, the military detachment went forth on their way to return. When they got near Baqi, they raised the cry of Allahu Akbar or Allah is Supremely Great loudly, which Allah's Messenger ﷺ also heard and knew that their work had been successfully accomplished. He also uttered a loud Takbir in response. When these strivers in the way of Allah appeared in his presence, Allah's Messenger ﷺ blessed them with these words, '*أَفْلَحَتِ الْوُجُوه Welcome, for your countenances beam with the joy of*



Ruins of the fort of Jew near Quba Mosque

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Ruins of the fort of Jew near Quba Mosque

victory!' They said in response, *'وَوَجْهُكَ يَا رَسُولَ الله O Messenger of Allah, May your radiant countenance stay victorious and evergreen!'*

The head of the reviler of the Messenger ﷺ and Islam's inveterate enemy was flung at his feet. The Prophet ﷺ praised Allah and glorified him. During the operation, a soldier of the detachment Harith bin Aws had been injured, being wounded by the point of someone's sword. Allah's Messenger ﷺ applied his saliva on his wound, which ended his hardship. He became completely cured and never ever felt any pain.

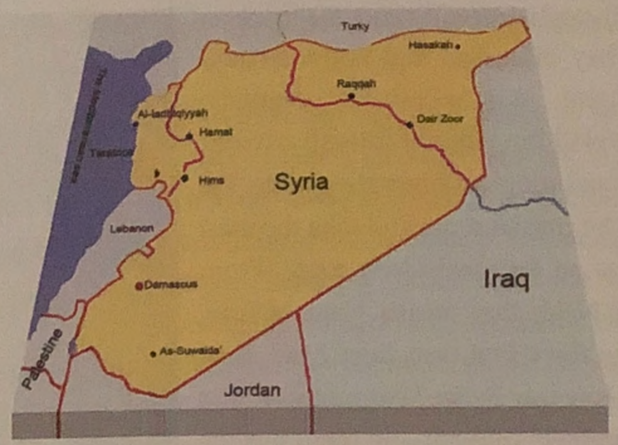
[Sahih al-Bukhari Hadith 4037, and Fath al-Bari 7/421-424, and al-Bidayah wan Nihayah 4:8-10]

Reverent Readers! Islam is a religion of security and peace. That is why we have been commanded not to revile any religious outstanding leaders, so much so that we even should not abuse their idols. Islam respects all religious. But, it does not mean that we turn cowards. If someone reviles the Messenger of Allah ﷺ and blasphemes him, we cannot remain quiet. It's the demand of our faith that we defend our beloved Messenger of Allah ﷺ, and give positive answers to doubts concerning Islam. Ka'b bin Ashraf had crossed all bounds of evilness. The list of his war crimes is lengthy. He not only did not keep a civil tongue in his head concerning the Messenger of Allah ﷺ, but openly addressed provocative poems to the chaste womenfolk of Madinah. He went to Makkah to incite the enemies of Islam to go to battle. He assured the polytheists of Makkah of support and help. Wherefore, he was undoubtedly a war criminal. The only cure of such a turmoil-nurturing blasphemer was that be ought to be wiped out from the face of the earth.

The Expedition of Buhran

Among the causes of this expedition, the right thing is that Allah's Messenger ﷺ had set out in search of a Quraysh caravan. In the month of Rabi' ath-Thani, 3 AH, Allah's Messenger ﷺ set out accompanied by 300 noble Companions, towards Burhan, a mine in Hijaz near Furu'. He stayed there with his Companions for two months, but did not encounter any incident. He returned to Madinah towards the end of Jamadi al-Ula.

[as-Sirah of Ibn Ishaq 1/322, Zaadul Ma'ad of Ibn al-Qayyim al-Jawziyyah 3/91]



The Raid of Zayd bin Harithah رضي الله عنه

The leadership of Madinah, the Pure, never ever remained heedless of their responsibilities. During the warm season, the Quraysh used to journey towards Syria taking their trade caravan. Its route passed through Madinah. It was in the month of Jamadi al-Aakhirah, 3 AH that a trading caravan of the Quraysh began to prepare to go to Syria during the summer season. Safwan bin Umayyah was appointed as the leader of this caravan. Safwan was a very brave and courageous youth. He said to the Quraysh, 'Muhammad has shut our trade routes. How can we go to Syria? The seashore route is also closely watched by the Muslims and they carry out attacks on the coming and the going caravans. They are not prepared to budge even a bit. The tribes on the route also have called a truce with the Muslims. Now they are also siding with the Muslims. Now we are at a loss to know which route should we adopt. We dare not expose our merchandise to the perils of the route. If we sit at home, we shall be eating up our capital; how can we live, unless we maintain uninterrupted our winter and our summer caravan? Our life in Makkah is solely dependent on trade.'

The Quraysh thought carefully and deeply upon the subject. They discussed and hotly debated it. A prominent and relatively pragmatic individual. Aswad bin Abdul Muttalib advised Safwan, 'We must adopt an alternative route. We should leave the coastal route and take the road to Iraq.' It was an extremely long route. From Makkah, first Najd; that means Najd of Iraq, they had to go there first then from Najd, they had to travel towards Syria. Undoubtedly, that route was extremely difficult and long. But the dwellers of Makkah had no other alternative.

The emigrants of Madinah had a right to snatch the merchandize of this convoy, because it consisted in the Muslims' wealth also.

This route was situated to the east of Madinah the Radiant and comparatively safe, because it was substantially quite far from Madinah. Safwan said to Aswad, 'We are not familiar with this route.' In those days, there were no asphalt or metalled roads. For the guidance of caravans, there used to be some specific guides who used to lead the caravans through safe and adequate routes, for a wage and escort them to their desired destination. Aswad said 'Why don't you enlist the services of Furat bin Hayyan who belongs to the Bani Bakr tribe? Furat is well-acquainted with this route. Safwan got in touch with Furat and prepared him to lead the caravan to Syria through the route of Iraq, on a reasonable remuneration. It was resolved that the departure of the caravan would be kept secret. But scarcely had the caravan of the Quraysh started its journey on a new route, the intelligence of this rich venture, and of the road, which it was to take, reached the Muslims.

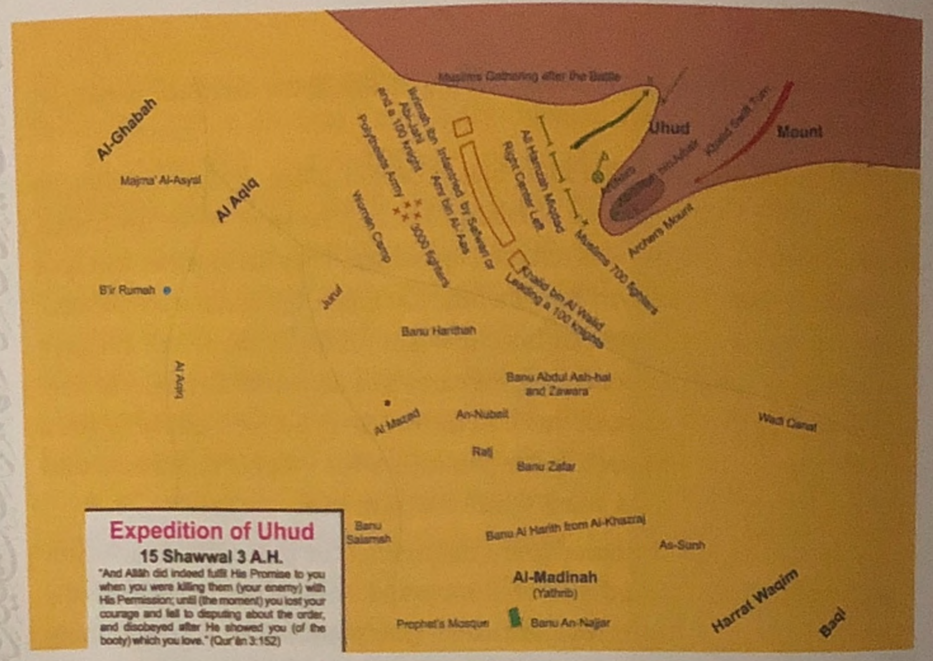
How did they come to know about the departure of the caravan? Come, let us get to know its detail.

In Makkah, Sulayt bin Nu'man had accepted Islam. It appears that no one knew about his acceptance of Islam. One day, he went to see his friend, Nu'aym bin Mas'ud. Wine was not then forbidden. They sat together in a spot for a drink. That day, Nu'aym drank a little too much. He became intoxicated, became communicative between his cups, and divulged the secret. He gave out detailed information concerning the caravan's departure through the new route. When Sulayt got up from there, he forthwith set out for Madinah. After a few days' journey, he appeared in the presence of the Prophet ﷺ and informed him about the convoy's new road, which it was to take.

Allah's Messenger ﷺ immediately despatched in pursuit a detachment of one hundred handpicked and well-mounted army of soldiers under the leadership of Zayd ؓ, the son of Harithah. At this point, it is worth mentioning that when the Muslims emigrated from Madinah, the Quraysh unjustly seized their complete households, businesses and property. Wherefore, the emigrants of Madinah had a right to snatch the merchandize of this convoy, because it consisted in the Muslims' wealth also.

The fighters caught up with the caravan at a place called al-Qaradah and fell suddenly upon it. They seized the entire convoy. Safawn and other leaders of the Quraysh fled, they had no other alternative. The rest were overpowered, and all the merchandize and silver was seized by Zayd. Furat bin Hayyan, the leader of the convoy was taken prisoner along with some other men. The booty was valued at one hundred thousand dirhams. Furat, the guide, was brought to the Messenger of Allah ﷺ. He embraced Islam.





The Battle of Uhud

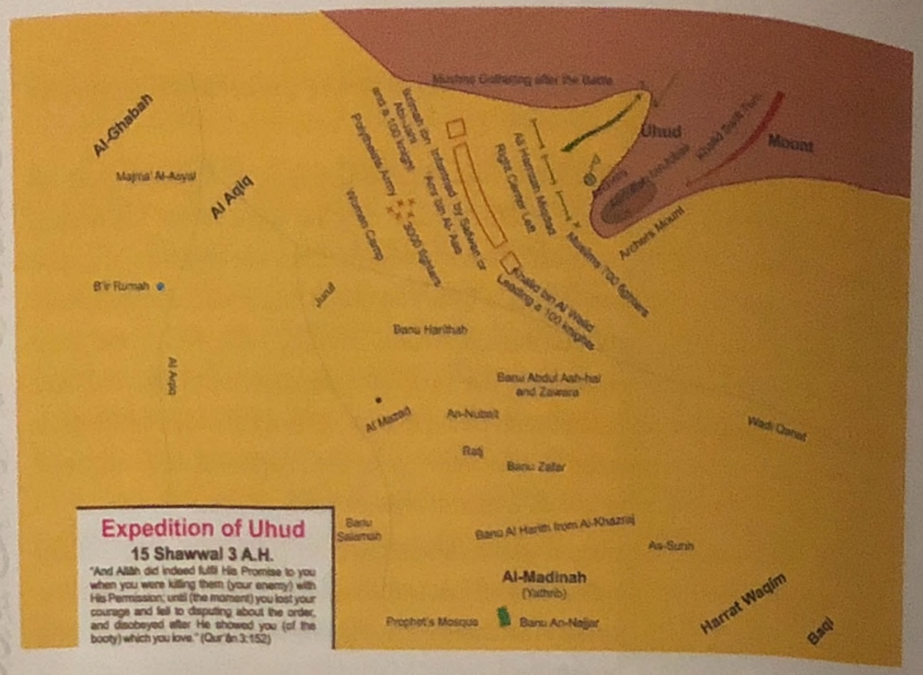
The Strength of the two opponents

After the Battle of Badr was over, the Quraysh were in a state of severe grief and rage. Shame and burning desire for revenge stifled their expression of grief, 'Weep not for your slain,' such was the counsel of Abu Sufyan, 'Bewail not their loss, neither let the poet mourn for them. Show that you are men and heroes! If you weep and lament, and mourn over your slain with elegies, it will ease your rage and lessen your enmity towards Muhammad ﷺ and his fellows. Moreover, if that reaches our enemies' ears, and they laugh at us, will not their ridicule be the severest calamity of all, for us? Perhaps, you may get to take revenge. As for me, I will touch no oil, neither approach any woman, until I go forth to war against Muhammad ﷺ.'

It was the same savage pride that made the Quraysh leaders to get together and resolve to take revenge of Badr as soon as was possible. Hence, within a period of one year, they completed the preparation to go to war and mustered a well-equipped force of three thousand battle-thirsty soldiers armed to the teeth; thrice the size of that which had been defeated at Badr, and with the intent of attacking Madinah the Purified; appeared in the vicinity of the Mount Uhud at a place called Aynayn [the Two Springs] and halted there. Uhud, the mountain, which gives its name to the battle, lies to the north-east of Madinah. It was a Wednesday and the fourth of the month of Shawwal. Accompanied with this army were fifteen women also, who by threatening and promising, reciting poems, and beating drums, were to keep the courage of the troops high.

In the battle of Uhud, the Islamic army consisted of one thousand men. It was the desire of Abdullah bin Ubayy, the head of the hypocrites, that the enemy should be fought staying within the city so that he might not have to play an active role in the battle, and no one would come to know what part he had played. But, Allah's Messenger ﷺ after consulting with his sincere Companions, resolved that the unbelievers and the polytheists should be fought by going forth and meeting the enemy in the open field. When the Muslim army set out towards Uhud, some young boys were also seen amidst the troops. Allah's Messenger ﷺ sent them back due to their young age.


The place where Mujahideen offered *Salah*



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A Wrestling Bout Between Two Young Fighters

Since Rafi' bin Khadij was already a better archer than some of his elders, he was allowed to participate in the battle, in spite of his young age. Samurah bin Jundub ﷺ was also of tender age. When he did not get permission, he urged the Messenger of Allah ﷺ, 'Messenger of Allah! I am stronger than Rafi'. I can defeat him in wrestling.' Allah's Messenger ﷺ told the two boys to show him what they could do, so they set about each other then and there, in front of the Messenger of Allah ﷺ.

Noble Readers! What a picturesque sight it must have been when these two little soldiers set about each other! The wrestling was in progress. The noble Companions were also witnessing this fascinating spectacle, and lo! Samurah really threw Rafi' in wrestling. Allah's Messenger ﷺ, Mercy for the Worlds, permitted Samurah also to participate in the battle.

[al-Maghazi of al-Waqidi I/197-98]

This incident provides a measure of the light-heartedness of the merciful Prophet ﷺ, and his good cheer at a time of crisis when he joyfully replied to the plea of Samurah, 'You say you can win a wrestling contest with Rafi' ﷺ, then let us have one.'

Military Training of the Noble Companions

Reverent Readers! Reading the aforesaid incident, it is clear that in those days, Companions and their children used to engage in wrestling contests, they would learn the tactics of wrestling, practise archery and learn how to wield a sword. They would master the strategies of battles at a tender age. Allah's Messenger ﷺ would boost their confidence and they would endeavour to outstrip each other.

Reverent Readers! If you stand in the Prophet's ﷺ Mosque in front of its Mihrab or Prayer-niche, the west would fall on your right. During the lifetime of the Prophet ﷺ, in the same direction, at a little distance from the Mosque, in the plain of Munakha, Muslim youths would gather together after the Asr Prayer and would acquire formal military education. Small and

big, all of them would learn the tactics of warfare in their own ways. Noble Companions would go running, learn horsemanship, practise archery and then learn swordsmanship. In the books of history and biographies of the Prophet ﷺ, we read about the heroic deeds of the Companions of the Prophet ﷺ in various battles between Islam and unbelief.

This was made possible only when along with their share of the warmth of Faith or Iman, they were given special formal training for combating the enemy. The plain of Mukhana was vastly open and expansive. It is my guess that this plain was several kilometres long and wide. Here a market was also set up at the behest of the Messenger of Allah ﷺ. A series of camel races were also organized here. This area ran up to the Ghumamah Mosque.

Hypocrites' Loathsome Move

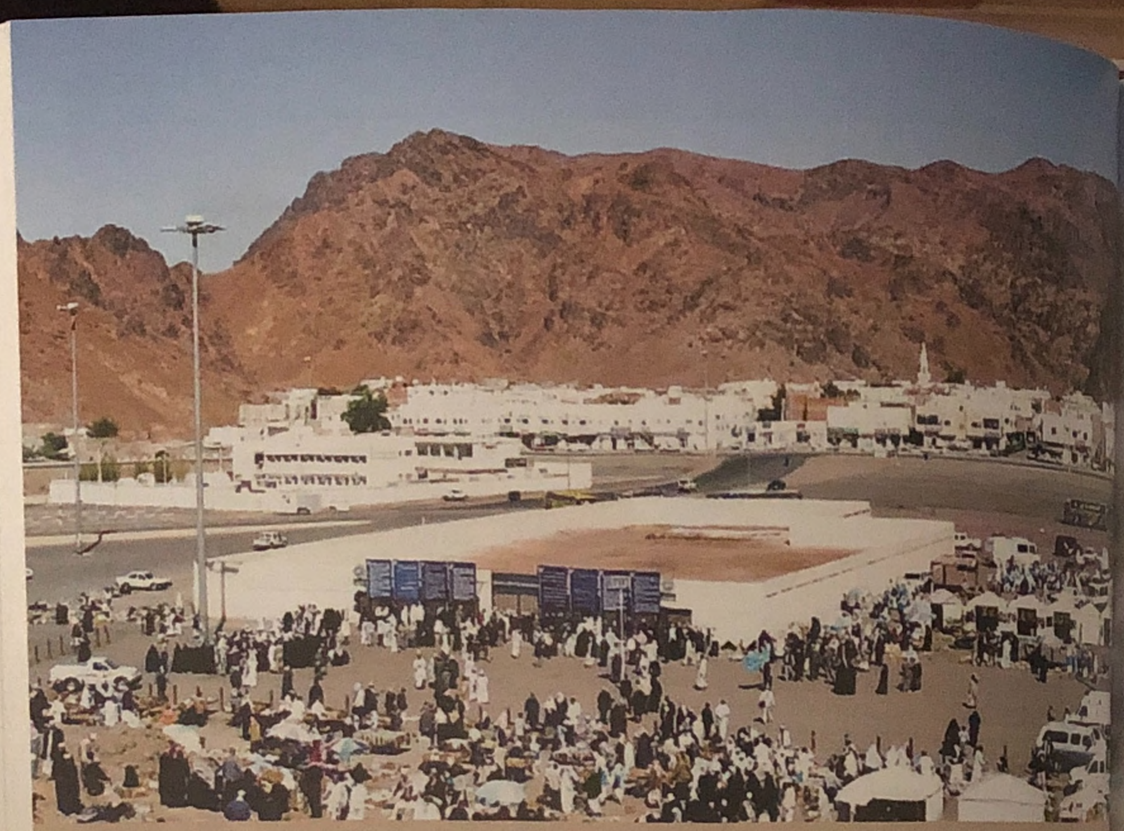
The army of the noble Companions was on its march to the foot of Uhud. The plain of Uhud was in sight when Abdullah bin Ubayy rose in rebellion. He said, 'Since my proposal was not accepted, I would not participate in the battle.' And at a very crucial moment, he wheeled suddenly around and deserting the army with his three hundred followers, took the road back to the city, thus reducing the force by a third.

Allah's Messenger's ﷺ Most Excellent Military Strategy

We shall now for a while, pay a visit to the Plain of Uhud. Allah's Messenger ﷺ kept the Mount of Uhud in his rear. In the Plain of Uhud was a channel called the valley of Qanat, which divided the plain into two parts. If you face the south and your back is towards the north, that means if the Mount of Uhud is in your rear, a small hillock would rise in your sight on the south bank of



A satellite view of the valley of Qana near Madinah



Mount Uhud, Uhud martyrs and Hamza's grave

the Qanat valley. This hillock or rise was situated a little to the left, hardly at a distance of some one hundred and fifty metres, of the encampment of Muslim army. This hillock or eminence is called Jabal Qanat. Now observe Allah's Messenger's ﷺ finest military strategy. Allah's Messenger ﷺ now chose fifty out of his best archers – the flower of his archery, and he put over them Abdullah bin Jubayr, a Helper Companion, as their emir or commander. He commanded these fifty archers to take up their position on this hillock, giving them their stringent orders, saying, 'It is your duty to watch out for the enemy and to keep their cavalry from us with your arrows. Guard our rear. Let them not come upon us from our rear. Be the tide of battle for us or against us, stir not from this post.' He also said to them, 'If you see us being slain, come not to our aid. If you see us collecting the spoils, seek not to have a share in it.'

That was the only opening from where the enemy could attack from the rear. Allah's Messenger ﷺ, therefore, posted on the adjoining hillock the flower of his archery and closed shut that route. Allah's Messenger ﷺ was undoubtedly an extremely successful military commander who could devise fool proof strategies. If we ponder over the strategy he adopted for the troops to combat the enemy, his commanding military genius is clearly displayed.

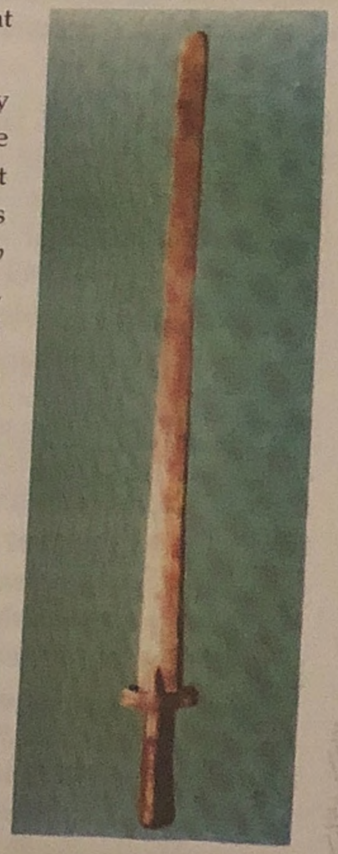
Allah's Messenger ﷺ took great pains to make the troops fall into line. He then wound up the courage of his Companions by an oration. He commanded the army not to engage the enemy till he gave command. For he knew that the strength of his position would be sacrificed by a premature advance. Now the Companions, having their lines drawn out, calmly awaited the Prophet's ﷺ Command. [Tarikh at-Tabari 2/192]

Who Will Give This Sword Its Due?

Noble Readers! Come, let us see how Allah's Messenger ﷺ kindled the importance of his Companions and made them work for him. From among his countless praiseworthy characteristics, one characteristic was that he assigned work to every individual for which he was best suited for and which he could accomplish in the most excellent manner.

Allah's Messenger ﷺ unsheathed an extremely sharp-edged sword of excellent make. The Companions turned to look at it intently. Reverent Readers! Allah's Messenger ﷺ more or less had nine swords. One of them was called *Adhb* [literally, a sharp sword; Arabic-English Lexicon, E. W. Lane page 2071]. Sa'd bin Ubadah ﷺ had given this sword to the Messenger of Allah ﷺ as a gift. Brandishing this sword, Allah's Messenger ﷺ asked, 'Who will take this sword together with its right?'

Sub'han Allah! How far Allah is from every imperfection! Immediately, the Noble Companions stepped forward to take it. Among them were Ali bin Abi Talib, Zubayr bin al-Al-Awwam ﷺ, and Umar bin al-Khattab ﷺ. Each one of them was prepared to take the Prophet's ﷺ sword to fulfil its right. Abu Dujanah Ansari ﷺ came forward and asked, 'Messenger of Allah ﷺ, what is its right?' How important and appealing the question was! Allah's Messenger ﷺ said in response.' Its right is that you strike the faces of the foe with it until its



السَّيْفُ الْعَضْبُ

blade be bent.'

Abu Dujanah ﷺ was exceptionally brave and courageous. His real name was Simak bin Kharashah. He was a formidable fighter feared by everyone. He said, 'Messenger of Allah! Give this sword to me. I will take it together with its right.' Allah's Messenger ﷺ considering his Companion's determination, resolve, valour and might gave it to him.

Abu Dujanah ﷺ was a valiant man who gloried in battles. When he descended upon the battlefield, he would strut, stick out his chest and walk like wrestles walk. He carried in his pocket a red band. When confronting enemy, he would wind this red band round his head. People would know that now he would inflict great slaughter on the enemy and would continue to fight till running into the arms of death. Allah's Messenger ﷺ said, 'This sort of gait Allah detests, save at such a time and place as this.'

[Dala'il an-Nubuwwah of al-Bayhaqi 3/233-234]

Both the armies stood facing one another. The Quraysh tried to create divisiveness, discord and dissent within the Muslim army. Abu Sufyan sent a message to the Helpers or Ansar that they had not come to fight against them. They were at war with their cousin Muhammad ﷺ. But may tens of thousands of greetings of peace be upon the faith of the Ansar or Helpers who vehemently rejected this message.

The First Prey of the Muslims

The Qurayshite women played their role well, who kindled the rage of the army by verses of poems, which were chanted to the stirring cadence of the tambour, which invoked vengeance on the Muslims for friends and relatives killed at Badr. Foremost amongst these was Abu Sufyan's wife, Hind, the daughter of Utbah who, reciting verses, was preparing the army for the battle; for nothing did the runaway from the battlefield fear more than the reproaches of his womenfolk.

When the fight began, Talhah bin Abi Talhah Abdari, belonging to a Qurayshite clan Abdud Dar, came forward before the Muslims, riding a camel. He threw a challenge for a single combat, saying, 'Is there anyone who would fight with me?' Zubayr bin al-Awwam ﷺ, the Prophet's ﷺ aunt's son, came running and without giving him a moment's grace, leapt up on his camel. Picture the shrewdness and exceptional might of Zubayr ﷺ. He surrounded Talhah Abdari with his arms and along with Talhah jumped

Allah's Messenger ﷺ stated, 'Every Prophet has his disciple, and Zubayr bin al-Awwam ﷺ is a disciple of mine.'

down from the camel.

Sub'han Allah! Glory be to Allah! How brave and courageous Zubayr was! Thereupon the beholders beheld how Zubayr bin al-Awwam ﷺ slaughtered this Allah's foe with his sword. Allah's Messenger ﷺ also beheld this spectacle, together with his Companions. Talhah Abdari was one of the bravest fighters from among the Quraysh. But with what ease Zubayr bin al-Awwam ﷺ despatched this kingpin of unbelief to Hellfire!

Allah's Messenger ﷺ and his Companions raised the cry of 'Allahu Akbar' [Allah is Supremely Great!] Allah's Messenger ﷺ awarded this brave and lion-hearted Companion of his, the medal for bravery, which became for this great fighter the cause of pride until the Day of Rising. Allah's Messenger ﷺ stated, 'Every Prophet has his disciple, and Zubayr bin al-Awwam ﷺ is a disciple of mine.'

[Sahih al-Bukhari Hadith 2847]

Allah's Messenger ﷺ used the Arabic term *Hawari* for Zubayr bin al-Awwam ﷺ. Hawari more generally denotes 'the one who advises or counsels or acts sincerely, honestly or faithfully… a friend or true or sincere friend or a strenuous assistant… or an assistant of Prophets.' [Lane I, p. 666]

Unmatched Bravery of Abu Dujanah ﷺ

The fierce fight began between the two armies. The banner of the polytheists was entrusted to the Banu Abdud Dar. In single combats and defending the banner, one after another ten men of the Abdud Dar were slain. On both sides, the braves displayed heroic feats. From the very start, the battle weighed heavily in favour of the Muslims. Abu Dujanah ﷺ had wound the red band round his head. It was the heart's desire of Zubayr bin al-Awwam that Allah's Messenger ﷺ would give him a sword with his own hands, but Abu Dujanah ﷺ had already received it. It occurred to Zubayr ﷺ, which he admitted afterwards, 'I was hurt within my soul when I asked the Messenger of Allah ﷺ for the sword and he kept it from me and gave it to Abu Dujanah ﷺ and I said to myself, "I am the son of Safiyyah ﷺ, his father's sister, and I

am of Quraysh, and I went to ask him for it before the other man, yet he gave it to him and set me aside. By Allah, I will go and see what Abu Dujanah ﷺ is about. And how he fulfils its right." So I followed him.' Then he watched out for Abu Dujanah ﷺ.

He spotted a polytheist who fought valiantly and was causing harm to Muslims. Zubayr ﷺ saw that this polytheist and Abu Dujanah ﷺ came closer to one another and set about each other. Both were brave. Fiercely they fought and exchanged blows. Then Zubayr ﷺ beheld that in a matter of minutes, Abu Dujanah ﷺ consigned the polytheist to Hellfire. He then moved forward and penetrated the centre of the enemy ranks and killed every foe he encountered as easily as if he had been a reaper and his sword a sickle displaying his might, strength, bravery and youthfulness.

So much so that he made for the commander of the Qurayshite womenfolk. A woman was kindling the fury of the polytheists. Abu Dujanah ﷺ did not know whether it was a man or a woman. He focussed his attention on the figure and moved forward. He wanted to slay the figure with the Prophet's ﷺ sword. The moment Abu Dujanah ﷺ raised his sword, he heard a shriek. He realized that she was a woman. He stopped short and she escaped being cut down.

Would I kill a woman with the Prophet's ﷺ sword? He paused and thought for a moment. His heart returned the verdict that it would be contrary to the status of the Prophet's ﷺ sword that a woman be beheaded with it. He held his sword and disappeared deep into the enemy ranks.

Martyrdom of Hamzah bin Abdul Muttalib ﷺ

Hamzah ﷺ was a Sign of Allah in bravery and valour. He attacked the enemy like a ferocious lion. Inflicting blows with his sword, Hamzah ﷺ penetrated the very centre of the enemy ranks. He slew many polytheists with his sword.

But alas! An inviolable personage the like of Hamzah ﷺ, not fighting from his before, was deceitfully martyred, with a fatal blow from behind his back. A chieftain of Makkah, Jubayr bin Mu'tim had a slave called Wahshi bin Harb. He was a native of Ethiopia or Abyssinia. He used to throw in the manner of the Ethiopians, his spear at his opponent with an unerring aim. Jubayr had told him in Makkah, 'If you kill Hamzah bin Abdul Muttalib ﷺ, I will set you free!'

Today, in the Plain of Uhud, in the lure of earning his freedom, he was

in search of Hamzah ﷺ. Hamzah bin Abdul Muttalib ﷺ had an encounter with a polytheist, Siba' bin Abdul Uzza. Hamzah challenged him and killed him with a fatal blow of his sword. Meanwhile, Hamzah came within the striking range of Wahshi who was quick to see his chance. He poised his javelin and launched it with perfect aim. It pierced the lower soft part of his body, which brought him martyrdom. Allah's Messenger ﷺ felt deep grief at the martyrdom of his lion-hearted uncle and he tearfully made supplications for him.

A Grave Mistake of the Archers

Despite these losses, the battle panned out in favour of the Muslims. In their death-defying attack upon the greatly superior forces of the Quraysh, the Muslims gained a clear advantage over the former. The archers posted on the hillock, thwarted three cavalry assaults of the unbelievers. Whenever they attempted to advance to turn the left flank of the Muslim army, they were each time forced back by the fierce archery of the little detachment posted on the neighbouring height. The polytheists were losing their ground. They began to flee from the battlefield. The Muslim soldiers piercing through the ranks of the enemy, fell to gathering together their left over weapons, camp and baggage as spoils of war.


Ramata Mountain

The archers posted on the hillock said to each other, 'Now the unbelievers have been defeated. There is no use standing here. We should also collect our share of the spoils.' Saying this, they began to climb down the hillock. Their commander Abdullah bin Jubayr, earnestly reminded them of the Prophet's ﷺ injunctions and prohibited them from abandoning their post. But they argued, 'Now the battlefield has passed into our hands. Standing here is profitless.'

About forty archers of them sped down the hillock in the direction of the encampment, leaving their commander Abdullah bin Jubayr at the head of a staunch but fatally depleted nucleus of ten archers.

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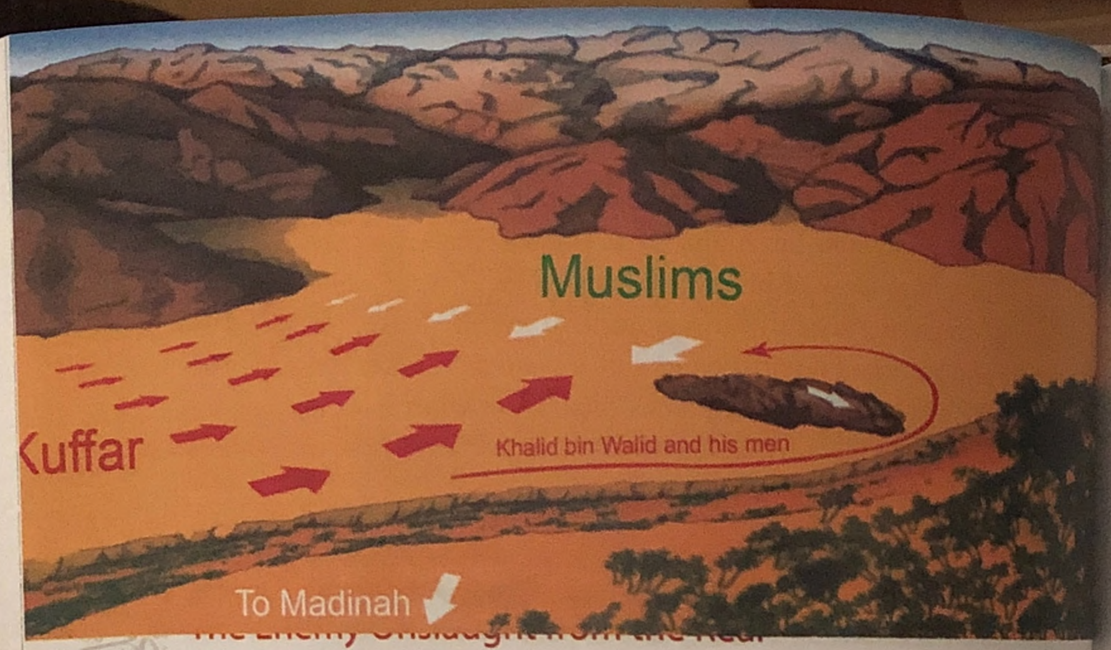
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The Enemy Onslaught from the Rear

Khalid bin al-Walid was a fine military commander, but he had not yet embraced Islam. His ready eye saw the opportunity. He saw what now had happened, and realizing that his moment had come, he led his men at full gallop for the post where the remaining archers were stationed. He wheeled round in a wide arc and attacked the Muslim forces from the rear. He swept off the remaining archers from the rising ground. Not one of the faithful ten was left alive. All of them were martyred, including their leader Abdullah bin Jubayr ﷺ.

Deprived of the cover of the archers, and caught between two fires, the Muslims were taken by surprise. Khalid led his men into the rear of the Muslims' main force, and the Makkan horsemen made much havoc in the unguarded ranks of the believers. The Muslims could not fend for themselves. Discipline could not be restored nor was it easy to distinguish friend from foe and the Muslims began to be slain by the swords of the unbelievers. When the fleeing polytheists got wind of this situation, they also turned around and came back and the Muslims found themselves caught between two fires.

In the state of confusion, they knew not what to do and this was when the swords of some Muslims fell on their own Companions.

The Muslims split into two groups. One of these in order to save their lives took to flight and took the road back to the city of Madinah. Some of them fled towards the Mount Uhud, while some

turned back, but they encountered the enemy in front of them. In the state of confusion, they knew not what to do and this was when the swords of some Muslims fell on their own Companions.

These moments of the battle undoubtedly were extremely perilous for the Muslims. When suddenly a cry was heard from somewhere that Muhammad ﷺ [we seek refuge with Allah] had been killed. Then what ensued defies description. The cry 'Muhammad ﷺ has been slain' was taken up all over the field. When the Companions heard this rumour, there were many of them who were still fighting in the Plain, lost heart and withdrew from the strife as best they might. Their morale was shattered. Confusion spread among the Prophet's ﷺ Companions. Some of them pondered, 'Why should some of us not approach Abdullah bin Ubayy and through him obtain a pledge of security from Abu Sufyan?' But in these conditions of extreme perils, there were Muslims who with their iron will, strong resolves and timely decisions turned the course of history.

One such was the great Helper Companion Anas bin Nadhr ﷺ. He was the uncle of the Prophet's ﷺ servant Anas bin Malik ﷺ. He passed through the battlefield. He came upon some Companions sitting out there perplexed, for whom life seemed to have lost its meaning and who could bring themselves neither to continue fighting nor to climb the ascent to safety. He exclaimed, 'Why are you sitting here?' How are you? What are you waiting for?' He said, 'The Messenger of Allah ﷺ has been martyred.' On hearing this, Anas bin Nadhr ﷺ said, 'If Muhammad ﷺ has been martyred, then what will you do with life after him?

فَمُوتُوا عَلَىٰ مَامَاتَ عَلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Rise and die for what the Messenger of Allah ﷺ died.'

Noble Readers! Anas bin Nadhr had not been able to participate in the Battle of Badr, for some reason. This kept him quite perturbed. It was his desire that if ever he got an opportunity, he would make amends for it. Pause here for a moment to ponder over the wording of the below-mentioned Hadith:

وَاللهِ لَئِنْ أَشْهَدَنِيَ اللهُ مَعَ النَّبِيِّ ﷺ لَيَرَيَنَّ اللهُ كَيْفَ أَصْنَعُ

'I swear by Allah! If Allah should have me witness to fight a battle along with the Prophet ﷺ, then Allah will certainly see what I will do!'

Anas bin Nadhr ﷺ breathed new life of courage and bravery into the Companions overcome with lassitude. He then raised his hands towards the sky and said, 'O my Lord! I apologize to You for what these Muslims have done.' He continued, 'My Lord! I absolve myself of what the polytheists have perpetrated, that means, I plead innocence of what these others' i.e. the polytheists have done against You.'

[Sahih al-Bukhari Hadith 2805 and Jami' at-Tirmidhi Hadith 3201]

The plain of Uhud is several kilometres long and wide. Grabbing his sword, Anas bin Nadhr ﷺ set off for where the fight was the thickest. On his way, he met Sa'd bin Mu'adh ﷺ, the renowned Helper Companion of the Prophet ﷺ. Sa'd bin Mu'adh ﷺ paused for a moment. Anas bin Nadhr's surname or Kunya was Abu Umar ﷺ. He inquired, 'Abu Umar, where are you heading for?' Consider the answer of Anas bin Nadhr ﷺ , he said, 'Wonder of wonders! Paradise! I smell the fragrance of Paradise blowing from the other side of Uhud.' What he meant was that Paradise is quite close. Thereupon, this seeker of Paradise, the brave and doughty soldier of Islam sallied forth and فَقَاتَلَ حَتَّى قُتِلَ fought such a fight in which he killed many of the enemy troops until he himself was martyred. Afterwards, they found Anas ﷺ dead with more than eighty wounds, so disfigured as to be unrecognizable to any one save his sister Rubayya bint Nadhr ﷺ, who knew him by his fingertips.

[Sahih al-Bukhari 2805 and Jami' at-Tirmidhi Hadith 3200]

According to the narration of Tirmidhi Anas bin Malik ﷺ narrated this verse was revealed about this situation:

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا﴾

'Among the believers are men who have been true to their covenant with Allah[i.e.they have gone out for Jihad (holy fighting), of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e.they never proved treacherous to their covenant which they concluded with Allah) in the least.'

[Al-Ahzab-33:23]

Among the noble Companions were some who were severely wounded,

but in spite of it, their courage and determination was high. An Ansari or Helper Companion was lying severely wounded in the battlefield. An Emigrant Companion passed by him who saw that he was badly wounded. The Emigrant asked him, 'Do you know Allah's Messenger ﷺ has been martyred?' On hearing this, the Helper Companion answered on the spur of the moment, 'If Muhammad ﷺ has been martyred, know that he has already reached Allah's religion to us.' Then what a pithy expression he uttered, 'Now it is your task to lay down your lives in order to preserve this religion.'

[Zaadul Ma'ad 3/207-209]

On hearing such courage-stimulating talks and pithy expressions, which filled the hearts with tremendous spirit of fighting in Allah's cause, the Muslims who hitherto thought of approaching Abdullah bin Ubayy, stopped short. They turned towards Allah's Messenger ﷺ and picked up their weapons again. The enemy no doubt had ringed them, but they succeeded in breaking through it. Now they turned their attention in the direction of the Mount Uhud, where Allah's Messenger ﷺ was present – alive and well.

Allah's Messenger's ﷺ Matchless Bravery and Steadfastness

At this stage, the Muslim army fell into confusion and disorder. It broke and fled in dismay. Only a handful of Companions remained with the Prophet ﷺ. Had he so desired, Allah's Messenger ﷺ could have transported himself in these moments of extreme peril, to a place of safety. But he chose the path of bravery and valour; and called out to his Companions. Gradually and slowly, the Companions began to collect round him. Meanwhile, the polytheists did everything to martyr him until the enemy got at the Messenger of Allah ﷺ and he was seriously injured in his radiant face and head. His front teeth [lit. Rubai] was injured.

Reverent Readers! At this stage, it 'Rubai tooth' needs a bit of explanation. Each of the front four teeth, the two upper teeth and the two lower is called a Rubâiyyah tooth. From among these four teeth of Allah's Messenger ﷺ, the tooth which was injured, was the right sides' lower tooth.

Some Heart-Ravishing Spectacles of Sacrifices and Laying Down Lives

The Helpers and the Qurayshite Companions performed magnificent heroic feats while protecting Allah's Messenger ﷺ. Slowly and gradually, a strength of the Muslims began to collect around the Messenger of Allah ﷺ like moths, which hover over bright lights. These people were roused to desperate valour. They rallied and counter-attacked the enemy with steadfastness. Consequent to believers' valour, bravery and their fierce onslaught, Allah Most High turned away the tide of the pagan army with the help of some Companions, Allah's Messenger ﷺ reached a glen on the Mountain, which seemed to offer a point of safety from which they could watch over the movement of the enemy.

In the Plain of Uhud, the time for Asr was drawing near. The Muslims were split into two divisions: one of them were those who had learnt that Allah's Messenger ﷺ was alive and safe. They frantically hurried towards Allah's Messenger ﷺ. Others were those who took their way to Madinah but they stopped in their way. Meanwhile, the polytheists got wind of the Prophet's ﷺ whereabouts from the sound of his voice, this was because all their efforts were centred around the personage of Allah's Messenger ﷺ.

When they bore down in force to overwhelm him, Allah's Messenger ﷺ exclaimed, 'Who will repel these assaulters from us? They have the good tiding of Paradise?' According to yet another narration, he said, 'He would be my Companion in Paradise.' Thereupon seven Helper Companions rallied round his person and stepped forward one after the other. The enemy, on the other hand, too made every effort to go near the Messenger of Allah ﷺ, but all these Helper Companions stood fast by the Prophet ﷺ defending him and eventually all the seven were martyred one after another.

The last Companion among them to be martyred was Umarah bin Yazid bin Sakan ﷺ. Severely wounded, he fell down on the ground. He began with an effort to crawl his way along the ground towards the feet of the Messenger of Allah ﷺ. He bled profusely. But, it was his desire and wish to sacrifice his life at the feet of the Messenger of Allah ﷺ. Allah's Messenger ﷺ too looked at his beloved Companion. It was him who had offered his life in homage. His strength of resistance had considerably dwindled. In the meantime, several Muslims reached the Messenger of Allah ﷺ. They threw a

defensive ring around him. Observe the love and affection of the Prophet ﷺ for his Companion. He said to Umarah, 'اُدْنُ مِنِّي إِلَيَّ إِلَيَّ *Draw closer to me,* come towards me, come towards me.' Umarah had no strength left in him, not even to crawl. The Companions lifted Umarah bin Yazid bodily and bringing him near the Prophet ﷺ, placed him at the Prophet's ﷺ feet.

فَمَاتَ وَخَدُّهُ عَلَى قَدَمِ رَسُولِ اللهِ *His martyrdom occurred in such a condition the while his cheek kissed the blessed foot of the Messenger of Allah ﷺ.*

[al-Maghazi of al-Waqidi 1/215, and Imta al-Asma 1/149]

Ill-Fated Community Wounds their Own Prophet

When Ibn Yazid bin Sakan fell to the ground wounded, before other noble Companions could reach Allah's Messenger ﷺ, merely two Companions Talhah bin Ubaydullah and Sa'd ibn Abi Waqqas ﷺ were with him. The enemy continued to advance towards him. Their target was only the person of the Messenger of Allah ﷺ. Wherefore, they took full advantage of the opportunity that had come their way. Utbah bin Abi Waqqas threw a rock at the Messenger of Allah ﷺ. He fell down on his side due to its impact, injuring his lower front tooth.

Abdullah bin Qami'ah, a horseman of the Quraysh brought down his sword in a blow on his shoulder, which he was sure no chain mail could resist. Allah's Messenger ﷺ on that day had doubly mailed himself. The sword, therefore, could not cut through, but the Messenger of Allah ﷺ felt its pain for more than a month. During these assaults, he had helmeted himself for the protection of his head and face. Abdullah bin Qami'ah carried out the assault and along with it said, 'Take this from me. I am the son of Qami'ah, meaning I am the son of the breaker.' The blood flowed from the wound on his face. Allah's Messenger ﷺ answered him, 'May Allah break you apart.'

[al-Maghazi of al-Waqidi 1/218]

Allah's Messenger ﷺ exclaimed, 'Severe is the rage of Allah upon a people who treat their Prophet in this manner.' Then pointing at his front lower tooth, he added, 'Severe is Allah's wrath towards a man whom his Prophet kills in Allah's cause.'

[Sahih al-Bukhari Hadith 4073]

Again he said, 'How could any people prosper who wounded their Prophet and injured his front tooth while he called them to Allah.'

[Sahih Muslim Hadith 1791]

But Allah Most High has His own wisdom. He stated in the Gracious Qur'an:

﴿ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴾

'Not for you [O Muhammad ﷺ, but for Allah] is the decision; whether He turns in mercy to them or punishes them; indeed, they are wrongdoers.' [3:128]

Eminent Readers! After a little while, Allah's Messenger ﷺ was seen beseeching for his community,

اَللّٰهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

'O Allah! Forgive my people for they do not know.'

[al-Mu'jam al-Kabir of Tabarani, 6/162-136]

According to a Hadith recorded by both Bukhari and Muslim, Allah's Messenger ﷺ was continually praying for the forgiveness of his community.

[Sahih al-Bukhari Hadith 1792]

It comes in a narration that Allah's Messenger ﷺ said

اَللّٰهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

O Allah! Guide my people for they know not.'

Distinct Honour Shown to Two Supreme Companions

The way Sa'd bin Abi Waqqas and Talhah bin Ubaydullah ﷺ defended Allah's Messenger ﷺ on the day of Uhud, has no parallel in the history of nations. Both of them were outstandingly brave and renowned archers of the Arabs. Both shot volley after volley of arrows into the enemy and drew them away from the Messenger of Allah ﷺ. Both these Companions have been included in the ten Glad-betided Ones, means 'Ten Companions to whom Allah's Prophet ﷺ foretold in their lifetime that they would enter Paradise.'

Sa'd bin Abi Waqqas ﷺ so superbly defended the Messenger of Allah ﷺ that the latter took the arrows out of his quiver and handing them to Sa'd said,'

يَا سَعْدُ! اِرْمِ فِدَاكَ أَبِي وَأُمِّي

O Sa'd shoot, may my father and mother be your ransom.'

[Sahih al-Bukhari Hadith 4055]

According to Ali bin Abi Talib ﷺ, Allah's Messenger ﷺ never ever used these words 'may my father and mother be your ransom' for anyone except Sa'd bin Abi Waqqas ﷺ.

As far as Talhah bin Ubaydullah ﷺ is concerned, he stepped forward and warded off attacks after attacks of the enemy. On the day of Uhud, he received more than 70 wounds on his body. His fingers were atrophied. Referring to him, Allah's Messenger ﷺ said, 'He that would behold a martyr walking the face of the earth, let him look at Talhah bin Ubaydullah ﷺ.

[Jami' at-Tirmidhi Hadith 3739]

Abu Bakr as-Siddiq ﷺ, that day, looking at Talhah's bravery and his zest to lay down his life in defence of the Messenger of Allah ﷺ had said, 'On the day of Uhud, the entire battle was Talhah's'. What he meant was that the real feat of defending the Messenger of Allah ﷺ was enacted by him alone.

[As-Sirah an-Nabawiyyah of Ibn Kathir p. 307]

In the battlefield, as the Messenger of Allah ﷺ attempted to climb the mountain, but he was wounded. He had doubly armoured himself. A cliff appeared in his way. Allah's Messenger ﷺ desired to ascend it, but felt it hard due to wounds and the weight of his chain mails. Talhah bin Ubaydullah ﷺ, himself in several places severely wounded; sat down on the ground and mounting the Messenger of Allah ﷺ on his shoulders rose to his feet. Consequently, the Prophet ﷺ succeeded in ascending the cliff. Allah's Messenger ﷺ exclaimed, 'Talhah ﷺ has obligated for himself the Paradise.'

[Sirah ibn Hisham 3: 91-92]

Further Unique examples of Bravery and Courage

Abu Dujanah ﷺ, who had received the sword from the hands of the Messenger of Allah ﷺ, before the commencement of the battle of Uhud, appeared and stationed himself in front of the Messenger of Allah ﷺ, turning himself into a living shield. Arrows penetrated into his body, but he did not budge from his place at all.

Esteemed Readers! Do not ever picture that Allah's Messenger ﷺ personally did not fight in the battle. On the contrary, he shot volley after volley of arrows to the extent that the edge of his bow broke. He was in reality *Ashja' an-Nas*, which means he was the bravest of all men.

Abu Talhah ﷺ, Umm Sulaym's husband, was also a skilled archer. When

he shot an arrow, Allah's Messenger ﷺ would raise his neck to see where his arrow fell. Mus'ab bin Umayr ؓ was a superb personality. He was the first envoy of Islam to Madinah the Radiant. In the Plain of Uhud, he fought with great courage, bravery and with a zest to lay down his life in Allah's cause. It was he whom Allah's Messenger ﷺ had given the banner of the Emigrants on the day of Uhud.

We have already spoken about Ibn Qami'ah earlier, who had assaulted the Messenger of Allah ﷺ time and again, along with his adherents. Mus'ab bin Umayr ؓ was included among those who defended Allah's Messenger ﷺ. When the polytheists struck him a blow, his right hand was cut off. The banner was in his right hand. When his right was cut off, he caught the banner in his left hand. It was the banner of Muhammad ﷺ, the Arab. It was the banner of Islam. When the enemy cut off his left hand, Mus'ab ؓ held the standard pressed between his neck and the chest, and he kept it aloft. In this state he drank the cup of martyrdom. The man who martyred him was Ibn Qami'ah.

Mus'ab bin Umayr's appearance resembled that of the Messenger of Allah ﷺ. Ibn Qami'ah mistook him for Muhammad ﷺ. He went back to the polytheists and began to shout at full throttle, 'I have killed Muhammad ﷺ.' [We seek Allah's refuge]

After the martyrdom of Mus'ab bin Umayr ؓ, Allah's Messenger ﷺ entrusted the banner to the care of Ali bin Abi Talib ؓ. On the day of Uhud, among those who defended the Messenger of Allah ﷺ, there was one eminent woman too – Umm Umarah Nusaybah bint Ka'b ؓ. Ibn Qami'ah also struck her shoulder with his sword, which caused a deep wound. She also landed a blow on Ibn Qami'ah with her sword, but this ill-fated foe of Allah had worn that day two chain mails, hence he survived. Ibn Qami'ah met his end in such a manner that after the event of Uhud, he was pasturing his goats on the slopes of mountains. A mountain billy goat came past, it gored him to death and consigned him to Hell.

That Unfortunate One Whom Allah's Messenger ﷺ Killed

Allah's Messenger ﷺ in his entire life, despatched only one man to Hellfire. The name of this ill-fated man was Ubayy bin Khalaf. Among those who showed bitter enmity towards the Messenger of Allah ﷺ in Makkah, Ubayy

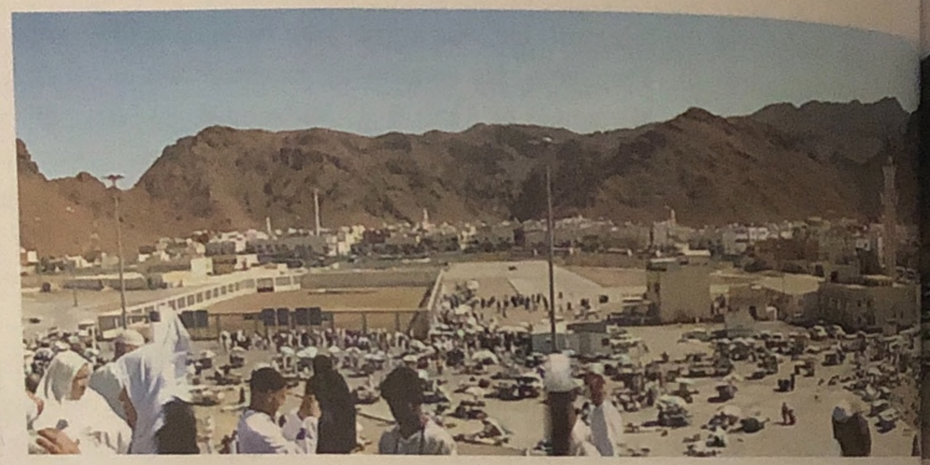
bin Khalaf was the foremost. He was a man who harboured tremendous hatred towards the Prophet ﷺ. He continually harassed him at Makkah. He once said to the Messenger of Allah ﷺ, 'O Muhammad ﷺ! I have got a terrific horse, which I feed every day a faraq measure of corn, which means a measure of about seven and a half kilo of corn. One day, I will kill you riding this horse.' Allah's Messenger ﷺ answered, '*بَلْ أَنَا أَقْتُلُكَ إِنْ شَاءَ اللهُ It is I who is going to kill you, if Allah Willing.*' [Your wish will stay a wish; never will it be fulfilled].

Ubayy bin Khalaf galloped around looking for Allah's Messenger ﷺ during the battle of Uhud. Allah's Messenger ﷺ had already reached the foot of the mountain. Now Ubayy urged forward his horse and drew near to the Prophet ﷺ, saying, 'Either I would remain or Muhammad ﷺ.' Some of the Companions by now closed around the Prophet ﷺ and sought his permission to kill him, but he said, 'Just leave him.' Then he took a lance from a Companion, Harith bin Simmah ؓ, who was standing close by. Ubayy bin Khalaf was mounted on his horse. He had worn an iron chainmail and had his head helmeted. The Prophet ﷺ noticed that Ubayy's collarbone was visible between his helmet and his suit of chainmail. Allah's Messenger ﷺ took an aim and thrust him there with the lance. Then what happened merits picturing the scene.

Ubayy swayed several times and almost fell from his horse, but recovering his balance, he turned and galloped down the slope. It can easily imagined what great strength and might the Prophet's blessed hands possessed. Ubayy retired to the Quraysh. He had a slight scratch on his neck, which did not even bleed. He said, 'By Allah! Muhammad ﷺ has killed me.' Comforting him, the Quraysh said, 'Don't lose heart. Keep your morale high. The wound is of no consequence. You will get well soon.'

Noble Readers! That ill-fated man was an unbeliever. He was an inveterate enemy of the Prophet ﷺ. But in spite of it, he was absolutely certain of everything that emerged from the blessed lips of the Messenger of Allah ﷺ. He said, 'Did he not say in Makkah that he would slay me, if it were the will of the Lord? And by Allah, if he had spat upon me he would have killed me.' Due to the severity of pain, he bellowed like a bull. When the army of the Quraysh were returning to Makkah, this enemy of Allah died on the way at a place called Sarif.

[Fath al-Bari of Ibn Rajab 2/732 and as-Sirah of Ibn Hisham 1/339-340]



The Quraysh were convinced that Muhammad ﷺ had been martyred. Therefore, they began preparations to return. Some polytheist men and women busied themselves mutilating the corpses of the Muslim martyrs. Among them Abu Sufyan's wife Hind was in the forefront. Most of the martyrs' noses, ears and lips were cut off. Hind particularly desecrated the blessed corpse of the chief of martyrs: Hamzah. She gloated over his body and set about mutilating it. Madness of her enmity of Islam had drenched her to the skin. She slashed the stomach of Hamzah, tore out his liver, put it in her mouth and chewed it. She attempted to swallow it, but did not succeed. She, therefore, spat it out. Savage cruelty was wrecked on some of the corpses by the women, whose desire for vengeance was a deep-seated passion rather than respect for tribal practices.

The information of Muslim losses had reached Madinah already. No sooner had the news reached than many Muslim women made for the plain of Uhud. Outstanding among them were Mother of the Believers Ai'shah and Umm Sulaym ﵂. They gave water to the wounded. When some Muslims took their way to Madinah, from the battlefield, Umm Ayman ﵂ took them to task. She threw dust on the faces of these broken-hearted Muslims. In order to arouse their sense of honour, she said, "Take from us spindle and place the sword in our hand." Then she hurriedly arrived at the battlefield and begun to give water to the wounded to drink. When she drew near to the Messenger of Allah ﷺ. A polytheist, Hibban bin Ariqa, taking her unerring aim, shot an arrow. As a result, she fell down. Hibban guffawed at this sight. His laughter was loud. This grieved the Prophet ﷺ, so he gave Sa'd bin Abi Waqqas ﵁ an arrow without an arrowhead and said, 'Shoot at Hibban.' Sa'd



﵁ was a terrific archer. He poised the arrow and launched it with perfect aim at Hibban. He staggered a few paces and collapsed to the ground, exposing his nakedness. On seeing this, Allah's Messenger ﷺ laughed. Umm Ayman ﵂ had been avenged.

The Challenge to Fight the Next Year Once Again

Abu Sufyan and his cohorts initially thought that they had killed Muhammad ﷺ. But Umar bin al-Khattab ﵁ vehemently rejected their propaganda. They became certain that they had failed to achieve their goal. Shortly before departing from the battlefield, Abu Sufyan said, 'Badr be your meeting place with us next year!' In spite of having been wounded and in pain, Allah's Messenger ﷺ accepted this challenge and asked his Companions to tell him, 'That is a binding tryst between us.' [as-Sirah an-Nabawiyyah of Ibn Hisham 4/43]

The Burial of the Martyrs

In this battle, the martyrs on the side of Muslims amounted to seventy and many were wounded also. The first envoy of Islam and caller Mus'ab bin Umayr ﵁ also was martyred in this battle. Allah's Messenger ﷺ commanded that the martyrs be buried by twos and threes in each grave together. The martyrs' corpses were mutilated, which means their noses, ears and other limbs were cut off. When Allah's Messenger ﷺ saw the condition of Hamzah's corpse, he was overcome with grief. He declared him 'Chief of the Martyrs'.

[al-Mustadrak al-Hakim 3/219 and Sahih al-Jami' 3676]

Now Allah's Messenger ﷺ departed for Madinah. On his way, he supplicated a lengthy supplication in the court of Allah Most High. When

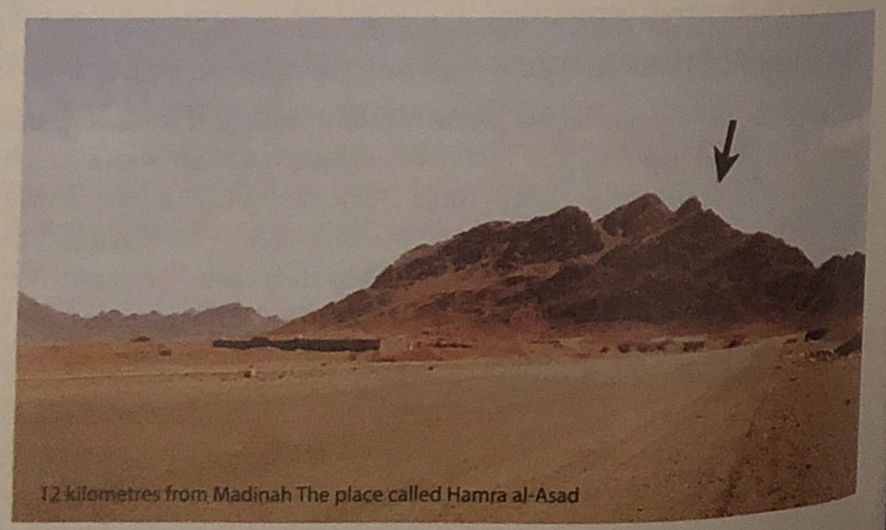
the martyrs' kith and kin met the Messenger of Allah ﷺ on the way, they displayed boundless patience and steadfastness on hearing of the martyrdom of their dear ones. They exhibited greater concern for the wellness and safety of the Messenger of Allah ﷺ than for their own nearest and dearest and said, 'When Allah's Messenger ﷺ is safe, every calamity is as easy as anything.' The number of the polytheists killed in the battle of Uhud was thirty-seven.

The Expedition of Hamra al-Asad

On the very next day, Allah's Messenger ﷺ announced that the enemy must be pursued, 'But none shall go and with us,' he said, 'Save those who were present at the battle of Uhud.' Notwithstanding their wounds, on hearing the Prophet's ﷺ summons, the Noble Companions displayed their enthusiasm to lay down their lives in Allah's cause, made themselves ready to set out once again. The Prophet ﷺ himself was one of the first to be ready.

Allah's Messenger ﷺ made his first halt with his army about 12 kilometres from Madinah at a place called Hamra al-Asad. The Makkan army had wanted to return and attack Madinah, but when they came to know that the Muslims had already set out in pursuit of them, their spirits sank and they pressed on with all speed to Makkah.

Allah's Messenger ﷺ spent a few days at the camp and then returned to Madinah. This expedition is remembered by the name of 'the Expedition of Hamra al-Asad'. This campaign exhibits Allah's Messenger's ﷺ unparalleled genius, bravery and the Companions' matchless loyalty.



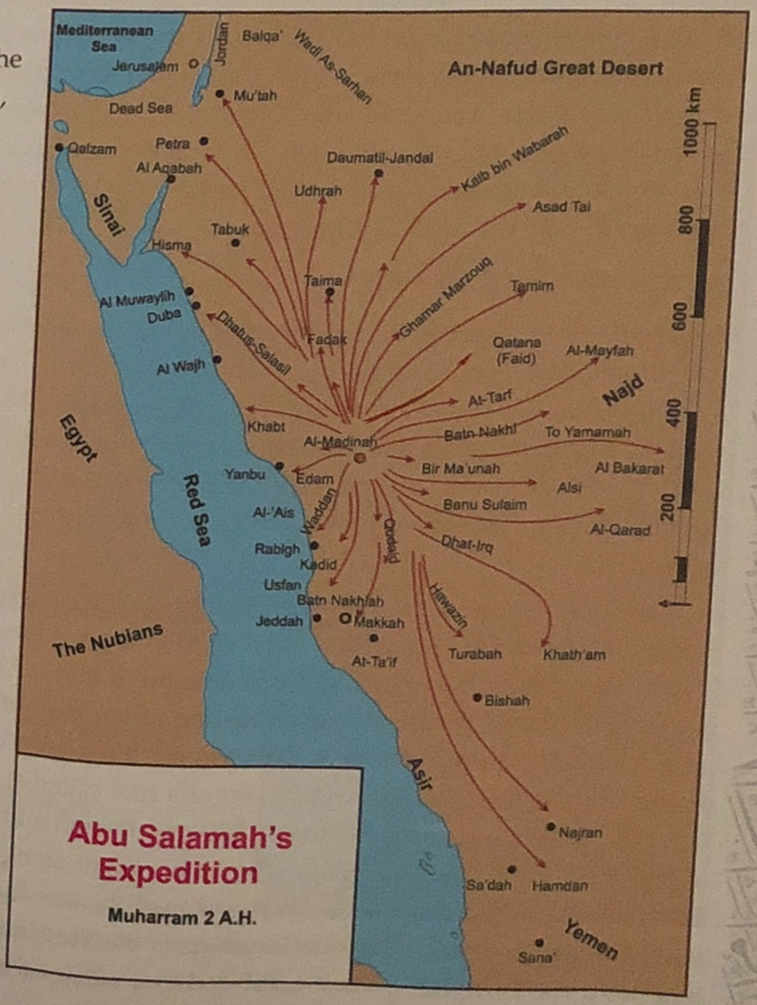
12 kilometres from Madinah The place called Hamra al-Asad

Events Following the Expedition of Uhud

The Campaign of Abu Salamah

As a result of the momentary setback suffered by the people of Islam, the tribes living around Madinah became bold and they began to hatch plots of every sort and carried out military forays against Muslims so that they could uproot Islam and bring an end to it once and for all.

First such expedition in the series of events, appeared from the direction of Banu Asad bin Khuzaymah. Intelligence was received in Madinah that Talhah and Salamah, the two sons of Khuwaylid were inciting their tribe to invade Madinah the Radiant. Allah's Messenger ﷺ took a quick notice of it and forthwith dispatched a force of a hundred and fifty men, under



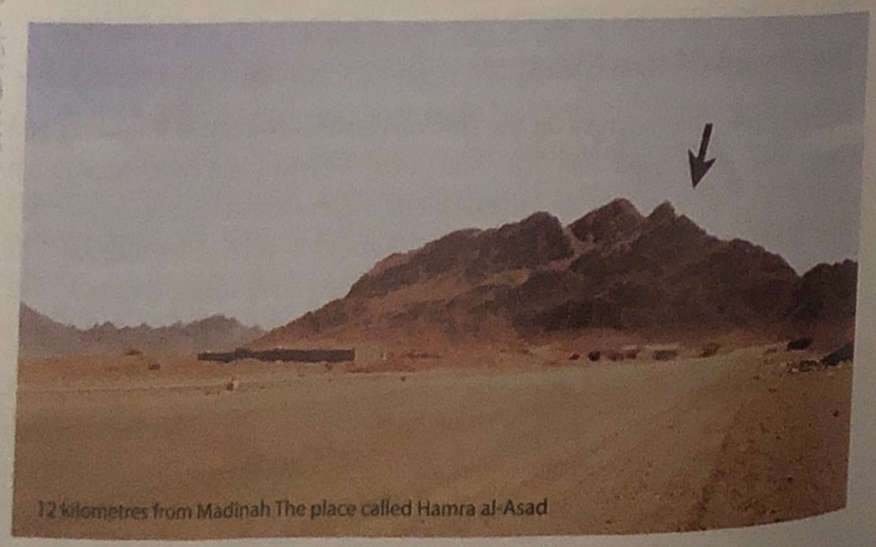
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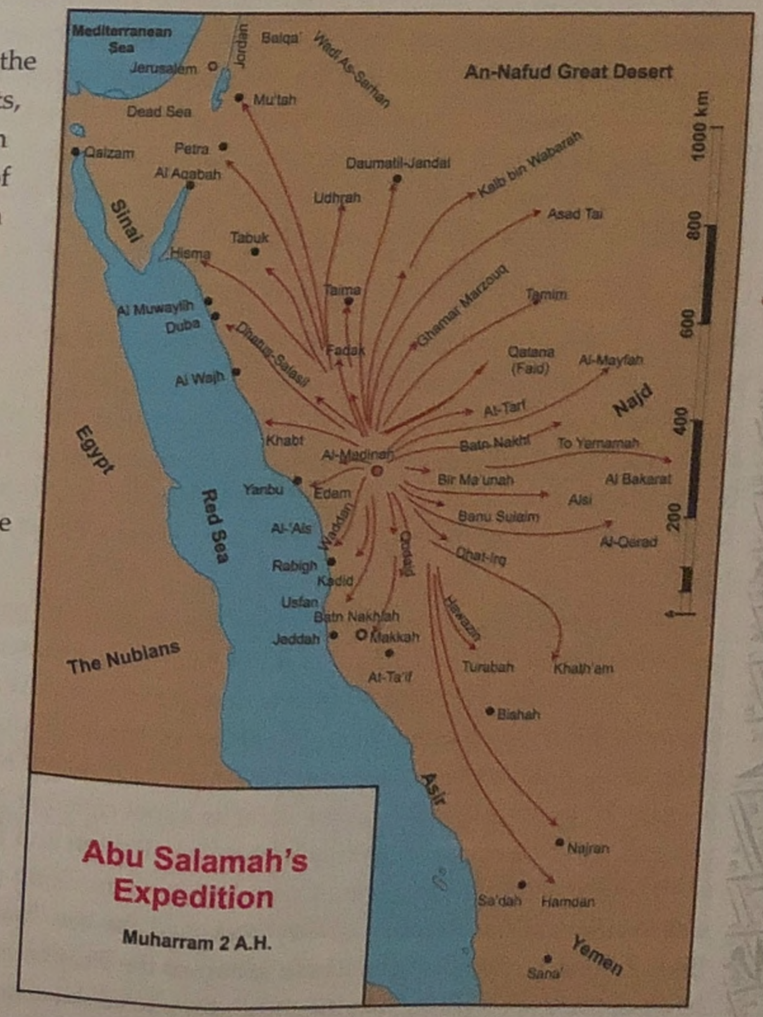
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the command of Abu Salamah towards Banu Asad. Abu Salamah took the camp of Banu Asad by surprise. They fled and dispersed here and there. This took place in the month of Muharram 4, AH.

The Companions of the Prophet's ﷺ captured their large herd of camels and goats and returned to Madinah with the spoils. The wound, which Abu Salamah ﷺ had sustained at Uhud opened again and after his arrival at Madinah, he died the death of a martyr.

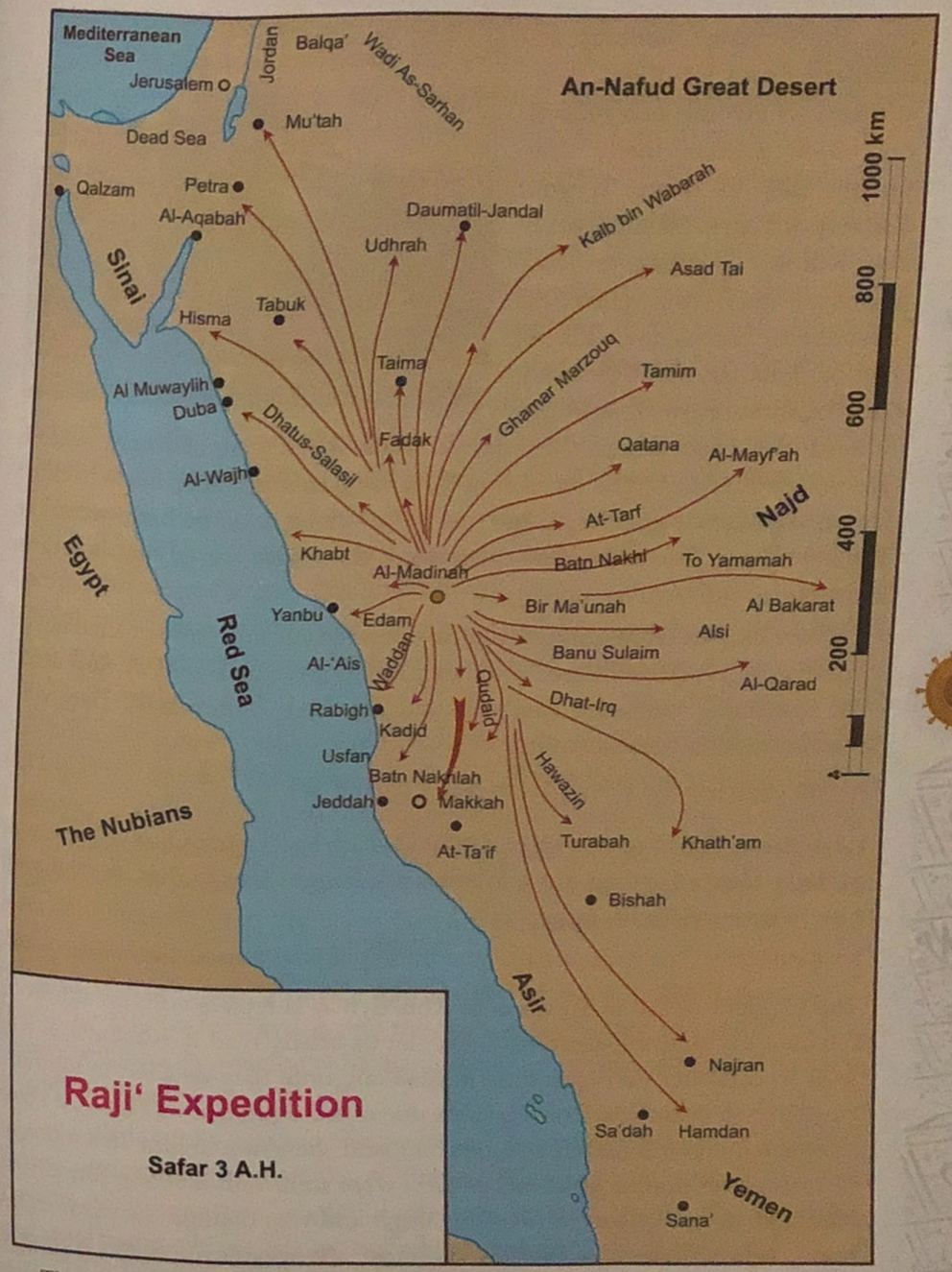
Destruction of yet another foe of Islam

After this, in the same month of Muharram 4 AH, Allah's Messenger ﷺ received news that the leader of Banu Hudhayl, Khalid bin Sufyan was making preparations to attack the Muslims. In order to get rid of him, Allah's Messenger ﷺ summoned Abdullah bin Unays ﷺ and dispatched him with instructions to assassinate Khalid bin Sufyan. Abdullah went forth, identified Khalid bin Sufyan, and fell upon him. He struck him such a blow with his sword that he collapsed. Abdullah then appeared in the presence of Allah's Messenger ﷺ with the head of the victim.

Painful Incident of Raji'

After the battle of Uhud, in the month of Safar, 4 AH, a heart-rending incident took place. Some people of the two Arab tribes of Adhal and Qârah came to the Messenger of Allah ﷺ and said that there was a good discussion of Islam among their people and asked him to send some of his Companions to instruct them in religion and to teach them to read the Qur'an and to teach them the laws of Islam, so that Islam could spread far and wide in their region.

Allah's Messenger ﷺ was anxious over the guidance of people. It was his desire that the entire humankind is rid of Allah's punishments and became worthy of entering Paradise. With this thought in mind, Allah's Messenger ﷺ sent with them an assemblage consisting of ten individuals. Over these pure souls, Allah's Messenger ﷺ placed Asim bin Thabit ﷺ as their leader or emir. When they had journeyed as far as a spot called ar-Raji', a watering place of Banu Hudhayl, in the region between Rabigh and Jeddah, the men of the tribes of Adhal and Qârah who had brought along with them these Companions of the Prophet ﷺ, they beckoned the one hundred archers of Banu Lihyan to attack them. These group of the Prophet's ﷺ Companions had not come for fighting a battle, hence they were not armed.



They had arrived there to teach the Glorious Qur'an, to people. When the Companions sensed that they had become victims of an act of treachery

and the enemy wanting to overpower and kill them, they climbed an outcrop of a hillock and took shelter there. The enemy said to them, 'If you come down from the hillock, no one will say anything to you.' But Asim bin Thabit refused to descend the hillock and bade his companions also not to descend. He began to fight against the unbelievers. From among these sacred souls, seven were martyred beneath the volley of arrows. The remaining three were treacherously made to climb down. They were given a pledge that if they came back, no harm would be done to them. But when they descended, they were seized and bound as prisoners.



Raji' the martyr place of Asim bin Thabit ﷺ

One Companion remarked, 'It is an open breach of promise. I shall not go with them.' When he offered resistance, he too was martyred by the enemy. The remaining two were Khubayb and Zayd bin Dathinah ﷺ. They were both brought to Makkah and sold.

Martyrdom of Khubayb and Zayd ﷺ

It had been Khubayb ﷺ who had killed Harith bin Âmir, a Qurayshite leader at Badr. Hence Uqabah, the son of Harith bought him so that he might kill him in revenge for his father.

[Sahih al-Bukhari Hadith 4086]

The incident of the martyrdom of Khubayb ﷺ is replete with great lessons for us - inviting self-censure. Come, let us briefly read it. Khubayb ﷺ was kept in captivity for some time in Makkah, until they decided to kill him. Khubayb ﷺ borrowed from Zaynab, one of the daughters of Harith, a razor to shave therewith his superfluous hair, and she lent it to him. In a moment of her inattention, a little son of hers went unto him and she found that Khubayb ﷺ had placed him on his thigh and was holding the razor in his hand. When Zaynab ﷺ saw his spectacle, she was terrified and Khubayb perceived it. He said, 'Are you afraid lest I kill him? Never would I do such a thing, Allah Willing! This is because Muslims never ever kill a child or an

innocent person unjustly.'

Later Zaynab used to describe this incident and she used to say, 'By Allah! I never saw a nobler captive than Khubayb ﷺ. I found him fettered with iron chains, eating from a bunch of grapes, which he held in his hand and ate cheerfully, no grapes being at the season to be had anywhere in Makkah.'

Khubayb ﷺ was then led by him out to be hanged till death. A large number of people were gathered to witness the killing. He was taken to Tan'im, which is situated on the road to Madinah beyond the limits of the sacred territory. When they made ready to send him to the gallows, Khubayb ﷺ said unto them, 'Let me pray two Rak'ahs.' They let him do so. After performing two Rak'ahs, he cast a look at the enemy and said, 'Dwellers of Makkah! By Allah, I wanted to lengthen my Salah, but I rapidly completed it merely for the fact that you would have thought me scared of dying.'

He then recited some poetry in which he made mention of the gathering of unbelievers and exhibited the strength of his faith. He was the first Companion of the Prophet ﷺ to institute the practice of making two Rak'ah of Salah at the time of one's martyrdom – it was Khubayb who inaugurated the prayer before death to Muslims condemned to be slain in captivity in Allah's cause. [Sahih al-Bukhari Haith 4086]

Khubayb's fellow captive Zayd bin Dathinah ﷺ was bought by Safwan bin Umayyah and he made preparations to kill him in revenge for his father Umayyah bin Khalaf. He tied him in iron chains. Despite being in captivity, he regularly prayed Tahajjud [the night-vigil] and Fasted by day. In spite of desperation, he would not eat anything that was brought to him that had been slaughtered by the polytheists. Safwan gave the responsibility of killing Zayd to his slave, Nistas, who took him outside the sanctuary, accompanied by some people of the Quraysh, and arrived at the appointed spot. They raised the gallows for Zayd ﷺ and they presented to him the option that if he reverted from the religion of Muhammad ﷺ and returned to theirs, his life would be spared.

Zayd disdainfully rejected this proposal. Before ascending the gallows, he too performed two Rak'ahs of Prayer. The Quraysh hanged him for turning away from their religion and rained on him arrows. But his Faith and steadfastness never waned, but on the contrary it deepened.

Abu Sufyan was also present there. He tried to coax him. Addressing Zayd

he said, 'I implore you in the name of Allah, Zayd ﷺ, wouldn't you like it to be Muhammad ﷺ here in your place with us now for us to strike off his head, and for you to be with your people?' Abu Sufyan wanted to test the condition of his faith and steadfastness. On hearing this, he vehemently remarked, 'By Allah! I would not that Muhammad ﷺ should be pierced by a single thorn wherever he is, that I might thereby be sitting in my home.' Upon hearing this, Abu Sufyan's amazement knew no bounds. He spontaneously spoke out, 'Never have I seen a man who was so passionately loved as Muhammad ﷺ's Companions loved him.' Thereupon Safwan stepped forward and he martyred Zayd.

[al-Maghazi of Musa bin Uqabah p. 203; as-Sirah an-Nabawiyyah of Ibn Hisham 3/181]



The Catastrophe of Bair Ma'unah: The Well of Ma'unah

For the sake of Allah's religion, what hardships the Messenger of Allah ﷺ and his noble Companions suffered; what griefs they bore, and what sacrifices they made to reach this religion to us! Let us, in this chain, read one more incident.

One month after the incident of Raji', the tragedy of Bir Ma'unah took place – Âmir bin Tufayl belonged to the Banu Amir. He was an extremely arrogant and conceited man. When he perceived that Allah's Messenger's ﷺ call was spreading in every direction, he came to the Prophet ﷺ and said, 'I place before you three choices:

1. You can have control over the Bedouin provinces, while I will control the townspeople.
2. Or I should be appointed as your successor.
3. If you don't listen to me, I will fight a battle against you at the head of a thousand red horses and a thousand mare-camels of Banu Ghatafan.

Allah's Messenger ﷺ rejected outright all these options. Only a few days had passed when his uncle Abu Bara'; Amir bin Malik appeared in the presence of the Messenger of Allah ﷺ. He was quite a formidable fighter and a brave man. He had nicknamed himself

مُلَاعِبُ الْأَسِنَّة *Mula'ib al-Asinnah* :

He who Toys with spears or 'Player with the Spears'. He offered a present to the Prophet ﷺ. Allah's Messenger ﷺ refused it saying that he would not accept a present from a polytheist. The Prophet ﷺ summoned him to accept Islam, which he did not, but his attitude was positive. He was not averse to it.

Allah's Messenger's ﷺ greatest desire was that people should embrace Islam so that they be saved from the fire of Hell. He urged the Messenger of Allah ﷺ, 'If you were to send some of your Companions with us, to the people of the province of Najd and they invited them to Islam, I have good hopes they might become Muslims.' Allah's Messenger ﷺ said, 'I am apprehensive of the people of Najd, lest they martyr my men.' Abu Bara' said, 'Worry you not, I would give them protection. So the Messenger of Allah ﷺ chose seventy of his Companions who were eminently learned and had memorized the Qur'an, literally Huffaz, and he placed in command of them Mundhir bin Amr ﷺ.

'I am apprehensive of the people of Najd, lest they martyr my men. Abu Bara' said, 'Worry you not, I would give them protection.

After a few days' marching, they reached a well called Bair Ma'unah, which was situated to the east of Madinah in the region of Najd.

This province was the province of this very Amir bin Tufayl; who had made threats to the

he said, 'I implore you in the name of Allah, Zayd ﷺ, wouldn't you like it to be Muhammad ﷺ here in your place with us now for us to strike off his head, and for you to be with your people?' Abu Sufyan wanted to test the condition of his faith and steadfastness. On hearing this, he vehemently remarked, 'By Allah! I would not that Muhammad ﷺ should be pierced by a single thorn wherever he is, that I might thereby be sitting in my home.' Upon hearing this, Abu Sufyan's amazement knew no bounds. He spontaneously spoke out, 'Never have I seen a man who was so passionately loved as Muhammad ﷺ's Companions loved him.' Thereupon Safwan stepped forward and he martyred Zayd.

[al-Maghazi of Musa bin Uqabah p. 203; as-Sirah an-Nabawiyyah of Ibn Hisham 3/181]



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Messenger of Allah ﷺ. He called upon Banu Amir to attack the Companions of the Prophet ﷺ, but Banu Amir knew that Amir bin Tufayl's uncle had given the Companions protection. He, therefore, refused to attack the Prophet's ﷺ Companions. After this refusal, Amir bin Tufayl sought the aid of Banu Sulaym and called upon them to attack. They accepted it. One hundred archers hotly pursued those Companions, so much so that they reached Bair Ma'unah where they martyred all of them, save one.

The one who laid down his life in Allah's way, gained the perpetual good fortune of the Afterlife,

These noble Companions were extremely pious people. They supplicated to Allah:

اَللّٰهُمَّ بَلِّغْ عَنَّا نَبِيَّكَ أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا

O Allah! Convey to your Prophet on our behalf that we met you after having been martyred in Your way in a state that we are well-pleased with you and you are well-pleased with us.' [Sahih Muslim, Hadith 677 and 1902]

Anas ؓ reports, 'My maternal uncle, Harâm bin Milhan ؓ too was included among the martyrs. One man from behind thrust him hard with a spear, which pierced his body. Reflect over the last words of Harâm bin Milhan ؓ, which spontaneously escaped from his lips,

اَللّٰهُ أَكْبَرُ فُزْتُ وَ رَبِّ الْكَعْبَةِ *'Allahu Akbar – Allah is Supremely Great – I have triumphed, by Lord of the Ka'bah!'*

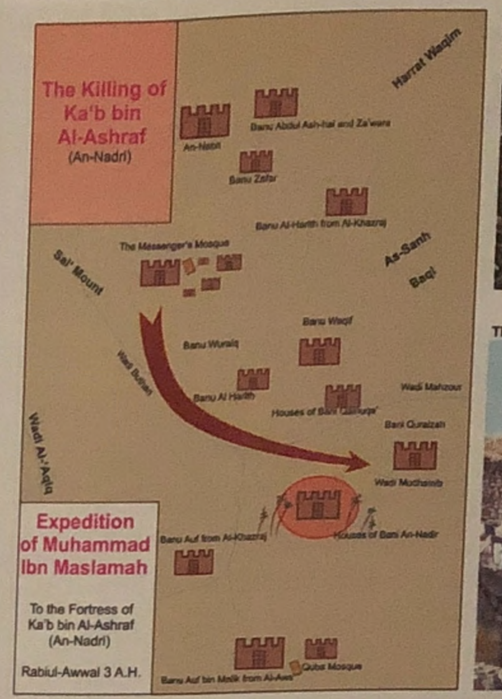
[Sahih al-Bukhari Hadith 4091]

Even so, the one who laid down his life in Allah's way, gained the perpetual good fortune of the Afterlife, and that only is the greatest triumph.

The news of the tragedy reached Allah's Messenger ﷺ and greatly afflicted him. This is the reason why Allah's Messenger ﷺ supplicated against the perpetrators of this tragedy for one complete month, naming them individually.

[Sahih al-Bukhari Hadith 1001-1003; Sahih Muslim 677]

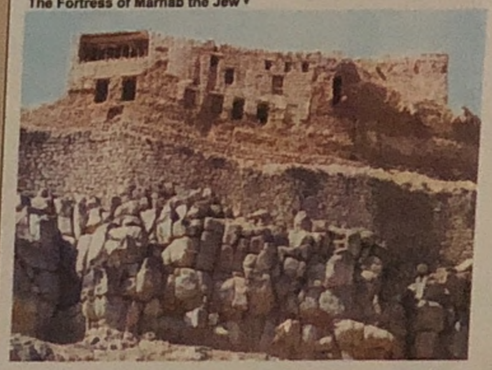
In this catastrophe, only one Companion Amr bin Umayyah Damari survived. On his return, he acquainted the Messenger of Allah ﷺ with details of the incident.





↑ Type of Jewish Fortresses of Banu Quraizah

The Fortress of Marhab the Jew ↓



The Expedition of Banu Nadhir

After the battle of Uhud, Islam enemy forces openly began their treacherous activities against the Muslims. After the tragic events of Raji' and Bair Ma'unah, the audacity and daring of the Jews increased manifolds, so much so that these ill-fated ones conspired to assassinate the Messenger of Allah ﷺ. Shortly after his and his Companions' emigration from Makkah to Madinah, Allah's Messenger ﷺ had concluded a treaty with the Jews of Madinah according to which they had pledged themselves that in the matter of the payment of blood money, the Jews and the Muslims would help one another. Amr bin Umayyah ؓ had accidentally killed two men of Bani Kilab. Allah's Messenger ﷺ decided to pay their blood money to Banu Kilab.

Allah's Messenger ﷺ along with some of his Companions went to the Jews of Banu Nadhir to request them to aid him in defraying the price of blood, on the basis of the treaty signed between the Muslim community and the Jews of Madinah. The Jews were bound by treaty to assist the payment of all such blood wits. They said, 'Abul Qasim, you be seated for a while, we would soon make arrangement for the contribution.'

Allah's Messenger ﷺ, therefore, sat down reclining against the wall of a Jew's house.

Conspiracy to Assassinate the Noble Prophet ﷺ

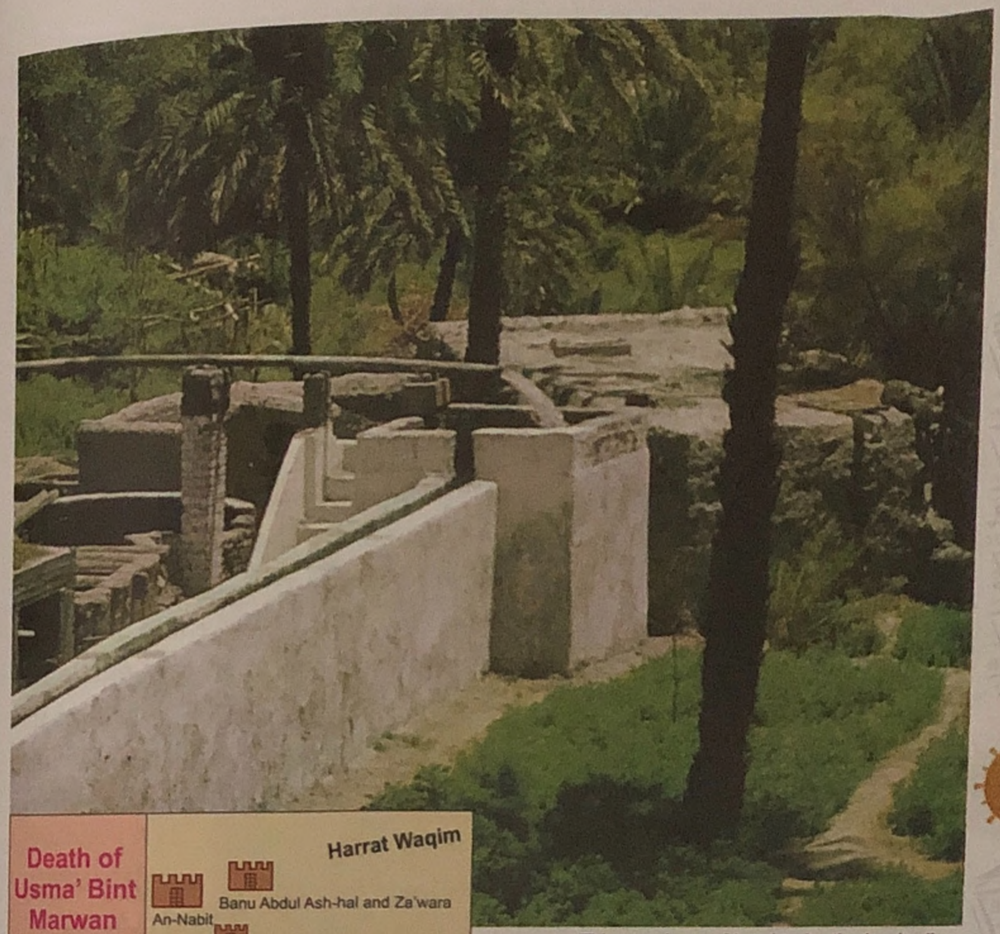
The Jews were overwhelmed by Satan. They withdrew and began to consult one another, 'Allah's Messenger ﷺ is sitting against the wall and this is a unique opportunity to kill him. If someone mounts the roof and rolls down a millstone upon him, it could bring about his end.

An ill-fated Jew Amr bin Jahâsh volunteered to do this and climbed up with a mill-stone to drop it upon the Prophet ﷺ as was concluded. On the other hand, Allah Most High intimated His beloved of the Jews' impure designs through revelation. Allah's Messenger ﷺ suddenly arose and deported for Madinah. When he informed the Companions of the evil intention of the Jews, they were filled with grief and rage.

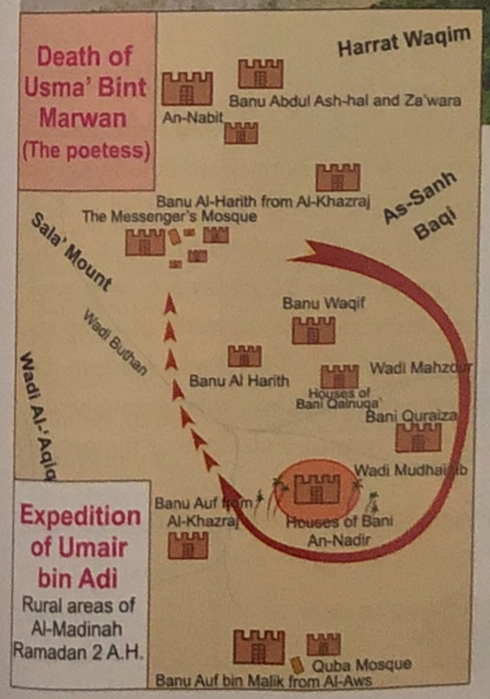
Allah's Messenger ﷺ then sent a message to Banu Nadhir through Muhammad bin Maslamah ؓ, a renowned horseman. 'You have formed a plot of an immensely formidable crime. Therefore, the verdict against you is that you shall leave Madinah within the space of ten days. Whoever of the Jews is seen after that in Madinah, he shall be slain.'

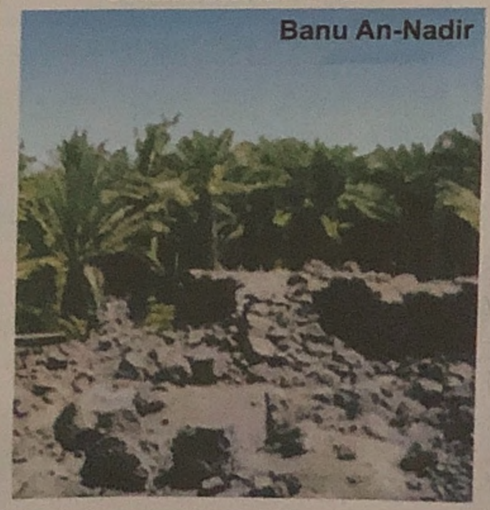
The Siege of Banu Nadhir

On receiving this command, they immediately contacted Abdullah bin Ubayy, the chief of hypocrites. He said, 'Stick to your place. There is no need to leave your households. I am with you. I have a force of two-thousand



This area is considered to be the border line between the Orchards of the Ansar and the Orchards of the Jews in Yathrib.





war-seeking soldiers. I will help you with it. Other tribes will also help you.' When Banu Nadhir received Abdullah bin Ubayy's message, they gave up their intention of going into exile. They withdrew into their fortresses and took refuge therein.

Immediately, the Muslims besieged their fortresses. The dwellings of Banu Nadhir were located in the direction of Masjid Quba. From inside their forts, they continued raining arrows and stones on the Muslims. Some of the palm-trees which were in sight of the walls of the fortresses, served them as shields and were creating barriers in the way of victory. On Allah's Prophet's ﷺ command, these palm-trees were set on fire.

Contrary to the expectations of the Jews, neither did Abdullah bin Ubayy come to their aid nor Banu Ghatfan nor Banu Quraydhah. The hypocrites could not pluck up courage to openly arrive in the field to fight the believers. After the siege of fifteen days, Allah cast awe into the hearts of the Jews. Their courage and determination waned and they put down their weapons.

Reflect upon the grace and mercy of the Messenger of Allah ﷺ. He told them, 'Except your arms and armour, take with you all that your camels can carry, along with your family and children.'

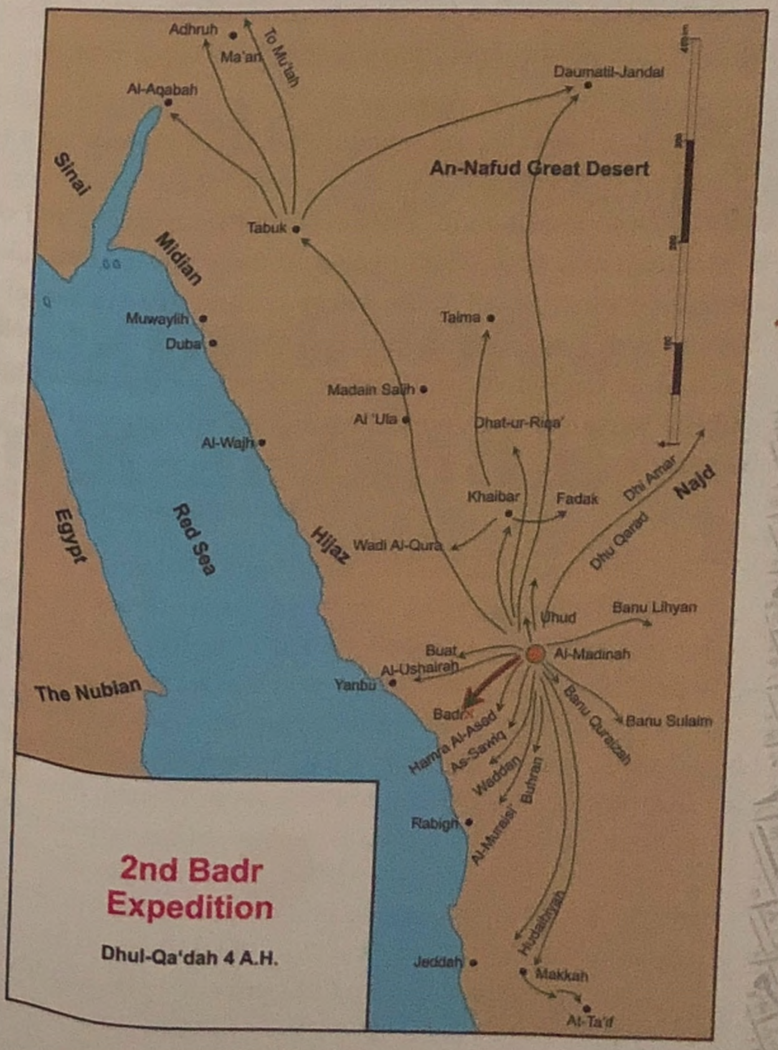
The Jews, after this agreement, tore down their houses, dismantled their dwellings, mounted their children and wives onto the backs of their camels; they even loaded the doors, the lintels and all their household belongings of all sorts. When all was ready, this caravan consisting of six hundred loaded camels departed towards Greater Syria. Some of them went to Khaybar and settled down there. Never had a caravan of such magnificence been seen within living memory. The Muslims acquired a huge quantity of weapons as spoils. A large number of chainmails, helmets and swords fell into the possession of the Muslims. In this manner, the Muslims were strengthened militarily and Madinah was purified of the impure existence of the people called Banu Nadhir.

[Sunan Abi Dawud Hadith 3004 and as-Sirah an-Nabawiyyah of Ibn Hisham, 3/201-202]

The Second Battle of Badr

Towards the end of the battle of Uhud, under the intoxication of his momentary success, challenging the Messenger ﷺ once more time, Abu Sufyan had said, 'We shall meet again, let it be after a year, at Badr.'

Allah's Messenger ﷺ accepted the challenge and exclaimed, 'In sha Allah [If Allah Willing]'. Hence, in Sha'bân 4 A.H. corresponding to January 626 CE, Allah's Messenger ﷺ arrived at the plane of Badr, accompanied by one thousand five hundred of his Companions. This time, the Muslims had hundreds of camels with them



in addition to ten horses. They had with them trading goods also. On the other hand, Abu Sufyan also set out from Makkah with an army consisting of two thousand polytheists and fifty horses towards Badr. His intention was not to engage in battle. But after one or two days' march from Makkah, he felt overawed by the presence of Muslim army.

Addressing the Quraysh, he said, 'Friends! It is beneficial to make such an expedition only in a fruitful year when you can pasture on greenery and trees and drink milk in plenty; this year is the year of great drought. I am going back; you do the same.' Allah had cast awe of the Muslims in the hearts of the entire force. They had not forgotten their defeat at Badr. They had set out willy-nilly. They, therefore, immediately got ready to return.

On this occasion, the Muslims triumphantly kept waiting for the enemy in the plain of Badr for eight days. There was in Badr an ancient market for trading. The Muslims sold their merchandise therein and made a gain of a Dirham for a Dirham. They earned a lot of profit and they returned to Madinah in a state when people of the entire region talked about the strength of Muslims. All Arabia heard of it and stood in awe of the believers. The Quraysh's not showing up on the battlefield was in itself their defeat. Allah Most High bestowed further honour on the Messenger of Allah ﷺ and the Muslims. The unbelievers and polytheists met with disgrace and humiliation.

[as-Sirah an-Nabawiyyah of Ibn Hisham 3/220]



Mosque Umer bin Khattab in Dumat-al-Jandal

The Expedition of Dumat-al-Jandal

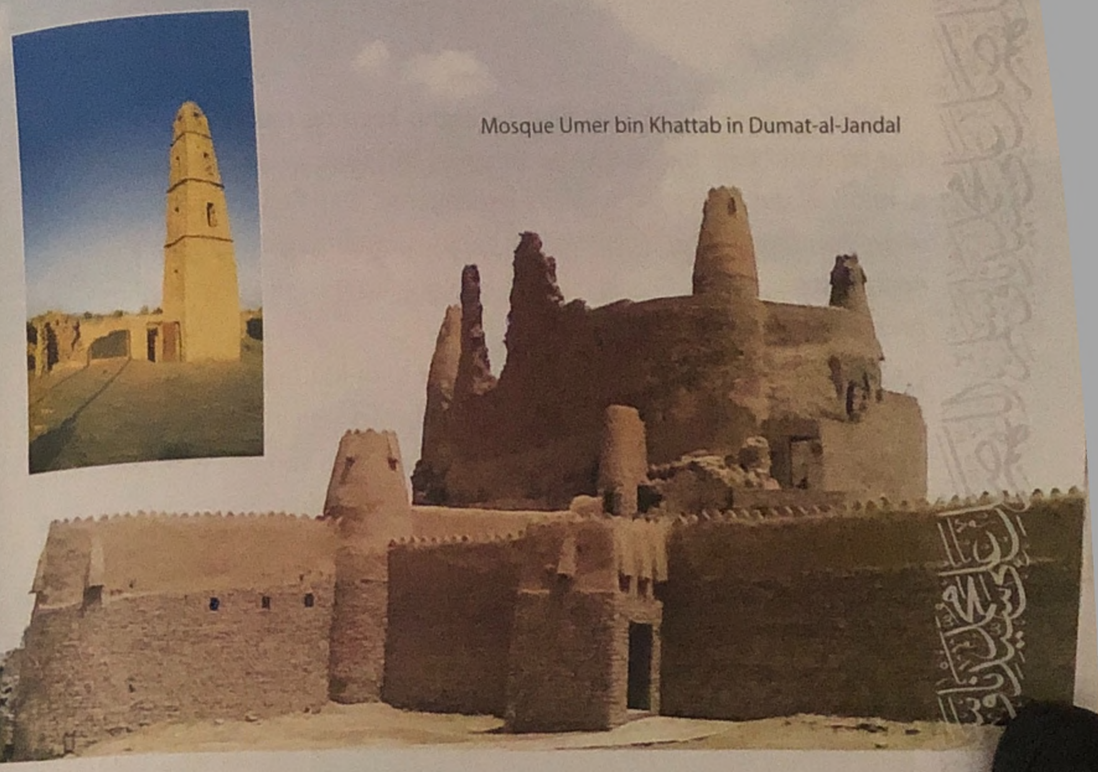
The city of Dumat-al-Jandal is situated to the north of Madinah. About six months after the 'Minor Badr Campaign', Allah's Messenger ﷺ received intelligence that the bedouins of this region were rallying against the Muslims and even could attack Madinah. In that province lived the people belonging to the tribe of Kalb. They were immensely brave and courageous. This region was situated quite far from Madinah, at a distance of more or less eight hundred kilometres. From there began the region of Roman Empire. Highway robbery was the occupation of those bedouins. They would plunder caravans. Appreciate the Prophet's ﷺ wisdom and practicality a thousand times that he set out for the province of Dumat-al-Jandal on Rabi al-Awwal 25, 5 AH., accompanied by an army of two thousand fighters.

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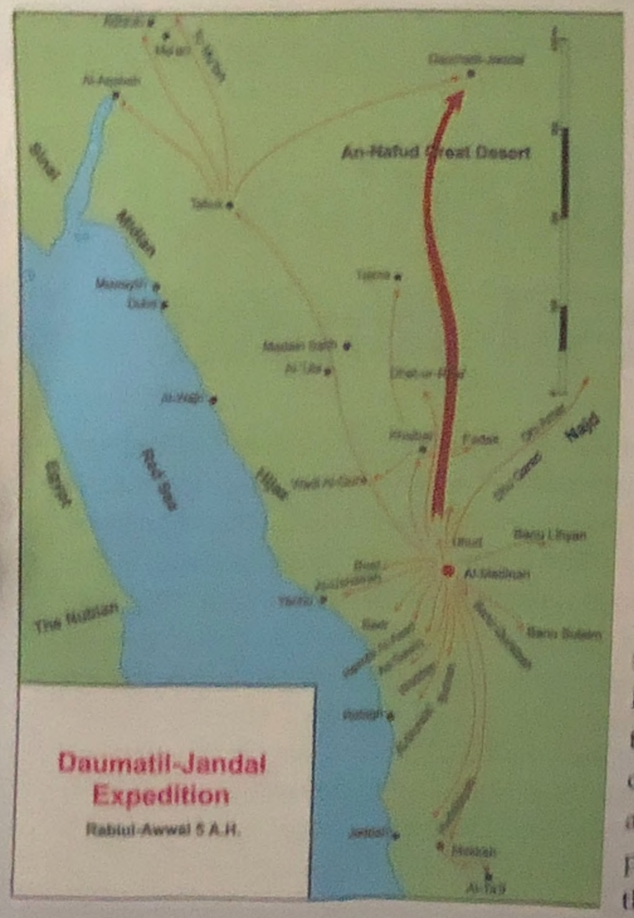
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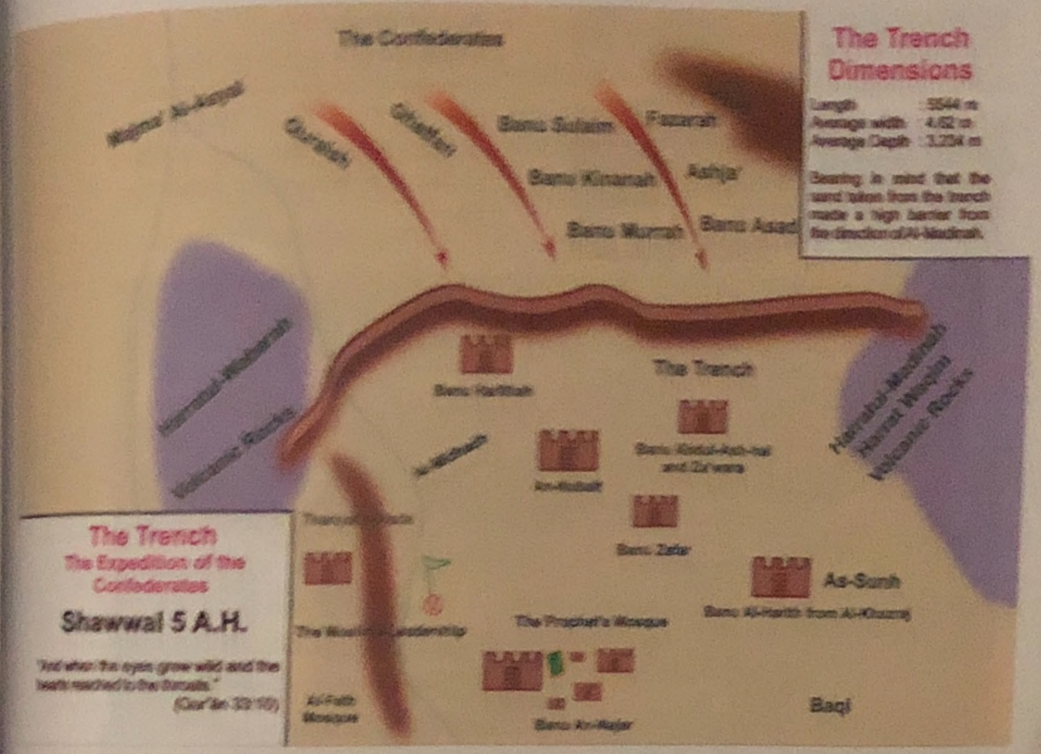
Allah's Messenger ﷺ travelled by night, keeping under cover by day, so that he could take the enemy by surprise. But the moment the enemy came to know of the coming of Allah's Messenger ﷺ, they fled from the spot. They were Bedouins, living in tents. They had no permanent dwellings. Therefore, no fight took place in the expedition, but its consequences proved immensely profitable for the Muslims.

The forces of evil learnt that the leadership of Madinah, the Radiant, was highly intelligent and well-informed. They kept a watchful eye on conditions around them, therefore, no plot against them would succeed. This successful campaign provided further opportunities to the Muslims to spread Islam and propagate Allah's true and right message to the world. Dignity of the Muslims soared and the Messenger of Allah ﷺ took another stride towards the destination. The political horizon of the Muslims was greatly extended.

[al-Maghazi of al-Waqidi 1/339-340 and Tabaqat al-Kubra of Ibn Sa'd 2/62-63]



Dûmat al-Jandal is situated in the region of al-Jawf. It is also called the northern province of Saudi Arabia. From here the Roman territories began. The border of Jordon was also not that far from here. By arriving at this region, Allah's Messenger ﷺ cautioned the Roman Empire that the leadership of Madinah could arrive at this frontier province, anytime they desired.



The Expedition of the Trench

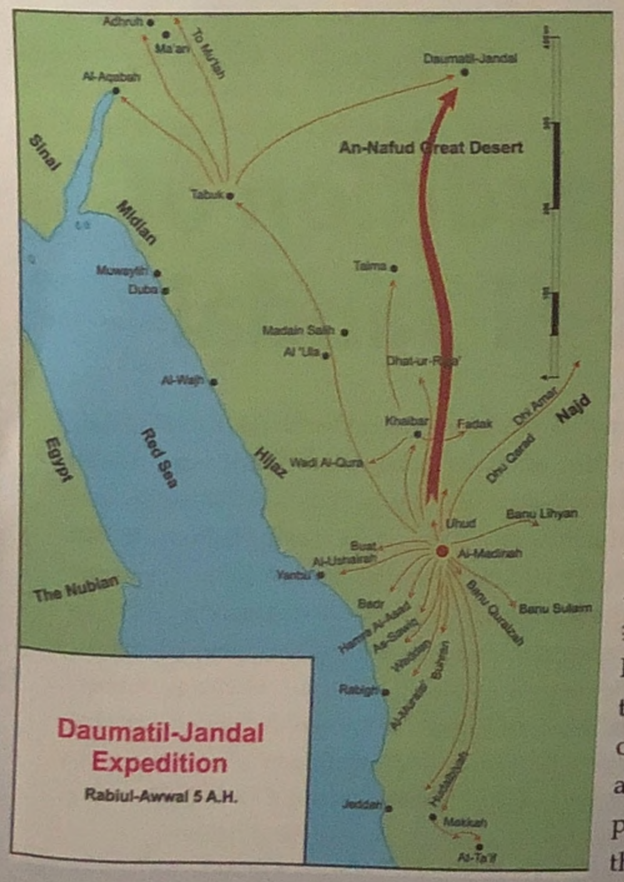
Conspiracies of the Jews

Two eminent Jewish groups – Banu Qaynuqa and Banu Nadhir – were already expelled from Madiah on account of their conspiracies, intrigue and treachery. Consequently, there was peace and security in Madinah. The bedouins of the surrounding regions were too subdued and stood in awe of the Muslims.

But, since wickedness coursed in Jewish blood, some twenty Jewish eminent chiefs belonging to Banu Nadhir began to arouse the Quraysh to make war against the Muslims, promising their full support in the case

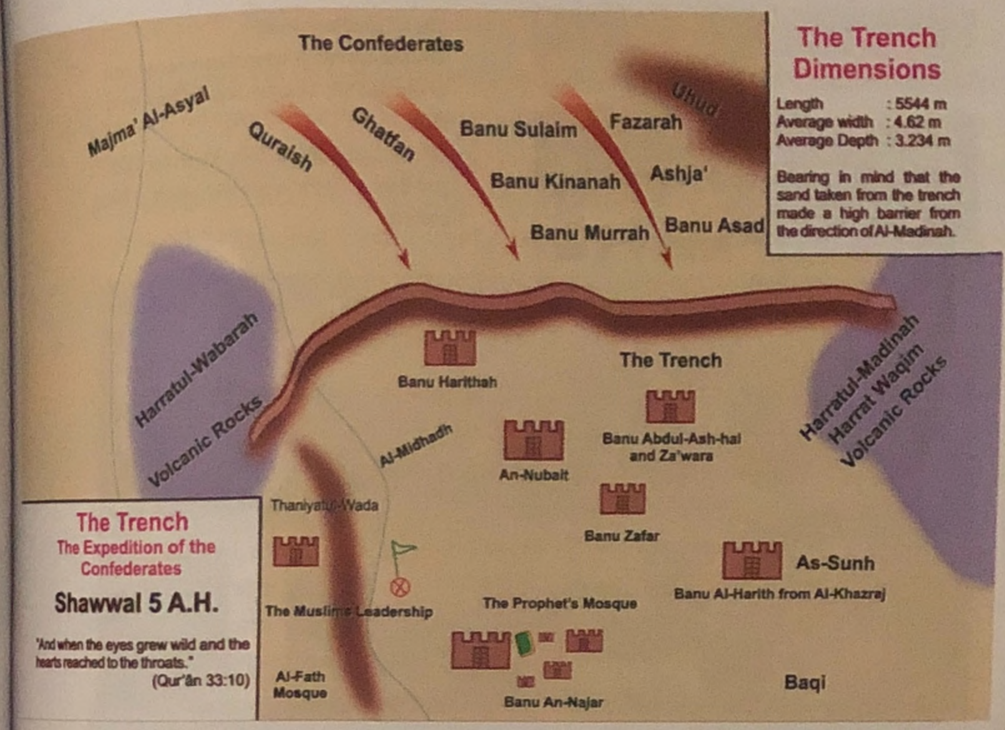
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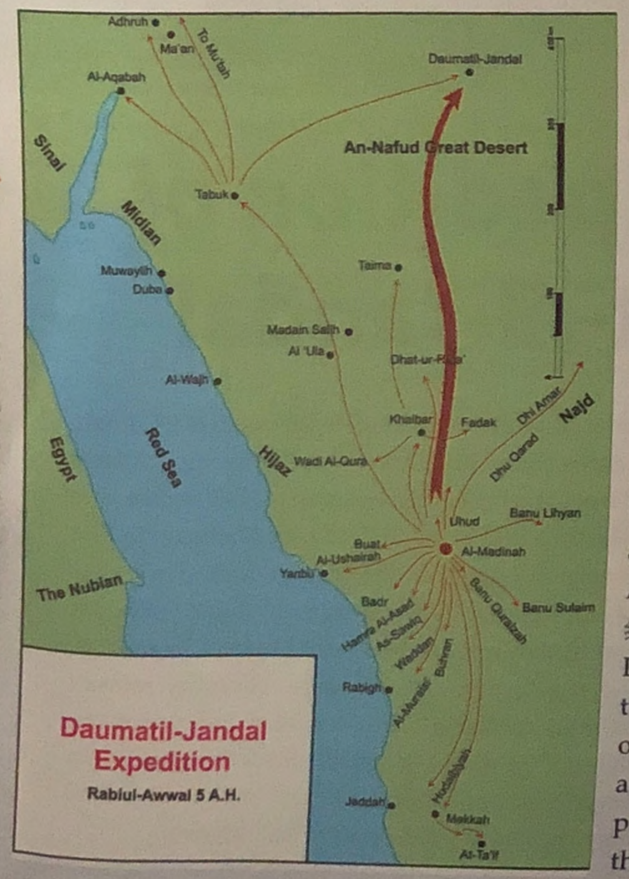
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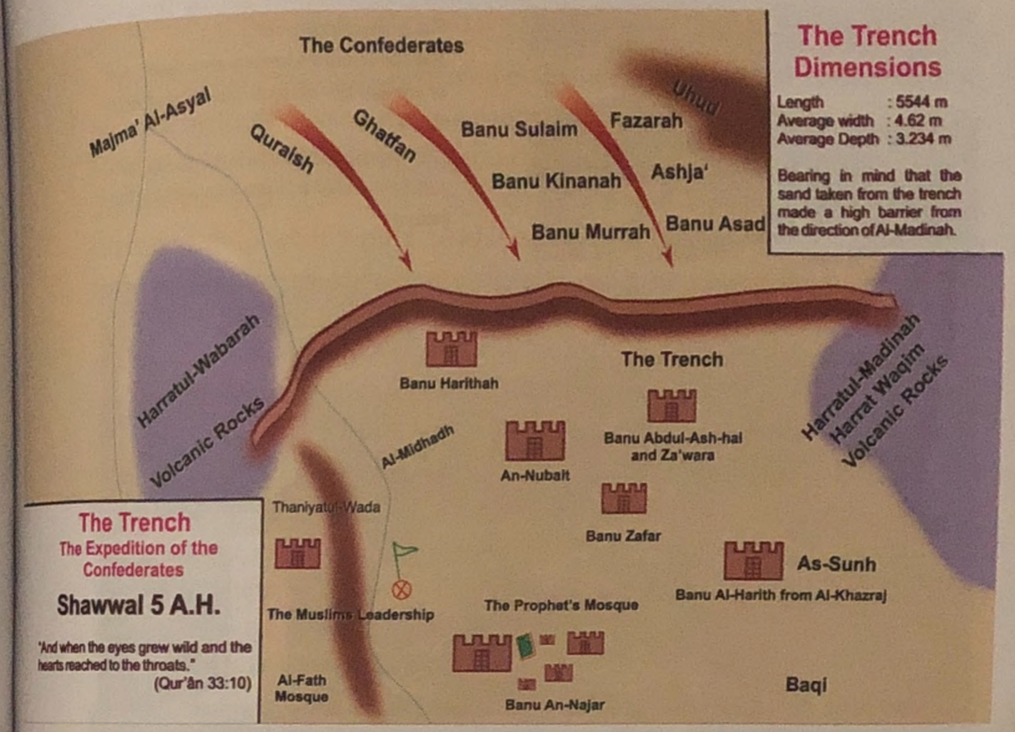
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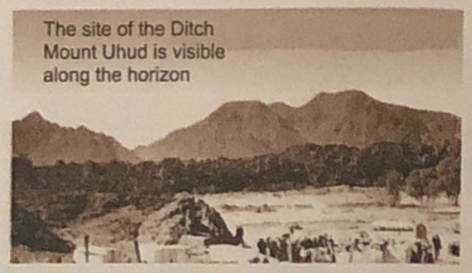


The Expedition of the Trench

Conspiracies of the Jews

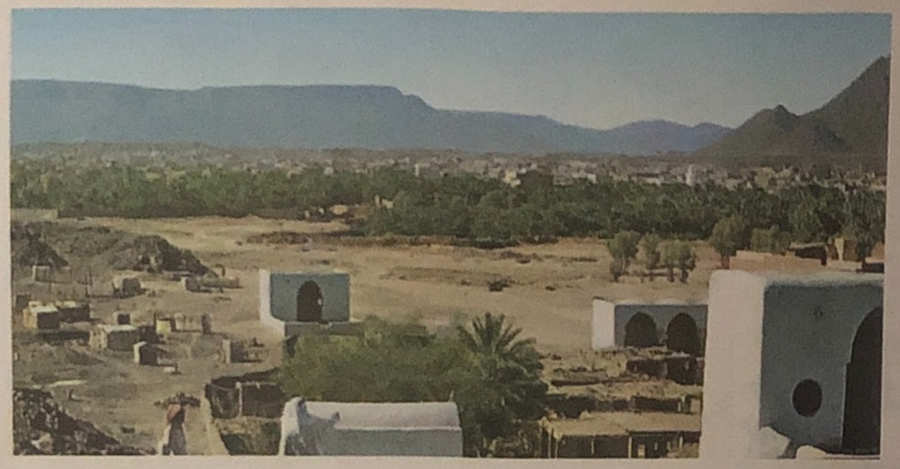
Two eminent Jewish groups – Banu Qaynuqa and Banu Nadhir – were already expelled from Madiah on account of their conspiracies, intrigue and treachery. Consequently, there was peace and security in Madinah. The bedouins of the surrounding regions were too subdued and stood in awe of the Muslims.

But, since wickedness coursed in Jewish blood, some twenty Jewish eminent chiefs belonging to Banu Nadhir began to arouse the Quraysh to make war against the Muslims, promising their full support in the case



The site of the Ditch
Mount Uhud is visible
along the horizon

The slope of Mount Sal'.
The site where the leaders were based, and where Al-Fath Mosque was subsequently built.
The mosques of Abu Bakr, Ali bin Abi Talib, and Salman Al-Farisi are also visible in this picture.

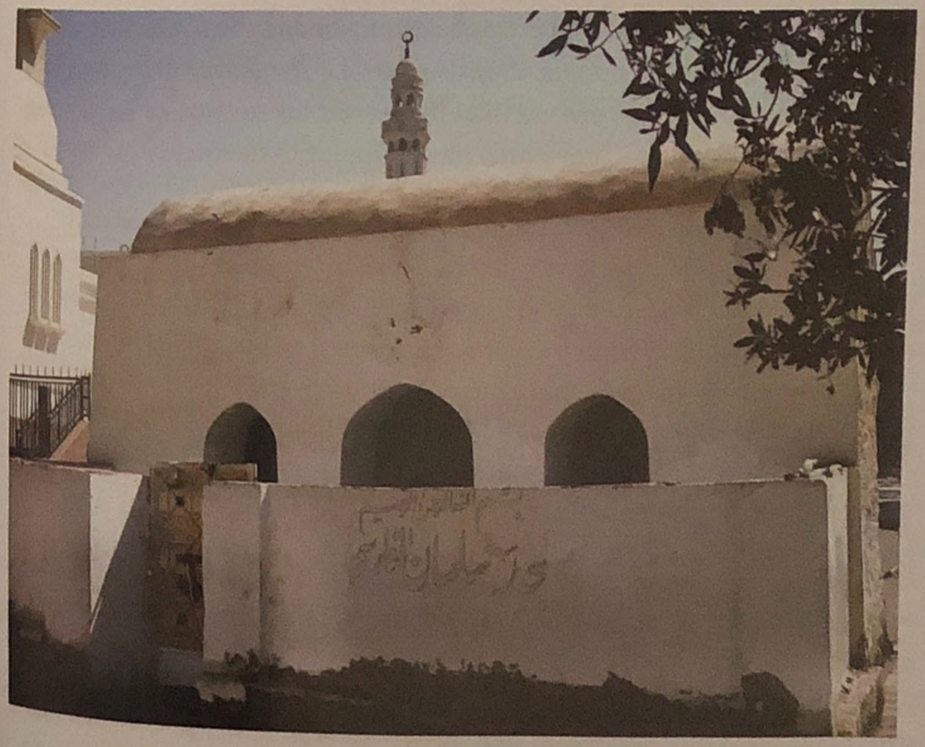


of fighting. From day one, the Quraysh wanted to see the existence of the Muslims wiped out from the surface of the earth. Therefore, when Banu Nadhir incited them to make war and assured them of their aid, the Quraysh accepted their counsel, without delay. After Quraysh, the delegation of Banu Nadhir set out and came to the tribe of Banu Ghatafan. Banu Ghatafan was a group of North Arabian tribes. They were warlike bedouins, but were pretty well-organized. Earlier too they had carried out several attacks on Muslims. The Jews made them also readily agree to attack the Muslims.

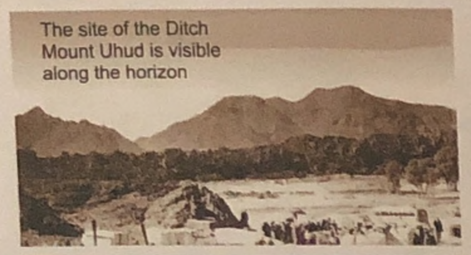
When the Jews succeeded with the Quraysh and Banu Ghatafan, they undertook to rouse up all the nomads in the plain of Najd who had grievances against Madinah, and where desire for revenge was not sufficient, the matter was taken to be won by bribery. They all agreed to fight the Muslims. In this manner, all the unbelievers and the polytheists from the east, west, north and south gathered together and with a formidable army of ten thousand soldiers marched towards Madinah. Their commander-in-chief was Abu Sufyan bin Harb. In those days, the total population of Madinah comprising women, children, old and young did not amount to more than ten thousand.

Defensive Barricade Around Madinah

Intelligence personnel appointed by the Messenger of Allah ﷺ sent to him moment by moment news of the enemy. No sooner did the Prophet ﷺ learn of the preparations made by the polytheists than he called a council of war to discuss how to deal with an urgent situation, at which many opinions were expressed as to what would be the best plan of action. But finally Salmân Farisi or Persian rose to his feet and said, 'O Messenger of Allah ﷺ, in Persia when we feared an attack of horses, we would surround ourselves with a trench, so let us dig a trench about us now.' A trench, let alone a foot soldier, even a skilled horseman would not be able to cross. Everyone agreed to this plan with enthusiasm. To the south of Madinah, there were quite a few dense impenetrable orchards making it difficult for anyone to launch an offensive from that side. To the east, there stood high rocks, the result of lava outflows, that ruled out any major attack from that side. The same was true of the western-southern side. Hence, the enemy could only move forward from the open eastern and western flanks of Mount Uhud. The moment the decision was taken, it was there that the trench began to be dug to protect the city.

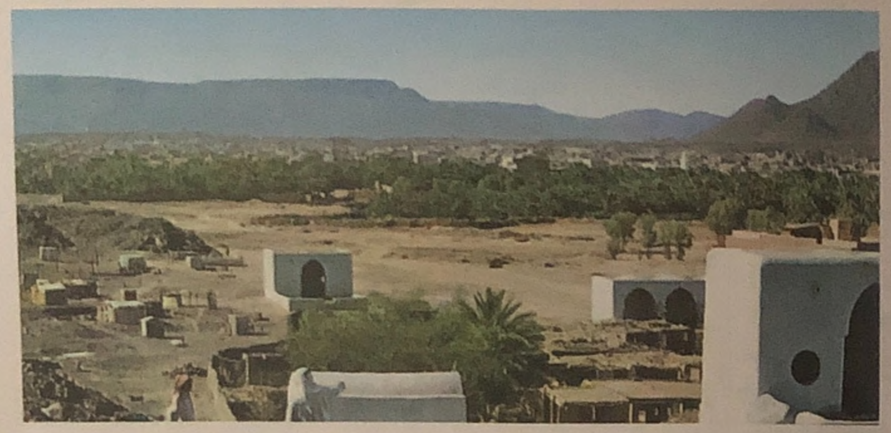


Mosque Salaman Pharsi, Battle of Trench, Medina



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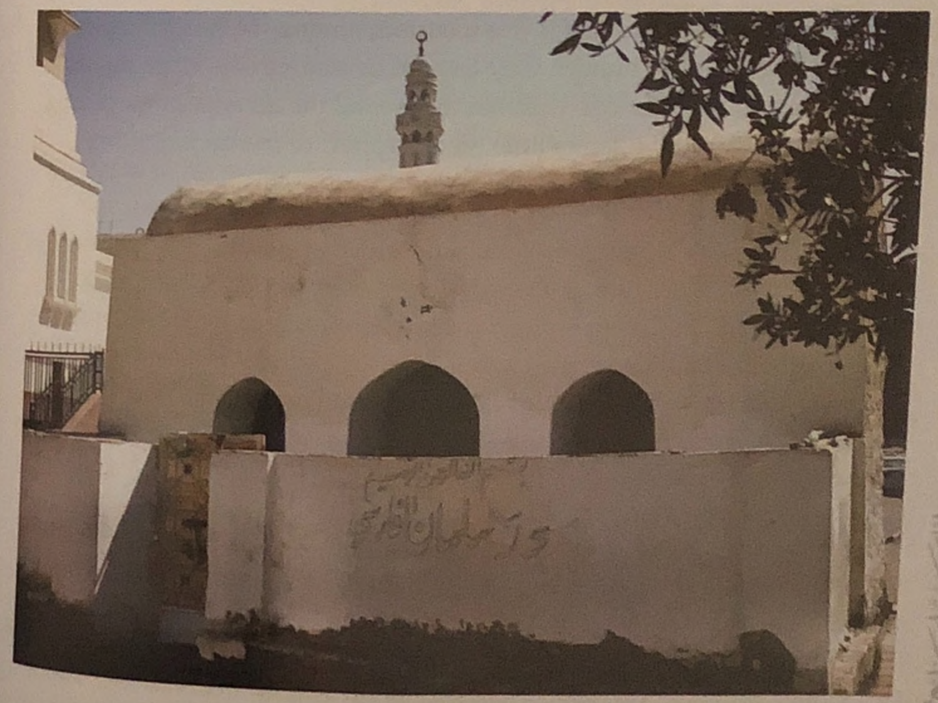


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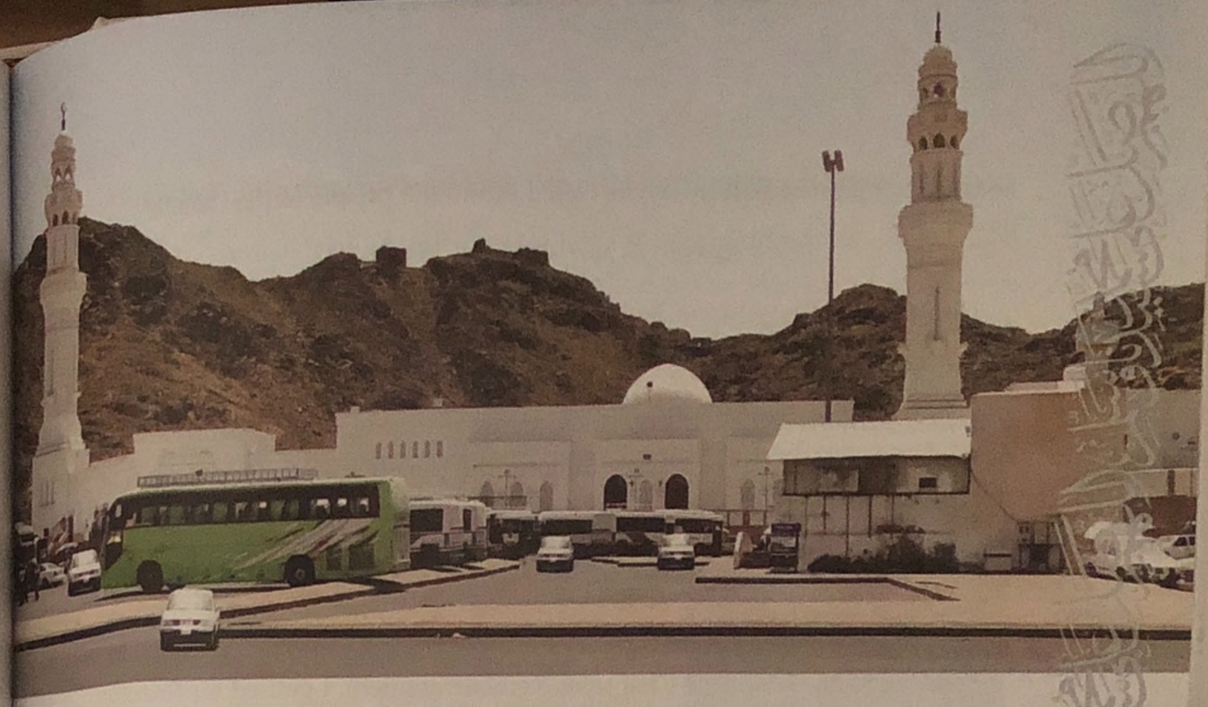
Allah's Messenger ﷺ immediately gave orders to implement the stratagem. Allah's Messenger ﷺ divided his Companions into sections and made them responsible for a part of the trench. Forty cubits, that is to say thirty-two metres were allocated to each group, which consisted of ten diggers, and the Prophet ﷺ himself worked with them like a common man.

[Majma' az-Zawâid 6/130]

The noble Companions began to dig the trench, with great enthusiasm and zest, reciting poetic verses; praising and glorifying Allah Most High. The noble Companions' poetry comprised of Allah's thankful praises, His glorification and religious sentiments. In those days, there was a severe shortage of grain in Madinah. The houses of the noble Companions were empty of food and drink. Most of the diggers at the trench did not normally have enough of eat, and the hard work increased the pangs of hunger. Some of them had tied a stone around their stomachs. A Companion complained to the Messenger of Allah ﷺ of his poverty and starvation and showed him the stone he had tied to his stomach to alleviate it, thereupon Allah's Messenger ﷺ showed him his own stomach around which he had tied two stones.

[Sahih al-Bukhari 4101 and ash-Shamâ'il of at-Tirmidhi p. 309]

It should be borne in mind that it was a custom among the Arabs that when they felt severe pangs of hunger, they used to tie a stone over their stomach. It gave them two benefits: one was that it lessened the severity of the feeling of hunger and secondly it lent a little bit of support to the back.



The Miracles

Which Appeared During the Campaign of the Trench

During the digging of the trench if any massive rock created obstacle, the noble Companions would appeal Allah's Messenger ﷺ for help. The Prophet ﷺ had tied stones to his stomach in order to alleviate the severe pangs of hunger. But despite this terrible condition, Allah's Messenger ﷺ broke into pieces, steel-like rocks; with a mortal blow of his pick-axe. When Jabir bin Abdullah ﷺ perceived the Prophet's ﷺ hunger, it deeply struck him. Straightaway he went home and asked his wife if she could cook him a meal. 'We have nothing but this ewe,' she said 'and a measure of barley.' Jabir thought to himself, 'Why should I not host a meal to the Prophet ﷺ.' So he sacrificed the ewe and asked his wife to cook some loaves of bread. She ground the barley, kneaded the dough and made some bread.

Lo! In the home of Jabir ﷺ all preparations for hosting the Messenger of Allah ﷺ were completed. Thereupon, he went to the Prophet ﷺ and he spoke to him in an utterly confidential tone, 'I have prepared a meal for you, O Messenger of Allah ﷺ! It is my desire that personally you and one or two of your Companions come to my house.' The moment Allah's Messenger ﷺ

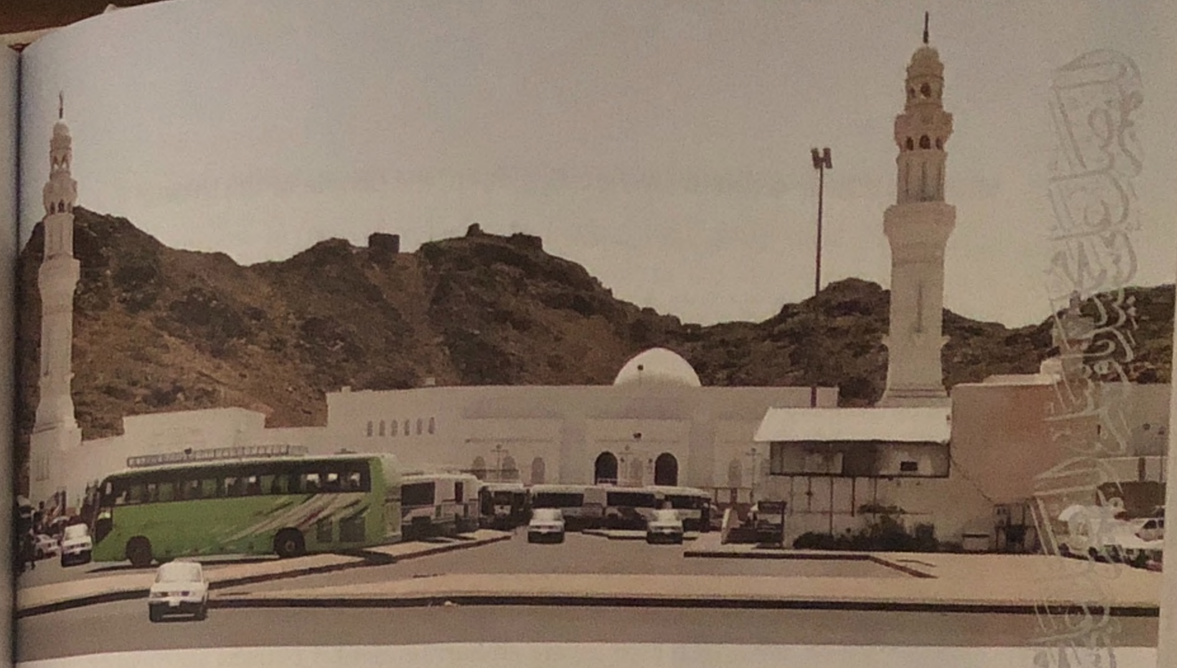
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heard what Jabir ﷺ had to say, he called out to the people of the trench,

يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا فَحَيَّهَلًا بِكُمْ

'People of the trench! Jabir ﷺ has made a feast for you! Come, let us go to his house to eat the meal.'

The Companions were in hundreds. Continually hungry for days on end, the Emigrants and the Helpers were digging the trench with the enthusiasm of striving in the way of Allah. When they heard of an invitation to a feast, they immediately made for the house of Jabir ﷺ. Before them was their leader, sustainer and benefactor. A personage who was used to giving preference to others despite severe hunger was now walking forth towards Jabir's house.

Jabir ﷺ said, 'That time I felt severe embarrassment. I paused for thought: the food is enough for merely a few people; here hundreds of people are on the move towards my house. How would I be able to provide for people in such multitudes. Amidst this perplexity, I hurriedly reached home, and narrated the entire happening to my wife. She said, 'We need not perturb ourselves at all. This invitation to meal was extended to people by the Messenger of Allah ﷺ. We did not extend it. You had only invited Allah's Messenger ﷺ, isn't it Jabir? It is his task and he will handle it.' Now Allah's Messenger ﷺ arrived at the house of Jabir ﷺ ahead of other Companions. He inquired, 'Jabir, where is the meat?' Jabir answered, 'It is in the cooking-pot.' Allah's Messenger ﷺ asked further, 'Where is the dough?' Jabir ﷺ said, 'Here it is!'

Allah's Messenger ﷺ stepped forward. He put some of his blessed saliva into the cooking-pot and smeared some dough on its lid. He then insisted, 'Jabir! Now do not lift the lid.' He then commanded, 'Cover the dough with a length of cloth and without uncovering it, go on making bread. When a substantial quantity of bread was cooked, he said to Jabir, 'Go on calling your companions in a group of ten after ten to partake of the meal.' The Companions would enter in groups of tens, would eat their fill and would depart making room for others to come. Having been accustomed to being generously hospitable to guests, Allah's Messenger ﷺ seated the Companions and fed them in groups, one after the other. In this manner, all the Emigrant and Helpers ate their fill. But the meat in the cooking-pot stayed in the same quantity as it was before. It did not reduce at all. The dough too remained as it was. We can here picture that some other women certainly helped Jabir's wife in the making of bread. In the honourable Islamic society of Madinah,

this type of mutual cooperation and help is understandable and was common.

Blessedness in food at the house of Jabir ﷺ and hundreds of individuals' partaking of food was undoubtedly a miracle of the Messenger of Allah ﷺ and a distinct help from Allah Most High. It was His Special Mercy upon His believing men. All the Companions returned to the battlefront completely satiated. Now only Jabir and the Messenger of Allah ﷺ were left. The Prophet ﷺ said, 'Jabir ﷺ, you too now take your food together with the members of your family and send it to your neighbours.'

Jabir ﷺ recounts, 'I drew near to the Messenger of Allah ﷺ. I looked at his radiant countenance. Smiling, he said, أَشْهَدُ أَنِّي رَسُولُ اللهِ *I bear witness that I am indeed Allah's Messenger.'* Soaked in love, I too cried out, وَأَشْهَدُ أَنَّكَ رَسُولُ اللهِ *And I too bear witness that You are Allah's Messenger.'*

Jabir says, 'We then sent meat and loaves of bread to our neighbour also. I swear by the One in whose Hand is my soul, our neighbours too that night ate meat and enjoyed eating warm loaves of bread to their fill.'

[Sahih al-Bukhari Hadith 4101 and Rahmatul lil Âlamin of Âid al-Qarni p. 196-198]

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Reverent readers! Cast a relook at the faithful role played by the wife of Jabir bin Abdullah ﷺ in the above-mentioned incident. How this eminent woman gave encouragement to her husband by saying, 'You have invited only Allah's Messenger ﷺ for a meal, if he has summoned more people to partake of the food, he knows it best.' Jabir bin Abdullah's wife has in fact delivered a lesson to our mothers, sisters and daughters that in the field of inviting people to Islam, at the moment of spending in the cause of Allah, women of the household must give men beneficial and encouraging counsels. They should uplift their zeal. If the women too come to the aid of their husbands and brothers in the works of inviting people to Islam, the missing of Islam would be done in a bitter and speedy way.



White Palace of Madain

Glad Tidings of the Conquest of Rome and Iran

During the digging of the trench, the hypocrites of Madinah voiced criticisms against the Muslims. They derided them and did everything they could do to demoralize them. Allah's Messenger ﷺ, on the other hand, was giving his community and his Companions glad tidings. He spoke words of encouragement to them, 'Companions! Islam is about domination; it is not going to be overcome. The day is not that far when in the east and the west only Islam's banner will fly.'

How did the Prophet ﷺ give glad tidings to his Companions? Come, let us read an exceedingly beautiful incident:

Different groups of Muslims were busy digging the trench in clusters of tens. During the digging, some Companions dug down to a rock which none of their implements could loosen. The Companions halted the work and they approached their cherisher and bountiful leader for help, 'Messenger of Allah ﷺ! A huge rock has created an insurmountable hindrance in our way. We tried our utmost to break it loose, but it did not break. What should we do now?' Allah's Messenger ﷺ heard what the Companions had to say, then he said, 'I will go along with you and see to it.'

He came near the rock, removed his mantle and placed it on one side. He climbed down into the trench, grabbed a pickaxe in his hand, and reciting Basmalah – in the Name of Allah – struck the rock a mighty blow. Flashes sparked from beneath the pickaxe and a part of the rock broke apart. Allah's Messenger ﷺ looked at his Companions and exclaimed, '

اَللهُ أَكْبَرُ، أُعْطِيتُ مَفَاتِيحَ الشَّام

Allah is Supremely Great. The keys of Greater Syria have been given to me.

وَاللهِ إِنِّي لَأُبْصِرُ قُصُورَهَا الْحُمْرَاءَ السَّاعَةَ

By Allah, I can see its red palaces at this moment.'

He ﷺ took hold of the pickaxe again, lifted it above his shoulders and saying Bismillah – In the Name of Allah – descended a powerful blow onto the rock. Sparks rose from it. Greater part of the rock was now broken. How far is Allah from all imperfections! Such strength, such might, zeal of Faith and the blessed hands of the Messenger of Allah ﷺ! The Prophet ﷺ observed: '

اَللهُ أَكْبَرُ، أُعْطِيتُ مَفَاتِيحَ فَارِسَ

Allah is Supremely Great. I have been given the keys of Iran or Persia.

وَاللهِ! إِنِّي لَأُبْصِرُ قَصْرَ الْـمَدَائِنَ الأَبْيَضَ

By Allah! I see the White Palace at Madâ'in.

Allah's Messenger ﷺ once again grasped the pickaxe and saying 'Bismillah' - In the Name of Allah – taught a lesson to his nation that before doing any work, they should mention Allah's Name. He then struck with great force a blow to the rock. The rock split into fragments. Allah's Messenger ﷺ exclaimed.

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Allah is Supremely Great! I have been given the keys of Yemen.'

وَاللهِ إِنِّي لَأُبْصِرُ أَبْوَابَ صَنْعَاءَ مِنْ مَكَانِي هذَا السَّاعَةَ

By Allah! I see at this moment from here the gates of the city of San'a.'

[Musnad Ahmad 4/303 and Sunan an-Nasâi, Hadith 3178]



Old city of Sana Yemen



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وَاللهِ إِنِّي لَأُبْصِرُ أَبْوَابَ صَنْعَاءَ مِنْ مَكَانِي هذَا السَّاعَةَ

By Allah! I see at this moment from here the gates of the city of San'a.'

[Musnad Ahmad 4/303 and Sunan an-Nasâi, Hadith 3178]



Old city of Sana Yemen

Allah's Messenger ﷺ gave the glad tidings of the conquest of Iran [Persia], Byzantine and Yemen to his noble Companions, of dominance of the Muslims over those provinces and the good news of victory over them. The enthusiasm and zeal of the Companions soared further and they began to dig the trench with greater zest and labour.

When the commander or leader gives glad tidings of this kind to his adherents in the conditions of severe hardships and does not allow them to lose hope, their morale is greatly raised.

The length of the trench was five and a half kilometres. The width was four metres and the depth was three metres. During the digging, whatever large quantities of earth that was dug was placed in heaps on the edges of the trench. High-rising heaps of excavated earth stood on the edges of the trench, rendering it nearly impossible to cross.

The Army of Unbelievers at the Threshold of Madinah

Scarcely had the trench been finished, when the ten thousand strong army approached Madinah, under the command of Abu Sufyan. The Quraysh



were astonished and disconcerted on seeing a deep, wide insurmountable hindrance of a trench in front of them. The enemy had thought it would now not be difficult to wipe out the Muslims once and for all. But they were confounded on seeing the new pragmatic tactics of the Messenger of Allah ﷺ. What an amazing arrangement he had made for the defence of Madinah! The Muslims had rendered it unconquerable.

With an army of three thousand, Allah's Messenger ﷺ military camp was pitched on the other side of the trench.

The digging of the trench was a stratagem hitherto unknown in Arabia. The Quraysh were astonished and disconcerted at the new tactics of the Muslims. The enemy, notwithstanding their numbers, were paralyzed by the watchfulness of the Muslim outposts. The trench was a tactic to which no Arabs had ever yet descended. But it was nevertheless the safety of Madinah. The archers were lined the whole way along the trench on its further side. The enemy horse would be able to reach it with great difficulty, and then would encounter the greater difficulty of crossing it. Even now a shower of arrows told them they were already within range of the Muslim army.

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The enemy now began to ponder over a way of possible onslaught. Consequently, they began to go around the trench to find a narrow and weakly-guarded part where they could cross the trench and carry out an attack. The Muslim troops too kept a very close watch on their movements. If anyone of them indulging in foolishness tried to cross the trench, the Muslims archers rained arrows on them. But one day, a group of enemy horsemen, which included men like Amr bin Abd Wudd, Ikrimah bin Abi Jahl and Dharar bin Khattab succeeded in crossing the trench from a relatively narrow space. The cavalry spurred their horses forward and galloped boastfully in front of the Muslim troops. No sooner was this perceived than Ali ibn Abi Talib ؓ with a body of picked soldiers moved out and stood in their way.

The Renowned Horseman of Unbelief is dispatched to Hell

Amr bin Abd Wudd was a renowned brave man of the Arabs. He was considered an equal to a thousand men. He roared a challenge to single combat, 'O Muslims, who from among you would engage me in a duel?' Then he sarcastically said, 'Let someone stop and fight me. I will send him to Paradise.'

Ali bin Abi Talib ﷺ came forward to face him in a single combat. When they stood facing each other in the field of battle; they got into a conversation. Amr bin Abd Wudd asked, 'Who are you?' Ali answered, 'I am Ali bin Abi Talib ﷺ.' Amr said, 'Well, then you are my nephew! But listen, I do not want to fight with you.' In response, Ali ﷺ observed, 'You do not want to fight with me, but I do want to fight with you.' He had never expected to hear such a daring reply. He flew into a rage and jumped from his horse. According to the prevailing custom of those days, he hamstrung his horse; i.e. he cut its forelegs and stood in front of Ali bin Abi Talib ﷺ.

Reverent Readers! A horse was hamstrung when its rider resolved not to escape, he would either triumph or fight till death. Turning back, he intended not. In the plain of battle now, two brave horsemen stood facing each other. A fierce fight took place. A cloud of dust soon hid them from view. Both struck blows on each other. But Allah helped Ali and he dominated his enemy. He killed Amr bin Abd Wudd. The Muslims raised their voices in magnification of Allah: Allahu Akbar [Allah is Supremely Great]. The other battle-seeking soldiers who had accompanied Amr were so overawed by witnessing this formidable spectacle that a brave man like Ikrimah bin Abi Jahl fled with his companions to their camp, leaving behind his spear

[as-Sirah an-Nabawiyyah of Ibn Hisham 3/349-350 and Kitâb ath-Thikât of Ibn Hibban 1/269]

'You are my nephew! I do not want to fight with you.' In response, Ali ﷺ observed, 'You do not want to fight with me, but I do want to fight with you.'

It is the distinct station of a Muslim that even

in field of war and striking, they never forget Allah Most High. When the time for Salah arrives, they fall down into prostration before their Lord. During the days of the battle of the Trench, a day passed when the Muslims remained occupied fighting the enemy continuously throughout the day to the extent that even the prayer for Asr was offered belatedly that day. It grieved the Messenger of Allah ﷺ so much that he remarked, 'May Allah fill the dwellings of the polytheists with fire. They kept us so preoccupied that we could not offer our midmost Prayer [the Asr Prayer] until the sun set.'

[Sahih al-Bukhari, Hadith 4111]

The Jews' Formidable Scheme and Its remedy

The Banu Quraydhah, the only remaining Jewish tribe at Madinah, should have helped the Muslims to defend Madinah, according to their pact. Indeed, they decided to throw in their lot with the Muslims' enemies just when the Muslims needed them the most. So, the Muslims now had an enemy within the city as well as another all around. Not only did the Banu Quraydhah breach the pact they had with the Muslims, but they were found actively involved in carrying out rebellious military activities, siding with the polytheists against the Muslims and Islam.

Muslim women had gathered together in a fortress of Hassan bin Thabit ﷺ called Fâri. Among these women, the aunt of Allah's Messenger ﷺ, Safiyyah bint Abdul Muttalib ﷺ was also there. A man of the Jew passed by and began to circle the fortress. In the fortress, there was no other man except for Hassan bin Thabit ﷺ. Ibn Hisham has described this incident in some detail. Let us read it briefly:

Safiyyah bint Abdul Muttalib ﷺ was on the roof of the house of Hassan bin Thâbit ﷺ along with other women and children; while Hassan bin Thabit ﷺ himself was, according to the command of the Messenger of Allah ﷺ, posted as a guard over them all. It was the evening time lit by twilight. Safiyyah ﷺ said to Hassan, 'Hassan ﷺ, just have a look; a man is attempting to climb up the roof.' She then began to say, 'This man seems to be a Jew.' A little startled, he pointed out, 'Wait, I will look into it.' But she herself meanwhile rapidly turned towards the rampart, where from under the eaves of the roof a man's head began to emerge.

Safiyyah ﷺ was not an ordinary woman. She was the daughter of noble Abdul Muttalib. She was an extremely alert, brave Hashimite woman. She

picked a thick club in her hand and with full force and might descended a blow on the emerging head of the Jew. The man gave out a long heart-rending shriek and fell down from the edge of the roof. On seeing this spectacle, Hassan said, 'Reverent aunt of Allah's Messenger! That was no mean feat of yours.' Safiyyah ﷺ remarked, 'The man must have died. He is a man. I, therefore, cannot touch his body. Hence, you go downstairs and bring up his corpse.'

Hassan brought his corpse upstairs. When they looked at him intently, he really turned out to be a Jew. By frightening the women and children, he wanted to confound the Muslims and distract their attention from war.

[as-Sirah an-Nabawiyyah of Ibn Hisham 3/239 and ar-Rawdh al-Unûf 3/432-433]

Discord and Widespread Disorder in the Enemy Ranks

At the Battle of the Trench, formal face to face battle did not take place, nor the fierce blood-spilling fighting of the sort of Badr or Uhud occurred. For days on end, however, the polytheists continually attempted to cross the trench and volley after volley of arrows continued raining upon them. Intermittent shooting of arrows from the side of the polytheists too took place. It was during this practice of archery that, Hibban bin Ariqah, a polytheist, took an unerring aim at Sa'd bin Mu'adh ﷺ, a prominent leader of the Helpers or Ansâr. He shot an arrow, which hit Sa'd ﷺ in his arm, and the median vein of his arm was cut. He was seriously wounded. A special tent was pitched to provide treatment to him. Until the end of the battle, he was looked after and treated there.

The battle continued. The unbelief of the entire region, with all its military and economic might had surrounded the Muslims from all the four directions. A time arrived when the Messenger of Allah ﷺ thought: a truce ought to be drawn with the Banu Ghatafan offering them a third of the date harvest of Madinah. But the two eminent chieftains of the Helpers or Ansar: Sa'd bin Mu'adh and Sa'd bin Ubadah ﷺ disagreed with the proposal. They both said to the Messenger of Allah ﷺ, 'O Messenger of Allah! If this is the command of Allah, then we accept it without going into its whys and wherefores, but if you are doing it for our sake, then we do not need this truce, nor do we need to give them a share of the harvest of Madinah. We and those people used



The ruins of the fort of Banu Quraydhah near Quba Mosque

to be polytheists, associating things with Allah and worshipping idols, and they did not hope to eat a single date of ours except as guests or by buying. Now that Allah has conferred Islam on us, guided us to it, and strengthened us with your presence, shall we give them our wealth? We have no need for this. By Allah, we will offer them only the sword, until Allah judges between us and them.'

Allah's Messenger ﷺ expressed agreement with the opinion of his Companions, saying, 'It is something which I thought of doing for your sake.'

[Majma az-Zawaid 6/132-136]

The Muslims had an agreement with the Jewish tribe of Banu Quraydhah that they would be obliged to help the Muslims in times of wars. To the contrary, in the neck of the battle, the greatest criminal of Banu Nadhir, Huyayy bin Akhtab made for the settlement of Banu Quraydhah in the dark cover of night and went straightaway to the house of their chief Ka'b bin Asad Qurazi. He knocked on the door, announcing who he was. Ka'b at first refused to unbolt it. But on Huyayy's insistence, he opened it. Thereupon, Huyayy persuaded him to break the promise they had made to the Muslims. Huyayy said, 'I have brought gathering together the entire Arabia against the Muslims. It is a matter of only a few days when the name of Islam and its

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mark would be destroyed.'

On the instigation of Huyayy, the Banu Quraydhah yielded and showed preparedness to breach the pact. The Jews began to encircle the fortresses of the Muslim women and children. When the news of the breach of the agreement reached the Messenger of Allah ﷺ, he sent a delegation consisting of reliable Helper [Ansâr] Companions towards the Jews, to investigate the information. He instructed them, 'Go and see whether what has reached us about these men is true or not. If it is true, speak to me in words and gestures we can understand but that will be unintelligible to others, and do not break the strength of the people.'



The ruins of the houses of Banu Quraydhah

When they arrived at the settlement of Banu Quraydhah, they found them engaged in the worst of what had been reported about them. They slandered the Messenger of Allah ﷺ and said, 'There is no treaty between us and Muhammad ﷺ, and no agreement either. And who is Muhammad ﷺ?' On hearing this, the delegation returned to the Messenger of Allah ﷺ.

An Admirable Feat of a Sincere Muslim

Meanwhile, Allah's Messenger ﷺ continually supplicated to his Lord and preserved in his solicitations for success. Allah Most High permits some people to perform great works. Nevertheless, the Muslims were under severe stress during the Campaign of the Trench, the while a chieftain belonging to the Banu Ghatafan, Nu'aym bin Mas'ud Ashjai ؓ, embraced Islam. The man proved a cloud laden with mercy for the people of Islam. No one had any knowledge of his Islam. He came to the Prophet ﷺ and offering his services to him, said, 'I have become a Muslim, but my tribesmen do not know of my Islam, so command me whatever you will.' Allah's Messenger ﷺ said to him, 'You are a solitary man. You cannot alone take a military step and begin

to fight the enemy. But you can do one thing. If you could, play a trick and make them abandon each other, so that they leave us disheartened. For there is a Hadith or Tradition of the Prophet ﷺ:

الْحَرْبُ خَدْعَةٌ *'Assuredly, quite often war is won by deception.'*

It is well-known that ruses feature very largely in the strategy of waging war. An Arab poet has stressed the significance of good judgement in winning wars, 'Sound opinion is more important in winning wars than the courage of the bravest knights. It is the fundamental requirement and bravery comes second.' And Nu'aym possessed the ear of both sides. Nu'aym bin Mas'ud ؓ was not an ordinary person. He was rather a chieftain of his tribe and was an eminent individual. The Prophet ﷺ commissioned him to keep his Islam secret and plant discord among the Quraysh and the Jews and weaken the enemy's resolve. Nu'aym bin Mas'ud ؓ was a friend of Banu Quraydhah and had been a frequent visitor to their quarters. He decided to exploit his friendship with them. He went to the fortifications of Banu Quraydhah and asked to speak to Ka'b bin Asad Qurazi, their chieftain. He reminded him of his affection for them, and of the special tie that was between them.

When Nu'aym ؓ felt sure that they did not suspect him, he said, 'O Banu Quraydhah! You know very well that the situation of the Quraysh is not like your situation. The land is your land: your property, your wives and children are on it, you cannot leave and go anywhere, should the events turn to that. Now the Quraysh came to fight Muhammad ﷺ and his Companions and you have aided them against him. However, their lands, their property and their wives are not here. So they are not like you. If they see an opportunity, they will make the most of it. But if things go badly, they will go back to their own land, and leave you to face the man in your country. However, you will not be able to do this, if you are left alone. So I advise you not to fight with these people, until they give some of their chiefs as hostages to remain in your custody, as security that they will fight Muhammad ﷺ with you, until you eradicate him and his followers,' argued Nu'aym ؓ.

I advise you not to fight with these people, until they give some of their chiefs as hostages to remain in your custody, as security.

The Jews said, 'You have spoken what was on our minds. Our good really lies in it. If the Quraysh return to Makkah, the Muslims would take revenge on us in a way they like.'

Meanwhile the artful Nu'aym bin Mas'ud ﷺ turned into the direction of the Quraysh. The leaders of the Quraysh were well acquainted with him. They accorded him a very warm welcome. When they sat down and began to talk among themselves, Nu'aym ﷺ said to them, 'You know my affection for you, and our relations are quite fine. You know me very well. They nodded, 'Yes, certainly. You are an old friend and a well-wishing companion.'

Nu'aym ﷺ said, 'The Jews of the Banu Quraydhah have regretted their action of breaching the pact with Muhammad ﷺ, and they have sent to him saying, 'We regret what we have done, and will it satisfy you if we take as hostages of the leading men of the Quraysh and give them to you so that you may deal with them in a manner you like.' Then they would smoothen their dealing with the Muslims.

Muhammad ﷺ has sent them their agreement. It is my sincere advice that if the Jews ask you for some of your men as hostages or any sort of security, give them not one man of yours.' Then he went to his own people and the other clans of Ghatafân and told them the same as he had told the Quraysh. The next day was a Saturday. The Quraysh sent a message to the Jews that due to severe cold their animals were dying and that the spot where their encampment lay was not an appropriate place, and that their people too were falling ill. 'In these conditions, our counsel and plan is that you make ready to fight on the morrow, that once and for all we may rid ourselves of Muhammad ﷺ.' When the Jews heard of the message of the Quraysh, they said, 'You know that tomorrow is Sabbath, not in any case do we fight on this day. Well, listen, inform your chieftains that we will not fight against Muhammad ﷺ unless you give us hostages who shall be for us as a security.'

When the envoy returned to the Quraysh and the Banu Ghatafan, they exclaimed, 'By Allah, Nu'aym ﷺ was 'telling the truth'. The Quraysh and the Banu Ghatafan said to their envoy, 'Make it clear to the Banu Quraydhah that we would not give them a single man as security, bid them they must fight the Muslims along with us.' When the Banu Quraydhah got this reply, they said, 'By Allah! What Nu'aym ﷺ told us in indeed the truth.'

The tactics of Nu'aym bin Mas'ud ﷺ proved successful. The plan worked quite well. Thus a wedge was driven between the three allies of the

confederates and they lost Faith in one another.

[as-Sirah an-Nabawiyyah of Ibn Hisham 3/240-242 and al-Maghazi of al-Waqidi 1/ 409-415]

The campaign of the Trench was in reality a battle of nerves among the opponents. The Muslims numbered just three thousand, whereas the confronting formidable army numbered ten thousand, three times bigger than the Muslim troops. But during these extremely hard and difficult times, the Muslims turned to their true Lord, and fervently supplicated to Him.

اَللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

'O Allah! Cover our faults and set our fears at rest!' [Musnad Ahmad 3/3]

On one hand, the Muslim fighters in the field of battle, out of their homes, were supplicating the afore-mentioned supplication while the Messenger of Allah ﷺ, on the other hand, was beseeching his Lord:

اَللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ *O Allah! Revealer of the Book The Swift Caller to account.* اِهْزِمِ الْأَحْزَابَ اَللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ *Deal defeat to the Confederates. O Allah! Turn them to flight and cause them to quake.'*

[Sahih al-Bukhari Hadith 4115]

Descent of Allah's Punishment Upon the Unbelievers' Army

Allah Most High heard the supplications of His Beloved Prophet ﷺ and his noble Companions. On one hand, an intense discord afflicted the ranks of the enemy, and on the other hand, Allah sent upon them a piercing tempest, a high wind that came from the east with torrents of rain, which forced every man to run for shelter. The tempest raged over the plain. The wind soared to hurricane force. Throughout the camps of the invaders, there was no tent left unturned, nor was there any lit fires, and the men crouched shivering on the ground, huddled together for warmth. Allah cast awe and terror into the enemy hearts. It paralyzed their energies.

It was winter season. The weather was freezing cold in Madinah those days. The provisions of the polytheists were running short; and their horses and camels dying daily in numbers. Wearied and damp in spirit, the night set in upon them. Cold and tempestuous wind and heavy rain pounded

mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished; tents were blown down; cooking vessels and other equipage overthrown. When the Prophet ﷺ heard about the discord between the Quraysh and Jews, and when the rain and cold struck their encampment, Allah's Messenger ﷺ wished to find out what were their future plans and what was on their mind. Hence, he commanded Hudhayfah bin Yamân ؓ to go to the enemy encampment, spy out the enemy's movements and return and bring him news of their situation.

Abu Sufyan rose and the entire army departed for their homes. It was a severe tempestuous dark night.

He ﷺ also instructed Hudhayfah ؓ not to cause any alarm, but merely bring news of the enemy. When he reached the enemy encampment, he found Abu Sufyan sitting along with his cohorts, warming himself in front of a fire. He told his people, 'O people, our horses and our camels are dying, the Banu Quraydhah have failed us, and we have been informed that they seek to betray us, and now we have suffered from the wind what your eyes behold. Therefore, be gone from this place, for I am going.' With these words he hurried to his horse and mounted it, so eager to set off that he forgot to untie its hobble. Meanwhile, Abu Sufyan was at Hudhayfah's easy target. Had he wished, he would have killed him, but he remembered how the Messenger of Allah ﷺ had instructed him not to cause any alarm about him and do nothing else except bring news of the enemy.

Abu Sufyan rose and the entire army departed for their homes. It was a severe tempestuous dark night. Hudhayfah ؓ returned when the night had advanced much. Then he gave a complete report to the Messenger of Allah ﷺ.

Allah's Messenger ﷺ began to offer his Tahajjud [night vigil] Prayer. Hudhayfah ؓ gained the honour of sleeping in the tent of the Prophet ﷺ. He threw a mantle upon him. When the Adhan of the Fajr Prayer was sounded, Allah's Messenger ﷺ awakened him affectionately and said to him, '

قُمْ يَانَوْمَانُ

O Cherisher of sleep, get up!'

[Sahih Muslim, Hadith 1788]

The Flight of the Army of Unbelievers from the Battlefield

When the next morning dawned, Allah's Messenger ﷺ saw that the battlefield was clear after the flight of the enemy. Allah had fulfilled His promise. He aided His servant. Allah Most High struck awe on the enemy through His angels.

After having besieged Madinah, the Radiant for more or less a month, extremely disheartened having met failure, the enemy made good their escape during the night. In this entire campaign, six Muslims were martyred; whereas from enemy troops, six polytheists were consigned to Hellfire.

The Campaign of the Trench took place in Shawwal, 5 AH. Allah's Messenger ﷺ gave the glad tidings to his Companions: from today the equilibrium of power between unbelief and Islam has dramatically changed. Ponder over the wording of this Hadith:

اَلْآنَ نَغْزُوهُمْ

After this battle, we will invade them:

وَلَا يَغْزُونَنَا

They will not be able to invade us:

نَحْنُ نَسِيْرُ اِلَيْهِمْ

In future, only our army shall advance towards them.

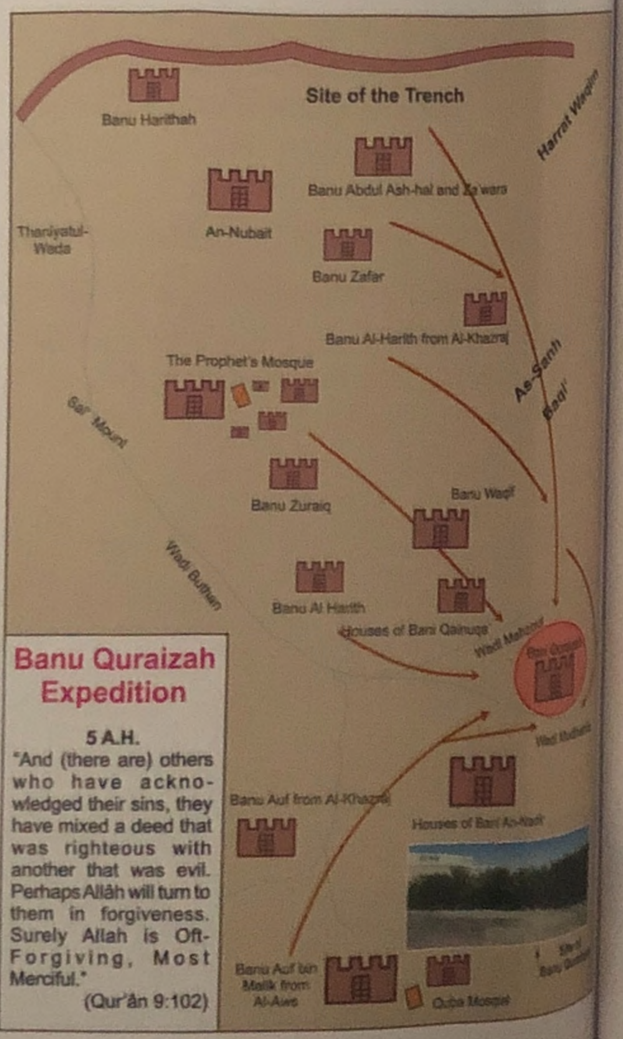
[Sahih al-Bukhari; Hadith 4110]

The Campaign of Banu Quraydhah

The fortresses of the Jews of Banu Quraydhah were situated towards the south-east of Madinah. When the Messenger of Allah ﷺ returned home from the battlefield of the Trench, Jibril appeared in his presence, 'O Messenger of Allah! Have you laid aside your weapons, while as yet the angels have not laid theirs aside! You should go against the Banu Quraydhah along with your Companions. Allah Most High would cast awe in their hearts and set an earthquake in their fortresses.'

[Sahih al-Bukhari, Hadith 4117]

Allah's Messenger ﷺ gave orders that none should pray the afternoon or Asr prayer until he had reached the Quraydhah territory. When



Banu Quraizah Expedition

5 A.H.

"And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn to them in forgiveness. Surely Allah is Oft-Forgiving, Most Merciful."

(Qur'ân 9:102)

the three thousand Companions reached the territory of Banu Quraydhah, the Jews resorted to speaking ill and they fired a volley of abuses over the Muslims. The Muslims besieged their fortresses.

One day, Ka'b bin Asad, the leader of the Jews, called their prominent commanders and some particular individuals inside of the fortress and addressing them, he said, 'I have before me three proposals, listen to them intently:

1. Embrace Islam and enter into the religion of Muhammad ﷺ and rescue your lives, properties, children and women. You know it well that Muhammad ﷺ is Allah's Messenger, and it is he whom you find mentioned in your own books.
2. Kill your wives and children and then fall upon the Muslims. Gain victory or perish one and all.
3. Pounce upon the Muslims deceitfully on the Saturday or Sabbath. It may well be that Muhammad ﷺ and his men would feel secure that the Jews do not carry out attacks on the Sabbath. And the Muslim vigilance would probably be relaxed. The Jews outright rejected and accepted none of the three alternatives.

A Mistake of a Sincere Companion and his Repentance

Now there was only way before them that they should lay down their weapons before the Muslims. But they wanted to know what would be their end? They, therefore, decided to get in touch with their ancient friends. Abu Lubabah ﷺ was an old ally of the Banu Quraydhah and their friend. His palm-orchards, his family and children too were located in their territory. His actual name was Bashir bin Abdul Mundhir ﷺ, but he was popular with his surname.

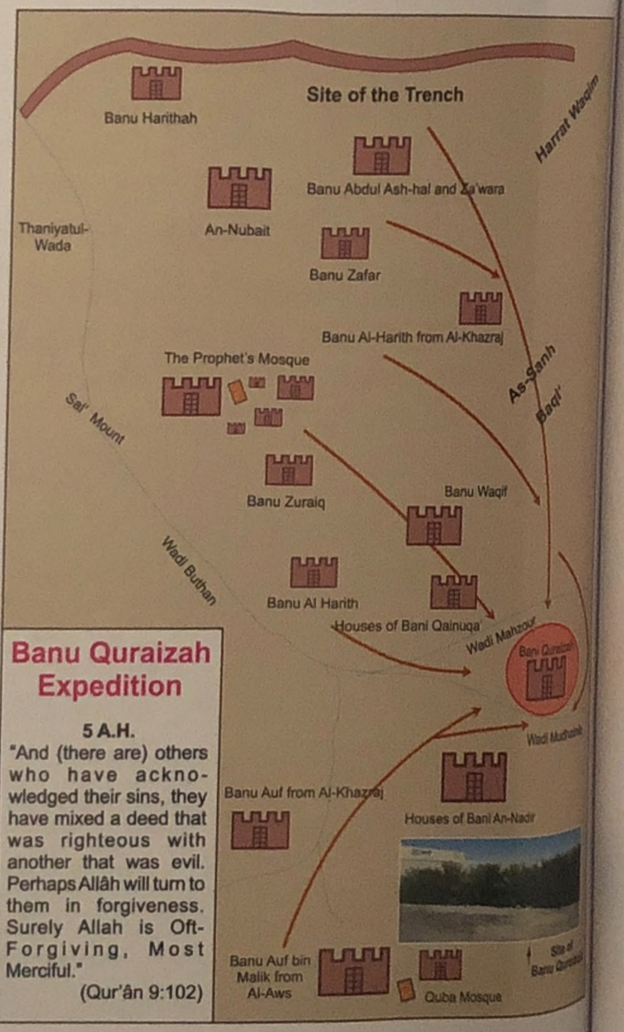
The Banu Quraydhah sent a message to the Messenger of Allah ﷺ, saying, 'Send us Abu Lubabah ﷺ, so that we could consult him in this affair.' The Messenger of Allah ﷺ sent him to them. When Abu Lubabah ﷺ drew close to their fortresses, the men of the Jews rose and ran towards him, and the women and the children rushed to grab hold of him, weeping before him. Abu Lubabah felt pity for them. The Jews asked him, 'Do you think we should lay down our weapons before Muhammad ﷺ?' Abu Lubabah answered, 'Yes,'

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'Pillar of Abu Lubabah ﷺ.'

but while saying this he committed a grave mistake. He pointed with his hand to his throat. What he meant was that due to their wicked deeds, they would be slaughtered. He pointed to his throat as much as to warn them that in his opinion submission meant slaughter. But no sooner had he made the gesture than an overwhelming sense of guilt gripped him. He felt that it was the secret of Allah and His Messenger. He should not have hinted at it.

On realizing that he had betrayed the Messenger of Allah ﷺ, he made it straight to the Prophet's Mosque and tied himself to one of its columns. When Allah's Messenger ﷺ came to know what Abu Lubabah ﷺ had done, he said, 'Had he come to me, I would have prayed for his forgiveness, but seeing that he has entrusted his affair to Allah's care, only Allah will relent unto him. He will not be untied until Allah forgives him.' Abu Lubabah ﷺ remained tied to the same column for about six nights.

The forgiving of Abu Lubabah ﷺ was then revealed to the Messenger of Allah ﷺ, who with his own hands untied his ropes and released him. The people swarmed towards him to congratulate him.

[al-Fath ar-Rabbani; 21: 81-83]

The pillar of the Prophet's Mosque to which he had tied himself is called the 'Pillar of Abu Lubabah ﷺ.' Until today, the pillars, which stand in the Garden of Paradise, on one of them, it is engraved the 'Pillar of Abu Lubabah ﷺ.'

Historic Judgement of Sa'd bin Mu'adh

At last, the Banu Quraydhah laid down their weapons. Their men were imprisoned. From ancient time, the Bani Quraydhah were an ally of the tribe of Aws. The clan of Aws sent a deputation to the Prophet ﷺ urging him to show their former allies leniency and kindness. Allah's Messenger ﷺ said, 'Will it satisfy you, men of Aws, if one of yourselves pronounce judgement upon them?' They expressed their satisfaction, and Allah's Messenger ﷺ forthwith nominated Sa'd bin Mu'adh ﷺ to their judge. This made all the people happy, 'Whatever judgement he passes, it would be acceptable to us.'

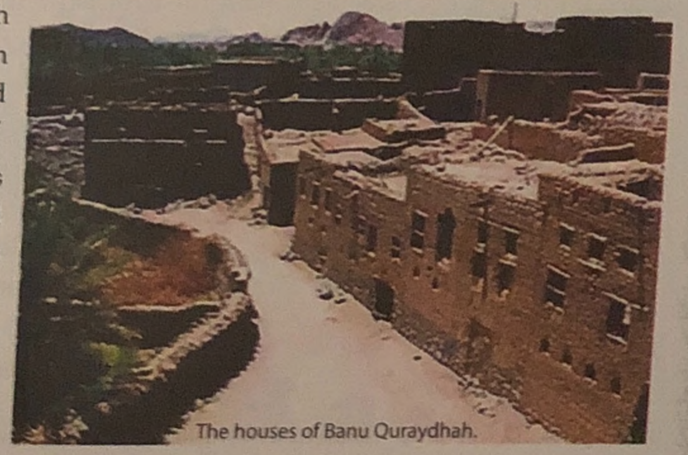
During the battle of the Trench an arrow had penetrated Sa'd bin Mu'adh's arm, for which he was being treated in Madinah. Allah's Messenger ﷺ sent for him. He was mounted on an ass and was brought to the camp. Allah's Messenger ﷺ said to the Companions, 'Rise and help your liege lord to dismount honourably.' The people of the tribe of Sa'd ﷺ thronged about him and urged him to deal gently with the Banu Quraydhah. But he uttered a historic maxim, 'The time has come for Sa'd ﷺ in the cause of Allah, to pay no attention unto the blame of the blamer.'

Then he proceeded, 'This indeed is my judgement that:

- All the men of Bani Quraydhah shall be killed;
- Their womenfolk and children made captives;
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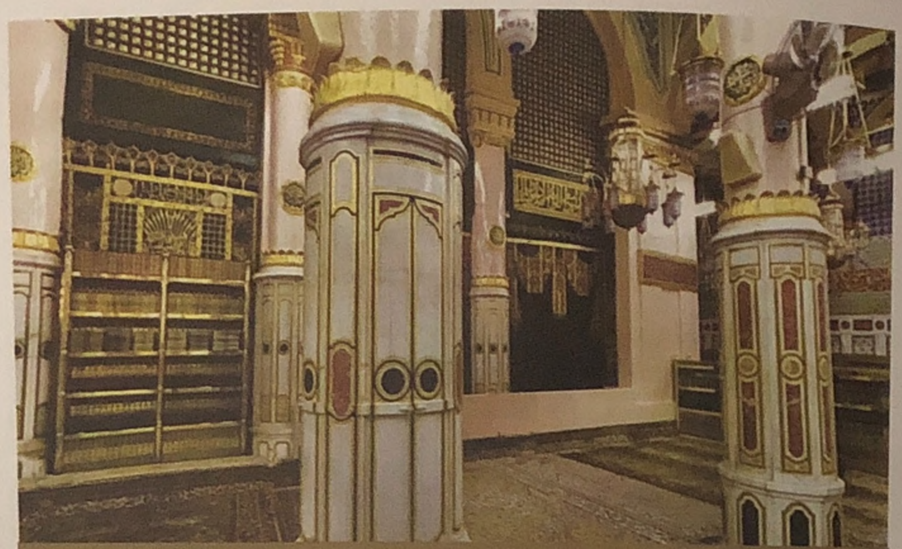
[Sahih al-Bukhari, Hadith 3804, 4121, 4122]; Sahih Muslim, 1768 and Musnad Ahmad, 3/350]

Allah's Messenger ﷺ exclaimed, 'Sa'd! truly you have judged with the judgement of Allah pronounced on high from beyond the seven heavens.'



The houses of Banu Quraydhah.

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'Pillar of Abu Lubabah

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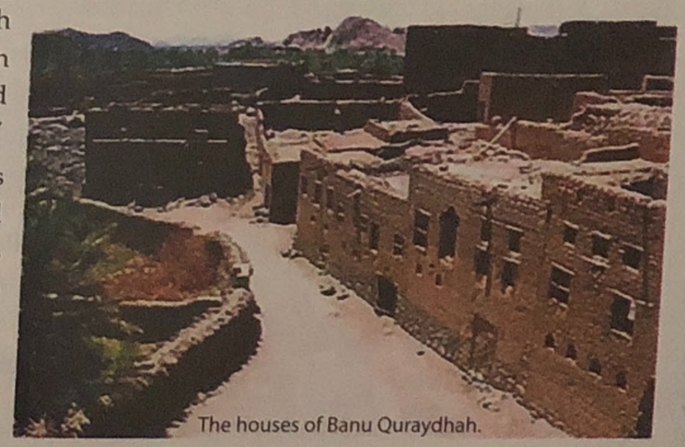
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were all slain. A large number of women and children captives were sent to the province of Najd under the command of Sa'd bin Zayd Ansari ﷺ so that he could sell them and bring back from there weapons and horses. Sa'd's judgement in fact coincided exactly with Jewish law and their heavenly book, the Torah. In the Torah, this very punishment is written for treachery.

After being wounded, Sa'd bin Mu'adh ﷺ had supplicated a special supplication to Allah: 'O Allah! Keep me alive until you show me the end of Banu Quraydhah, so that I could witness their end with my own eyes.' When the end of Banu Quraydhah drew near, the time of his supplication's acceptance too arrived. Not only did Allah Most High keep him alive until the end of Banu Quraydhah, but He caused the passing of judgement of their end at the hands of Sa'd bin Mu'adh ﷺ.

Sa'd bin Mua'dh's Lofty Martyrdom

Sa'd ﷺ still suffered from the severe wound received at the trench. From the field of battle, he had been carried to a tent specially pitched by the Messenger of Allah ﷺ in the courtyard of the Mosque so that nursing him could be easy. He was being treated well. But one day, suddenly, the wound of Sa'd bin Mu'adh ﷺ broke open, it burst forth anew. His wound streamlined blood profusely and it became the cause of his martyrdom. The status and station of Sa'd bin Mu'adh ﷺ was so lofty that Allah's Messenger ﷺ exclaimed, 'On account of Sa'd's death, the Throne of the All Merciful on high vibrated.'

[Sahih al-Bukhari, Hadith 3803 and Sahih Muslim, Hadith 2466]

Allah's Messenger ﷺ informed his Companions that a large number of angels participated in his funeral. [Jami' at-Tirmidhi, Hadith 3849]

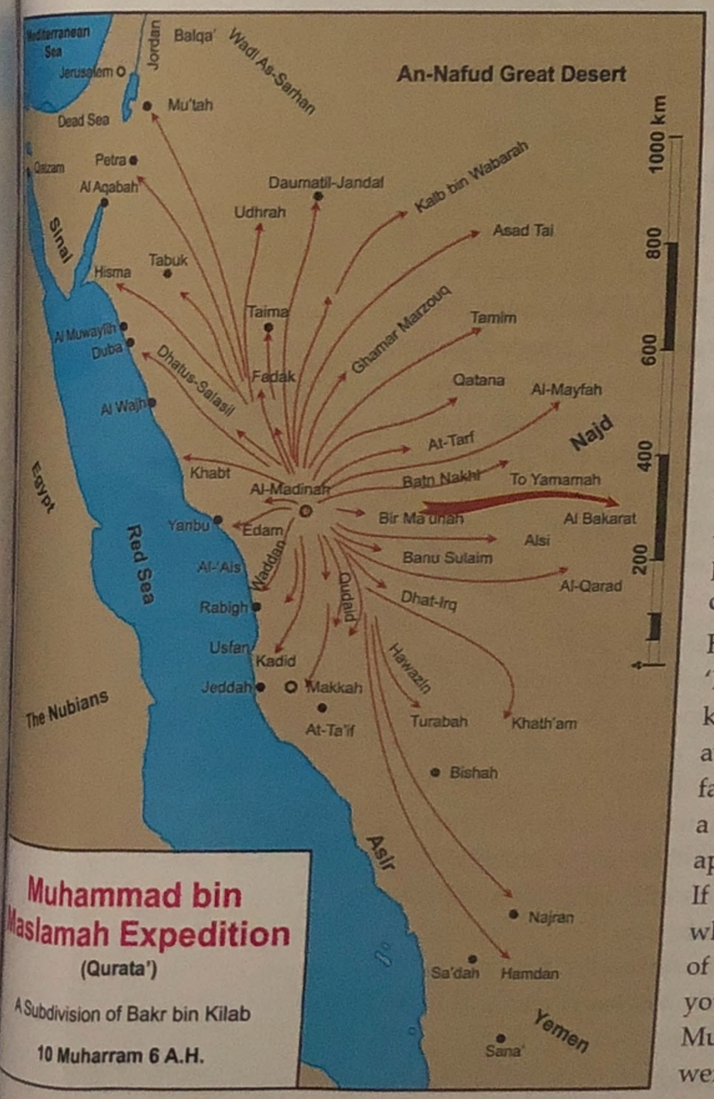
It is time we cast a look at the events which emerged in the wake of the Campaign against the Banu Quraydhah. We would then proceed further.

Among the worst Jewish criminals was Abu Râfi Sallam bin Abil' Huqayq, an inveterate criminal in himself. He was an outstanding trader. He used to cause harm to the Messenger of Allah ﷺ and remained in the forefront of conspiracies hatched against the Muslims. With Allah's Messenger's ﷺ permission, the people of the tribe of Khazraj dispatched him to Hell. This incident took place in the month of Dhul Hijjah, 5 AH.

[Sahih al-Bukhari, Hadith 4038, 4040]

The Expedition of Muhammad bin Maslamah ﷺ

This was actually a brief detachment comprising of thirty men, which was sent under the leadership of Muhammad bin Maslamah ﷺ towards Najd, in the month of Muharram, in the year 6 AH. The enemy fled away but Thumama bin Athal, the ruler of Najd and chieftain of the Banu Hanifah was overpowered and captured. At the behest of Musaylamah the Liar; this man had set out from his house to kill the Messenger of Allah ﷺ. But the Companions captured him, brought him to Madinah and presented him before the Messenger of Allah ﷺ. At the Prophet's ﷺ Command, they bound him to one of the pillars of the Mosque. He was the worst enemy of the Messenger of Allah ﷺ.



The Prophet ﷺ asked him, 'How are you? Ultimately, Allah Most High placed you in our captivity.'

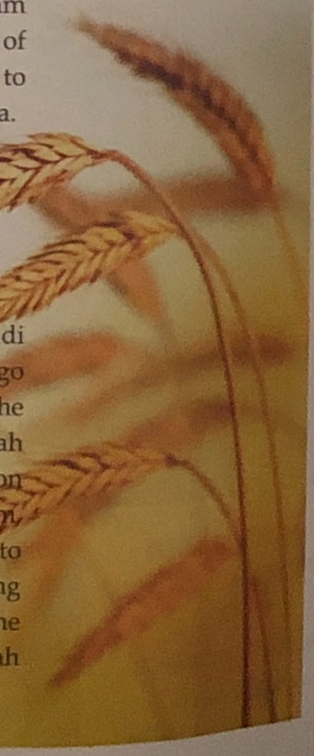
He replied insolently, 'If you kill me, my killing shall be avenged. If you do a favour, you would do a favour to a grateful, appreciating person. If you desire wealth, whatever quantity of wealth you desire, you would get it.' The Muslims in those days were victims of severe

financial hardship. The 'people of the bench' [ashab as-Suffah] almost lived from hand to mouth. Every Dirham was badly needed. But in spite of this, Allah's Messenger ﷺ commanded that he be set free without any conditions.

Consequent to this handsome treatment, he was so impressed by the lofty character of the Messenger of Allah ﷺ that he made an announcement of the acceptance of his Islam. He admitted: Before accepting Islam, there was no face on the surface of the earth most disliked by me than yours; your habitation Madinah was to me the worst place ever, but after embracing Islam, your face has become the most beloved face to me and your habitation has become my choicest habitation.'

Thumama's Refusal to send grains to the Dwellers of Makkah

With the permission of Allah's Messenger ﷺ Thumama went to Makkah to perform his Umrah. There the people of Makkah taunted him about his being religionless. He retorted, 'I am not religionless. I have rather become a slave of Muhammad ﷺ.' The dwellers of Makkah used to receive wheat from the province of Thumama. He swore that not a single grain of wheat would reach them from Yamamah unless the Messenger of Allah ﷺ gave permission.



The region of Yamamah is situated in the vicinity of the capital of Saudi Arabia, Riyadh. Thumama placed an embargo on wheat, in harmony with his pledge. Later, the Quraysh interceded with the Messenger of Allah ﷺ in the name of mutual relationship; thereupon the Prophet ﷺ, despite their utter enmity to Islam, wrote to Thumama to restore the sale of wheat to the people of Makkah, which he did complying with the instructions of the Prophet ﷺ, and the supply of wheat to the dwellers of Makkah restarted.

[Sahih al-Bukhari, Hadith 4372]

The Prophet's ﷺ Son-in-Law's Acceptance of Islam

In the month of Jamada al-Ula, 6 AH, Allah's Messenger ﷺ sent an army of one hundred seventy soldiers towards 'Eis, under the Command of Zayd bin Harithah.' This campaign is called 'the Campaign of 'Eis also. This region is situated close to Yanbu.' Incidentally, a caravan belonging to the Quraysh, under the command of the Prophet's son-in-law Abul Âs bin Rabi' was travelling from Syria to Makkah.

He was the husband of the Prophet's ﷺ daughter Zaynab ؓ. The Muslims captured the merchandise of this caravan. Among the few who escaped was Abul Âs, the Prophet's ﷺ son-in-law, and as he approached Madinah, near which he was bound to pass on his way to Makkah, he was filled with longing to see his wife and their little daughter Umamah. Under cover of night he entered the city at considerable risk and was somehow able to find where Zaynab lived. He knocked at the door and she opened it and let him in. He asked for protection which Zaynab gave him.

It was not long before daybreak, and when Bilal ؓ made the call to Prayer Zaynab ؓ left him in the house with Umamah ؓ and went to the Mosque to take her place as usual with her sisters and stepmothers in the front rank of the women, behind the ranks of the men. When the Messenger of Allah ﷺ had pronounced the final greeting of peace, Zaynab ؓ rose to her feet and cried out with all the strength of her voice:

'O people! I gave protection to Abul -Âs, the son of Rabi'.

Allah's Messenger ﷺ said to the Companions, 'Did you hear what I heard?' and there was a murmur of affirmation throughout the Prophet's ﷺ Mosque. 'By Him in whose hand is my soul,' he said, 'I knew not of this until I heard what I heard. The least Muslim can grant protection, which shall be binding on all other Muslims.' Then he said, 'The relationship which we have with this man is well-known to you. If you should be so good as to return his

merchandise to him, that would please me.'

The noble Companions, who were always anxious and sought opportunities to please the Messenger of Allah ﷺ, returned the entire merchandise they had seized from him, so much so that they even went so far as to return the tether with which a camel is tied. He took the goods to Makkah and gave them to their owners. Then he said, 'O people, has anyone left money with me? If there is any, claim it from me.' They all said in one voice: no not at all. May Allah reward you a good reward. We have found you faithful and generous.'

Abul Âs recited the testimony of faith and returned to the Messenger of Allah ﷺ. The Prophet ﷺ holding their former marriage as valid; entrusted Zaynab ؓ to his care.

[Subul al-Huda war-Rashâd 11/31; and Sunan al-Kubra of Bayhaqi 2/109]

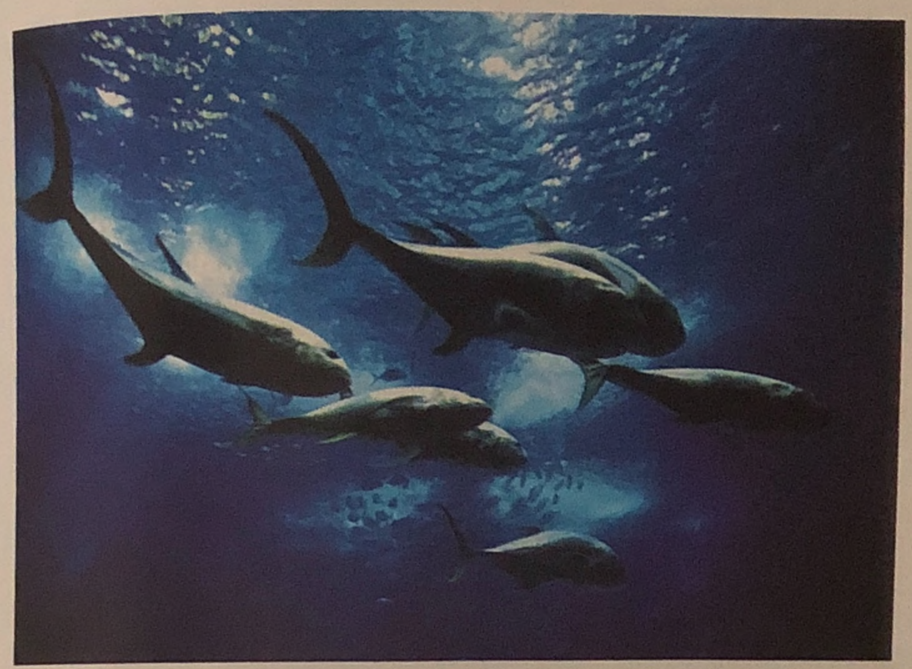
Abul Âs died in the 12 AH, during the Caliphate of Abu Bakr as-Siddiq ؓ.

The Expedition of Khabat or Seef al-Bahr

A little before the Truce of Hudaybiyyah, Allah's Messenger ﷺ sent an army of three hundred fighters to the seacoast commanded by Abu Ubaydah bin Jarrah ؓ. The tribe of Juhaynah dwelt in that very region. One of the objectives behind sending this army was to place an economic embargo on the Quraysh. An army of the Quraysh too was about to pass



The ruins of the The tribe of Juhaynah near Bard



through that region in those days. Those days were extremely hard upon the Muslims.

There was an acute shortage of road provision. During the journey, the road provision ended, thereupon Abu Ubaydah bin Jarrah ؓ, the Commander-in-chief, ordered that whatever quantity of dates whoever had should be gathered together and deposited with the central command. The food consisted of dates. He would distribute a very little of it to us each day until eventually all they received was one date per day. The noble Companions would place this date into their mouth and suck on it, and drink water over it. They ate leaves of trees also, overcome by intense hunger.

They would beat down leaves with their staffs, immerse them into water and eat them. This is the reason why this army became known as the Khabat army; beaten down tree-leaves eating army. It's also known as the Expedition of Seef al-Bahr. Among the troops was Qays bin Sa'd bin Ubadah ؓ, a Helper Companion. His was of a very generous household. When he saw that the troops were already well near famished, he could not tolerate it. He borrowed three camels from a man belonging to the Banu Juhaynah, and slaughtered them for the army.

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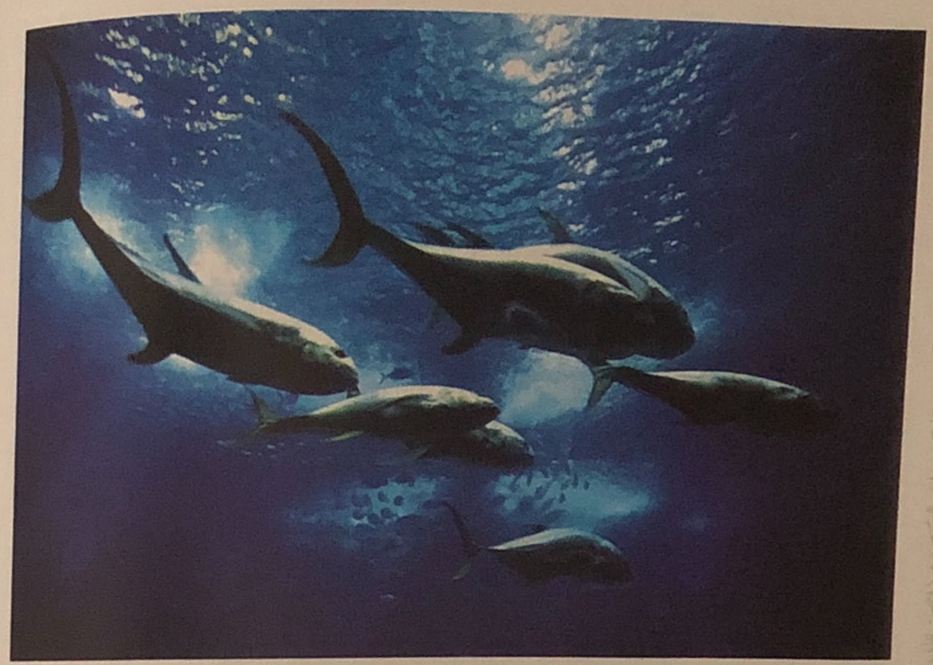
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He told him, 'On reaching Madinah, I will pay in measure of dates for these three camels.' He again borrowed three camels and slaughtered them, and after a few days once again for the third time he borrowed three camels and slaughtered them. It should remain apparent that meat of one camel suffices one hundred men. When Qays had slaughtered nine camels, Abu Ubaydah vehemently forbade him from slaughtering any more camels. A subtler point here is that had the Muslims desired, they could have forcedly seized camels from this Juhaynite man, but such a move goes against the teachings of Islam.

The supplications of these fighters in the cause of Allah bore fruit. Allah Most High cast up an enormous fish on the shore. Its name was 'Anbar': a sperm whale. It was such a huge fish that the whole army, which had been reduced to a starving state, fed for thirty days upon it. Jabir ﷺ said, 'We would ladle the fat out of its eye sockets, filling pitchers after pitchers; and cut huge pieces of meat. Its eye was so colossal that in its circle thirteen Companions sat together. Abu Ubaydah took one of its ribs, set it up on the ground as an arch, saddled the biggest of his camels, mounted on its back one of their tallest men and he rode beneath it, without touching it. Undoubtedly, it was a hillock-like rib.

No fighting took place in this expedition. When the noble Companions set out for Madinah, they carried with them huge chunks of its meat with them as road provision. When they reached Madinah, they narrated the entire incident to the Messenger ﷺ. He said, 'It was provision that Allah brought forth for you, do you have any of its meat you could give us to eat?' And the Companions did send some to the Messenger of Allah ﷺ and he ate it.

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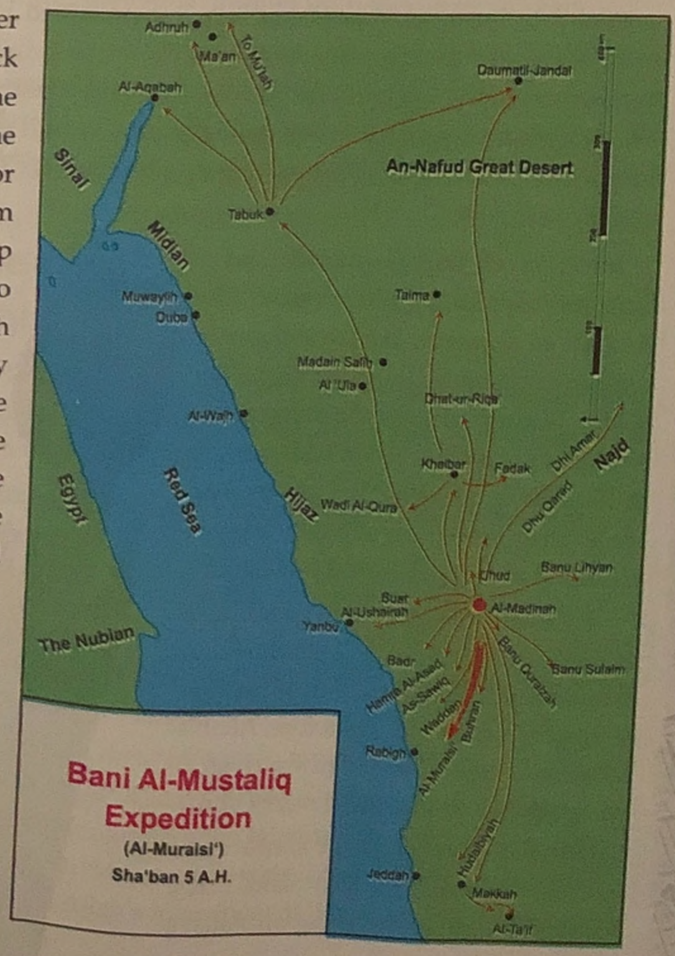
In addition to their expeditions, the events which took place in the year 6 AH as follows:

1. The expedition of Banu Lihyan.
2. The expedition of Ghamr.
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5. The expedition of Jamûm.
6. The expedition of Taraf or Taraq.
7. The expedition of Wadi al-Qura.

The Expedition of the Banu Mustaliq or the Expedition of Muraysi

Toward the seacoast, in the region of Qudayd there was a stream of water of the Banu Mustaliq, known by the name of Muraysi. The chieftain of Banu Mustaliq, Harith bin Abi Dirar belonged to the Banu Khuza'ah. Word reached the Messenger of Allah ﷺ that Harith together with his and other surrounding tribes was making ready to attack the Muslims. In order to verify the truthfulness of this information, Allah's Messenger ﷺ sent Buraydah Aslami there to examine the reality of the information and inform him about it. When he investigated it turned out that he was really making preparations to attack the Muslims.

Allah's Messenger ﷺ resolved to attack him to pre-empt the enemy. When the Prophet ﷺ set out for the expedition. From Madinah, a group of hypocrites also joined him. Harith bin Dirar sent a spy to gather intelligence concerning the movements of the Muslims, but the Muslims captured and killed him. When the enemy learnt of their spy having been killed, their hearts were filled with awe and terror. As a result, those tribes who were until then



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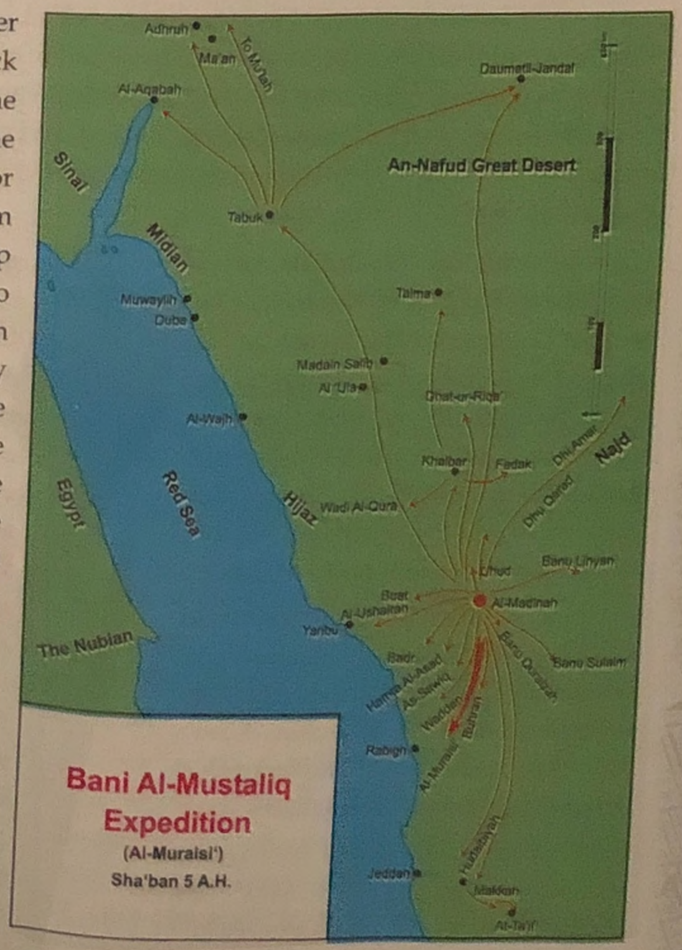
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meditating to join the Banu Mustaliq, lost courage and dispersed here and there on hearing of the arrival of the Muslims.

Allah's Messenger ﷺ by now had reached the spring of Muraysi. A brisk discharge of archery took place on both sides, but the Muslims collectively attacked the enemy in the light of the Prophet's ﷺ guidance and instructions and the enemy met with defeat in no time. Several men of the Banu Mustaliq were killed. A large number of women, children and men were taken captive. A lot of their goods, herds and flocks fell into the hands of the Muslims as spoils.

Among the captive women was Juwayriyah, who was the daughter of Harith bin Dirar, who was the chieftain of the Banu Mustaliq. She was a woman of exceptional beauty, pragmatic and wise. She had already been married. Her husband Mûsafi' bin Safwan was killed in this battle. When the captives were divided, Juwayriyah fell to the share of Thabit bin Qays ﷺ and she contracted with him for her freedom. This meant that a slave made a written contract with his master that the slave would pay a certain sum as the price of himself, and on the payment thereof be free. The slave in this case is called Mûkâtab.

Juwayriyyah had no money and a high price was fixed for her ransom. She decided to approach the Messenger of Allah ﷺ to ask for his intervention on her behalf. Juwayriyah was the daughter of a chieftain of a tribe. Allah's Messenger ﷺ thought to himself, 'If I marry her, these tribes would perpetually become allies and well-wishers of the Muslims.'

At this juncture, it should be borne in mind that Banu Khuza'ah's relations and sympathies with the children of Hashim were generations old. Therefore, Allah's Messenger ﷺ proposed to Juwayriyah, 'I will pay your contract and marry you.'

What greater proposal could there be for Juwayriyah? She said, 'Yes, Messenger of Allah.' Thereupon, Allah's



Messenger ﷺ paid to Thâbit bin Qays ﷺ the agreed amount of money and took Juwayriyah in marriage. The moment the news that the Messenger of Allah ﷺ had married Juwayriyah was blazed abroad, among the dwellers of Madinah, tender feelings of sympathy towards Juwayriyah and her household rose in their hearts. They said, 'Relatives by marriage of the Messenger of Allah ﷺ. How could we hold the relatives of the blessed Prophet ﷺ captive?' One by one all the captives were released – such generosity had never been seen before in history. That day, because of this newly-formed family bond, one hundred families were set free and they thus profited from this blessed union.

'If I marry her, these tribes would perpetually become allies and well-wishers of the Muslims.'

The Emigrants and Helpers set free their captives who had not yet been ransomed. The Helpers of Madinah said, 'Now these people cannot stay our captives.' 'I know of no woman,' said Ai'shah ﷺ, referring to Juwayriyah ﷺ, 'who was a greater blessing to her people than she.'

[al-Mustadrak of Hâkim 4/27 and Usd al-Ghâbah 5/234]

Loathsome Role of the Hypocrites at this Expedition

Earlier we have mentioned that a large number of hypocrites had included themselves in this expedition, in which Abdullah bin Ubayy, the chief of the hypocrites, was in the forefront.

An untoward, significant, yet sad incident took place at the spring of Muraysi. Let us go through it:

Allah's Messenger ﷺ was still encamped at Muraysi when Jahjah Ghifari ﷺ, a servant of Umar Faruq and Sinan bin Wabr Juhani ﷺ, a man belonging to the Helpers of Madinah, went to the spring to fetch water. A quarrel broke out between them. The man belonging to the tribe of Juhani, shouted, يَا مَعْشَرَ الأَنْصَارِ! *O people of the Ansar!* Come to my help.' On the other hand, Jahjah ﷺ also shouted, 'يَا مَعْشَرَ الْمُهَاجِرِينَ *O people of the Emigrants!* Come and help me.' Thereupon, both Emigrants and Helpers rushed to the scene. High words threats passed on both sides, swords were drawn, and the result, might have been serious, had not Allah's Messenger ﷺ intervened, who arrived at

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the scene and exclaimed, ‘Do you resort to catch phrases of the time of ignorance [Jahiliyyah] while I am yet among you? Abandon it, for indeed it has a very unpleasant stench.’

[Bukhari; Hadith 4905; and Sahih Muslim, Hadith 2584].

When someone informed Abdullah bin Ubayy of this incident, he gave full vent to this hidden rancour and heartfelt bitterness. After a considerable prattle, he said, ‘By Allah, if we go back to Madinah, those who are mightier shall surely expel the meaner.’ Then he turned to the people who were with him, ‘This you have brought upon yourselves.’ His vain talk was heard by a young Companion of the Prophet ﷺ: Zayd bin Arqam ؓ, who narrated it to his uncle, who in turn reported this whole conversation to the Messenger of Allah ﷺ.

Here there was fear and dread of sparking a calamity, hence in order to avoid trouble and busy men’s minds with something else; Allah’s Messenger ﷺ gave the order to break camp immediately. So the people quickly departed for Madinah.

This departure was utterly untimely. After the Messenger of Allah ﷺ had mounted and set out, Usayd bin Hudayr ؓ, a Companion of the Prophet ﷺ appeared in his presence and asked him, ‘O Messenger of Allah, you have set out at an unheard of hour at which you usually do not set out.’ He answered, ‘Have you not heard what Abdullah bin Ubayy has said, ‘And what did he say?’ he asked. The Prophet ﷺ replied, ‘He said that if he returned to Madinah, those who are higher and mightier of us will drive out the lower and the weaker.’ Usayd said, ‘You, by Allah, are the higher and mightier. He is the debased one. Messenger of Allah ﷺ, be gentle with him. By Allah, Allah caused you to arrive at the very moment when his people were making ready for the ceremony of crowning him a king; so he thinks that you deprived him of a kingdom.’

[al-Maghazi of al-Waqidi 1/354-355 and as-Sirah an-Nabawiyyah of Ibn Hisham 3/302-304]

A Believer Son’s Worth-Emulating Role

Abdullah bin Ubayy’s son’s name too was Abdullah. He was a true Muslim. He got word of what had happened involving his father. He stood on the road outside of Madinah with an unsheathed sword. When his father was about to enter Madinah, he stopped him, saying, ‘I swear by Allah; until the Messenger of Allah ﷺ does not give you permission to enter Madinah. I shall not allow you to enter. Standing here, tell me, who is mean and who is mighty?’

Abdullah appeared in the presence of the Messenger of Allah ﷺ and said, ‘I have been told that you want to kill Abdullah bin Ubayy because of what has been reported to you concerning him. If you are going to do it, command me to do it and I will bring his head and place it at your feet.’ Undoubtedly, the Messenger of Allah ﷺ was immensely merciful, compassionate and forgiving. He forgave this arch-hypocrite and said to his son, ‘No, we will be gentle with him and associate with him on friendly terms as long as he stays with us.’

[As-Sirah an-Nabawiyyah of Ibn Hisham 3/405-406]

The Event of the Lie: Ifk

During this very expedition an immensely painful incident took place, which further disgraced the hypocrites and elevated the grandeur and purity of Ai’shah; Mother of the Believers ؓ to dizzy heights. Those who lied through their teeth and made wild accusations against Ai’shah ؓ were debased and disgraced in the society.

It was the custom of the Messenger of Allah ﷺ that whenever he planned a journey, he had his wives draw lots among themselves; whichever one’s lot came out, he took her with him. When the expedition against the Banu Mustaliq took place, the Prophet ﷺ had his wives draw lots as he used to do, and the honour of accompanying him on this occasion fell to Ai’shah ؓ. She accompanied the Prophet ﷺ.

When Ai’shah ؓ was about to set out on this journey, she borrowed a necklace from her sister Asma ؓ and took it with her. During her return journey, the necklace which she was wearing came unclasped and slipped to the ground unobserved. She was a little away from the army searching for it,

and Allah's Messenger ﷺ suddenly commanded the army to depart. Ai'shah ؓ used to travel in a litter mounted on a camel. Womenfolk used to travel in them comfortably. She was very light in weight those days. While she was away, the men who used to saddle the camel for her came and finished saddling it.

Assuming that she was in the litter as usual, they took hold of the litter, lifted it up, and tied it onto the camel, not doubting that she was in it. Then they took hold of the camel's head and set out. Ai'shah ؓ was delayed seeking for the necklace. When she came back to the camp, not a person was there: the people had departed: the plain lay empty.

She sat down in the place until sleep overwhelmed her. Shortly afterwards, Safwan bin Mu'attal ؓ, a Companion of the Prophet ﷺ, passed by the spot where she lay asleep. It was his duty to retrieve whatever articles that might have been left behind by the army, after the army had decamped. When he saw Ai'shah ؓ, he recited loudly, 'إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ To Allah do we belong and to Him we are destined to return.' Ai'shah woke up. Safwan made his camel kneel down beside her while he himself stood aside. Ai'shah ؓ mounted the camel. Without saying a word, Safwan began to move forward, leading the camel by the nose-string. After a short while, they joined the army.

The Hypocrites Fan the Flames of Evil

When some simple-minded people saw Ai'shah ؓ reach the camp accompanied by Safwan ؓ, they made comments in their own manner. Abdullah bin Ubayy and his hypocrite cohorts just needed an excuse. They loved to be flies on the wall, they were great ones for idle gossip. They inflicted a vicious slander on her personal character. Satan loves to fan the flames of such evil; he loves to fuel rumours. Some people began to speak in favour of Ai'shah ؓ, whereas some spoke against her.

The revelation had paused. The situation therefore stayed unclarified. It was the will of Allah that Ai'shah fell ill when she reached Madinah ؓ after her journey. Allah's Messenger ﷺ did inquire after her condition but she noticed that the Messenger of Allah ﷺ was not as kind as usual towards her; whenever she had been sick he had been very kind and comforting to her, but not on this occasion. When he would go to see her, he would just say formally, 'How are you?' He would add nothing. Nonetheless, what worried her was the Prophet's ﷺ lack of attention towards her, which he was wont to show during her illness. She absolutely knew nothing about the malicious

gossip that made rounds among the people of Madinah.

The scandal-loving hypocrites were not slow in drawing the worst conclusions from this inappropriate occurrence. But Ai'shah ؓ knew nothing of what was going on. The hypocrites' campaign of slander continued. They got an opportunity to give full vent to their evil innards and hatred hidden in their hearts.

Mistah was a maternal cousin of Abu Bakr as-Siddiq ؓ. He was extremely poor, and was included among the pauper Emigrants. Abu Bakr as-Siddiq ؓ used to sponsor and support the whole of Mistah's family. He had participated in the battle of Badr, but unfortunately, notwithstanding what favours Abu Bakr ؓ had done him, he too joined with those who were engaged in spreading accusations against Ai'shah ؓ.

One night Mistah's mother and Ai'shah ؓ went out to attend to the call of nature. Incidentally Mistah's mother's foot got entangled into her garment and she tripped. She cursed her own son in the dialect of the villagers:

تَعِسَ مِسْطَحٌ *May Mistah perish!'* Ai'shah ؓ exclaimed, 'That is a terrible thing to say about an Emigrant and a man who fought at Badr.' Umm Mistah said, 'O simple woman! Haven't the news reached you? Don't you know what people are talking about you; the scandal-mongers have launched a campaign of slander against you and my son Mistah has also become a party to this vicious campaign.'

Mistah's mother narrated the whole story to her. On hearing this, Ai'shah ؓ was horrified. She even forgot the purpose which she had gone out and immediately returned to her house and spent the whole night crying. She was extremely grief-stricken. She was immensely hurt, so she asked the Messenger of Allah ﷺ to let her go to her mother's house. The Prophet ﷺ permitted her to return to her parents. When she reached her parent's home, she talked to her mother about this matter. She gathered full details of the affair from her mother. She became certain that some people were really bent upon assassinating her character. Mother and daughter both bitterly cried. Ai'shah ؓ was in such a state that she continuously cried for two nights and a day. She could not eat or drink.

Just reflect: The daughter of an honourable household, wife of the leader of the universe, what grief could be greater than the grief that efforts were afoot to mutilate her character. The false accusation caused the purest soul in human history much suffering, and the Muslim Community go through one

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One day, Allah's Messenger ﷺ came to the house of Abu Bakr. Ai'shah ؓ was in a state of severe grief and pain. Having seated himself, he praised and lauded Allah and then said, 'Ai'shah, people have been talking, as you are now well aware. If you are innocent, Allah will make your innocence known. If, however, you have committed a sin, then you should seek Allah's forgiveness and repent. If a servant of Allah admits his sins and repents, Allah forgives him.'

Ai'shah ؓ says, 'When I heard from the lips of the Prophet ﷺ what he had to say, my tears dried up completely and I turned to my parents and said, 'Answer the Prophet ﷺ.' They did not know what to say to the Messenger of Allah ﷺ. Ultimately, she herself answered, 'If I say that I am telling the truth and I am innocent and Allah knows I am innocent; you will not believe me, whereas if I confess to that which Allah knows I am guiltless, you would believe me. But I will say as the father of Yusuf ؑ said, '

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[My task]: Beautiful patience must be mine; and Allah it is whose help is to be sought in that which you describe.' [Yusuf 12:18]

'I was so grieved that I groped in my mind for the name of Yusuf's father, but I could not recall it.'

Descent of Ai'shah's Absolvement or Innocence from Heaven

Meanwhile, a revelation came to him. When the revelation ended, Allah's Messenger ﷺ said to Ai'shah ؓ, 'Ai'shah, Allah has absolved you.' Her mother Umm Ruman ؓ was so delighted that she said to her daughter, 'Rise and thank Allah's Messenger ﷺ.' But Ai'shah ؓ had such a deep conviction and certainty concerning the love of the Messenger of Allah ﷺ that she exclaimed, 'No, I am not praising anyone other than Allah who has declared my innocence.'

Exposing the conspiracy of the hypocrites, Allah Most High revealed the sixteen Verses or Âyat, 11 to 26 of Surah an-Nur. Until the Day of Rising, the

Muslims would continue reciting these Verses and would bear witness to the grandeur of Ai'shah's character. In the light of these Verses, two sincere male Companions and one female were inflicted with the punishment of eighty lashes each for the crime of falsely accusing Ai'shah – Mother of the Believers ؓ. They had joined the accusation campaign mistakenly due to misunderstanding the entire incident.

The hypocrites who had spread the calumny were not purified by inflicting punishment on them. This is because they will be severely punished in the life of the Hereafter, which would never end. After the descent of these Verses, Abdullah bin Ubayy was debased and disgraced in Madinah. The people of his own tribe turned against him. The main offence in fact lay with Abdullah bin Ubayy for spreading the accusation but he was not flogged. Physical punishment of this world would have been a substitute for the chastisement that is in store for him in the Hereafter.

Now whenever on any occasion he indulged in reviling the Messenger of Allah ﷺ, his own people would censor him and quieten him.

[Sahih al-Bukhari; Hadith 4750-4757; and Sahih Muslim, Hadith 2770]

The important events which took place after the Expedition of Banu Mustaliq are mentioned below:

1. The Expedition of Diyar Banu Kalb [in the region of Dûmat al-Jandal].
2. The Expedition of Diyar Banu Sa'd [towards the region of Fadak].
3. The Expedition of Wadi al-Qura.
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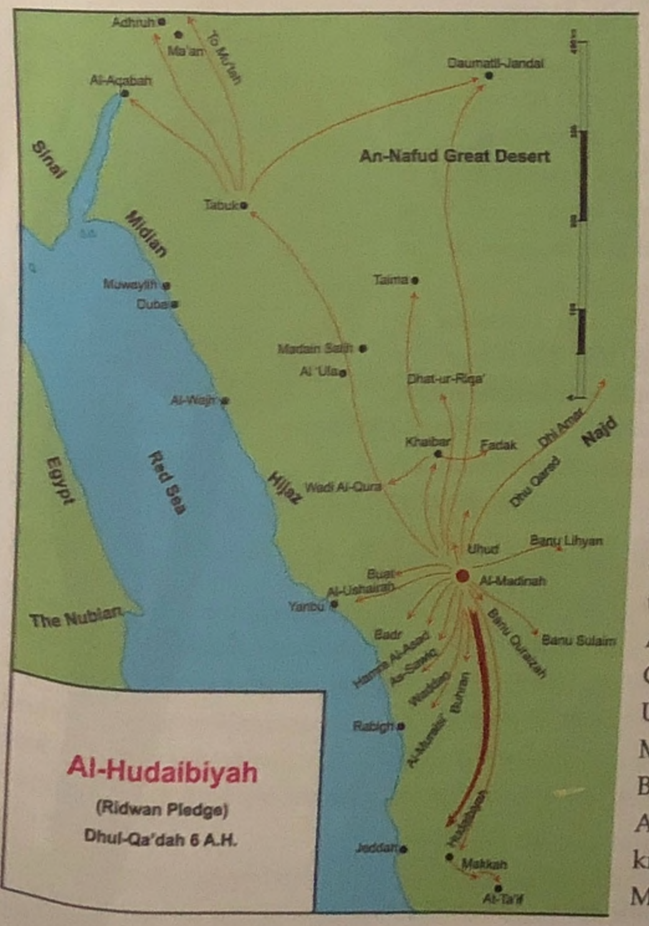
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The Treaty of Hudaybiyyah

Dreams of the Prophets ﷺ are true; and they happen to be a kind of Revelation. It was during the last months of the year 6 AH that Allah's Messenger ﷺ had a dream that he was making rounds or the Tawaf of the Sacred House of Allah along with his Companions. When Allah's Messenger ﷺ informed them of it; they were delighted. They thought they would enter Makkah the Radiant that very year and perform the Umrah. Allah's Messenger ﷺ mounted his mare-camel Qaswa on Dhul Qa'dah 1, 6 AH and set out for Makkah.



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The ruins of the Hudaybiyyah Mosque

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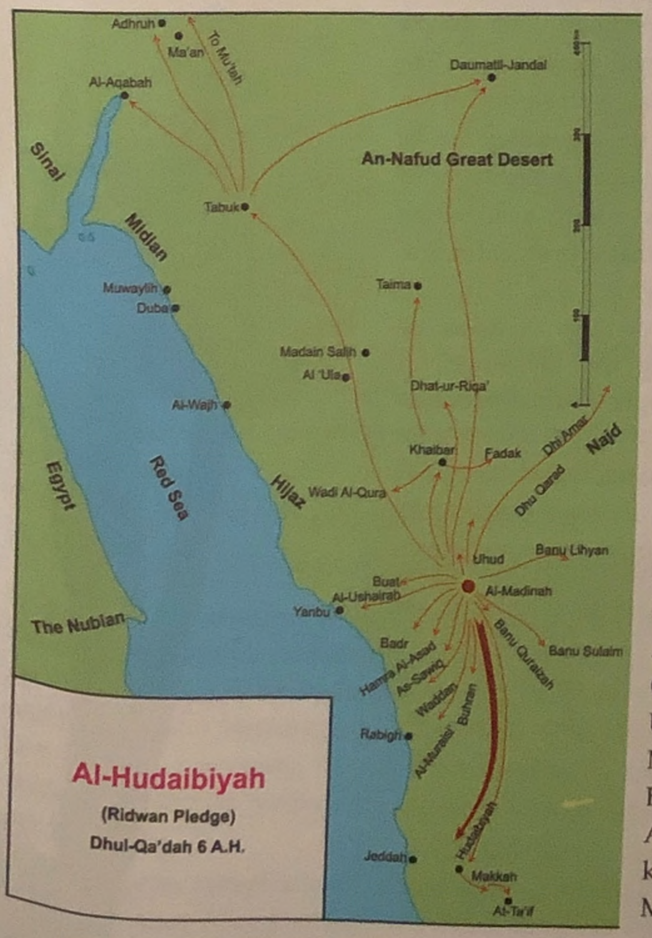
On learning of the Prophet's ﷺ departure for Makkah, the Quraysh called a meeting of their consultative council, in which the Makkans decided – against all Arabian tradition – to oppose the entry of the pilgrims at all costs.

Allah's Messenger ﷺ received information that the Quraysh were making preparations at several places to prevent his entry into Makkah. The Messenger of Allah ﷺ then took a difficult and circuitous route, in order to avoid meeting the armies of the Quraysh.

When Allah's Messenger ﷺ reached the place called Thaniyyah al-Murar [Bitter-bush Pass], his mare-camel kneeled down. Thaniyyah denotes a pass, whereas Murar signifies a bitter bush which if camels eat, their lips contract and their teeth get exposed. This place is situated at a distance of about twenty-four kilometres from the Sacred House of Allah. The people tried to make Qaswa rise, but she remained as if rooted to the earth. Allah's Messenger ﷺ said, 'She is restrained by the One who aforetime restrained the Companions of the elephant. Then he scolded the she-camel and beckoned

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her to move forth and she began to move forward.

[Sahih al-Bukhari 2731, 2732]

Allah's Messenger ﷺ descended upon the spring of Hudaybiyyah. There was almost no water in the spring at that time, only were the dregs of it at the bottom of one or two hollows. The people complained of thirst. Thereupon, Allah's Messenger ﷺ took an arrow out of his quiver and gave it to one of his Companions to insert it into the spring. Clear and fresh water surged up so quickly and plentifully that no complaint of shortage remained at all.

[Musnad Ahmad 4/323]



Masjid Al-Hudaibiyah(Ar-Ridwan)

Allah's Messenger ﷺ sent a message to the Quraysh through a chieftain of Banu Khuza'ah, 'We have come to make the Umrah. We have no intention to fight.' Several envoys arrived from the Quraysh. They had mutual talks. But it was intolerable for the Quraysh to see the Muslims perform the Concise Pilgrimage peacefully while they lived and breathed in the land of Makkah. Several delegations arrived from Makkah one after the other. Ultimately, Allah's Messenger ﷺ decided to send his envoy towards the Quraysh. When the name of Umar ؓ came up, he said, 'O Messenger of Allah ﷺ, I would not shirk from going, but according to me Uthman bin Affan ؓ is the most appropriate person for this task.

"He belongs to the influential clan of Banu Umayyah and he has several relatives there staying in Makkah. If somebody attempts to harm him, his

kith and kin would be able to defend him in a better way. Uthman thus would be a more respected emissary."

Allah's Messenger ﷺ agreed with this suggestion. He summoned Uthman ؓ and sent him to the Quraysh, commanding him to inform them what he had merely come to perform the Concise Pilgrimage, to visit the House and venerate its sacredness. He had not come for war. Uthman ؓ was very well-received in Makkah and one of his onetime friends made him ride his horse and took him to the Quraysh. They invited him personally to make his pilgrimal rounds, which he refused to do, saying, 'How can I perform my pilgrimal rounds or Tawaf before Allah's Messenger ﷺ does his?'

[as-Sirah an-Nabawiyyah of Ibn Hisham 3/329]

However, Uthman's return to the Muslims' camp was a little delayed, and a rumour gained currency that he had been martyred at Makkah. When the Messenger of Allah ﷺ received this report, he summoned the people to swear allegiance to lay down their lives. He said, 'Come and make your pledge at my hand. We will not flee the plain of battle. We will perish, but shall never ever leave the battleground in the hands of the enemy, in any situation.'

[as-Sirah ibn Is'haq 2/450]

Allah's Messenger ﷺ seated himself beneath a tree. The first man to take the pledge was Abu Sinan Asadi ؓ. Salamah bin Akwa ؓ took the pledge thrice: once in the beginning, then in the middle, and finally at the end. All the fourteen hundred Companions swore allegiance to the Messenger of Allah ﷺ individually, one after the other. All the people were taking the pledge upon the blessed hand of the Messenger of Allah ﷺ that they would sacrifice their lives for the dominance of Islam.

Uthman ؓ was still in Makkah. The Prophet ﷺ said, 'Had Uthman ؓ been here, he also would have sworn the pledge.' Whereupon, he put out his left hand of the hand on Uthman and grasping it with his right hand pledged the pact, saying, 'Upon my hand is the hand of Uthman.' [Sahih al-Bukhari, Hadith 4066 and Jami' at-Tirmidhi, Hadith 3702] Allah's Messenger ﷺ in this way himself swore the pledge on behalf of Uthman. The Prophet's ﷺ swearing a pledge on behalf of Uthman ؓ was better than Uthman's taking the oath of allegiance himself.

A glad tiding of Paradise was to descend for all the participants of this pledge and it bore a greatness in itself, whose mention was going to be made

in the Glorious Qur'an. This is why Allah's Messenger ﷺ did not deprive Uthman ؓ of this honour. After the pledge had been completed, Uthman arrived and he too gained the good fortune of giving the pledge of ar-Ridhwan or the Pledge of Allah's Good Pleasure.'

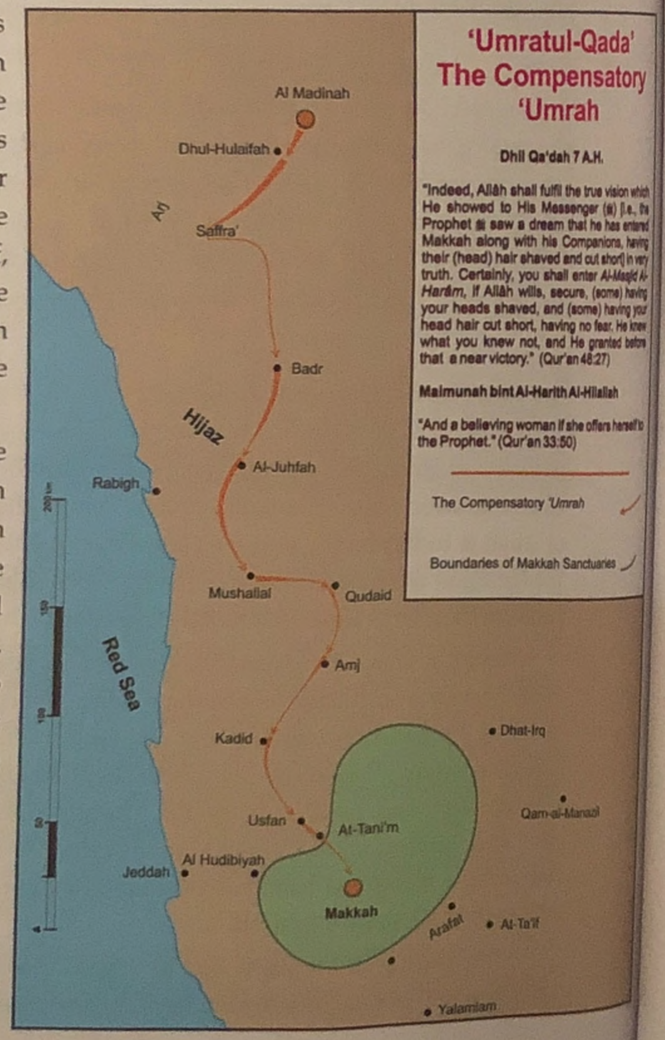
The Noble Qur'an makes mention of it thus:

﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾

'Indeed, Allah was well-pleased with the believers when they were swearing allegiance to you under the tree.' [al-Fath 48:18]

The Companions who took the solemn oath under the tree are applauded in this Surah [al-Fath] for their faithfulness; it was the hand of Allah Himself, not the hand of the Prophet ﷺ merely, which was upon theirs when the Pledge was given.

The Quraysh were receiving information blow by blow: when they got intimation of the firm determination and resolve of the Muslims, they became ready to call a truce. They sent Suhayl bin Amr, one of the Quraysh's most intelligent and brilliant person, an orator and a poet, for the negotiations. He was an extremely popular chieftain of the



Quraysh. When Allah's Messenger ﷺ came to know that Suhayl was coming, deriving the Arabic term Sahula from his name, exclaimed, 'Your task has been made easy.' The Arabic word Sahula 'it has been made easy', is a pun on the name Suhayl.

[Sahih al-Bukhari, Hadith 2731, 2732]

Lengthy and long-winded negotiations took place between Suhayl bin Amr and the Muslims. Allah's Messenger ﷺ wanted to call truce at any cost. Islam is a religion of security, peace and safety. Islam commanded to raise the sword only when there was no other option left, and the doors of negotiations were closed shut.

When the negotiations were successfully completed and the terms and conditions of the truce were agreed upon, Ali bin Abi Talib ؓ received the honour to confirm it in writing. Allah's Messenger ﷺ summoned Ali bin Abi Talib ؓ and said, 'Ali, write بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ *"In the Name of Allah, the Most Gracious, the Ever Merciful."'* But Suhayl objected, 'We do not know any Rahman. Write rather بِاسْمِكَ اللَّهُمَّ *"Bismik Allahumm* [In Your Name O Allah]."' So Ali wrote the words of بِاسْمِكَ اللَّهُمَّ *"In Your Name, O Allah!"* at the behest of the Messenger of Allah ﷺ. The Prophet ﷺ then said, 'Write. This is what whereon Muhammad ﷺ, the Messenger of Allah ﷺ has made peace with Quraysh.' Suhayl bin Amr again objected, 'Had we testified that you are the Messenger of Allah ﷺ, then what quarrel could we have with you? We would not have barred you from the House, neither would we had fought you, but instead write Muhammad ﷺ, the son of Abdullah.' Allah's Messenger ﷺ said, 'Undoubtedly, I am the Messenger of Allah, whether you people accept it or not.' The Prophet ﷺ commanded Ali ؓ to write Muhammad bin Abdullah and strike off the words 'Muhammad the Messenger of Allah ﷺ.'

[Sahih al-Bukhari, Hadith 2731, 2732]

Ali had already written 'Muhammad, Messenger of Allah ﷺ.' He said, 'Messenger of Allah ﷺ, how is it possible that I strike off the words, 'Muhammad, the Messenger of Allah ﷺ,' with my hands?' But the Prophet, the caller to peace and security ﷺ asked, 'Point to me with your finger to the words 'Allah's Messenger." On his pointing out, the Prophet ﷺ struck them out with his own blessed hands. The salient points of the pact of peace were as follows:

1. The Muslims shall go back this year and they would come for the Umrah the next year. Their stay in Makkah shall be for three days. They would bring no weapons with them except for a sword. The sword too shall be in scabbard.
2. Warfare shall be laid aside by the opponents for ten years. Neither side shall attack the other.
3. Anyone from around the surrounding tribes who wishes to become an ally of anyone, he shall be free to do so. If someone rises as an enemy or indulges in excesses against any allied tribe, the allied tribe would come to their aid. The Banu Khuza'ah were the allies of Banu Hashim. From the time of the chief Abdul Muttalib. Hence, the Banu Khuza'ah became the ally of the Muslims, whereas the Banu Bakr, of the Quraysh.

   In fine, this article laid down that any tribe who chose to enter into alliance or confederation of either the Prophet ﷺ or the Quraysh were free to do so.
4. Runaway from the Quraysh who turned a Muslim and went to Muhammad ﷺ shall be returned, but if someone apostatized and escaped to the Quraysh was not to be delivered up.

[al-Mu'ahidat fish-Shar'iah al-Islamiyyah wal-Qânun ad-Dawli , Dr. Muhammad ﷺ ad-Deek, p. 270-271]

Just as the treaty was being concluded, suddenly Abu Jandal ؓ, the son of Suhayl bin Amr came walking in short steps in shackles. Suhayl, his father, had imprisoned him on account of his Islam. He had somehow escaped to the Messenger of Allah ﷺ. He staggered into the camp with his feet in fetters. Suhayl said, 'This man will be the first whom the Muslims shall be bound to return.'

Allah's Messenger ﷺ said, 'The document has still not been signed.' But Suhayl was adamant, 'If he is not returned, I would depart without concluding the treaty.' Allah's Messenger ﷺ desired to conclude the agreement at any cost. He, therefore, said to Abu Jandal ؓ, 'Look, Allah will surely find a way out for you. Have patience. Consider this trial a cause for reward and recompense. We have called truce with the Quraysh. Now, we cannot break our promise.'

Eminent Companions signed this agreement as witnesses. Like other

Companions, Umar Faruq ؓ was upset over some of the clauses of this agreement. He, therefore, said to the Prophet ﷺ.' Messenger of Allah ﷺ, are we not on the path of truth? Why yield we in lowly wise to call such a truce?'

But the Gracious Qur'an has termed this truce 'a Manifest Opening'. Later when its consequences appeared, Umar Faruq ؓ used to express his regret over his standpoint. After signing the peace treaty, Allah's Messenger ﷺ commanded the Companions thrice that they should sacrifice their pilgrimal animals, and have their hair shaved. But they were all grief-stricken to such an extent that virtually no one moved from their place. They had come with the vision of the Concise Pilgrimage in their minds. They were now returning without performing the Umrah.

Allah's Messenger ﷺ went into his tent. He told his wife Umm Salamah ؓ what hardship he had encountered from the people. Thereupon, this eminently contemplative woman counselled the Prophet ﷺ, 'Go forth and say no word to any man. Just slaughter your own animal. Call a shaver and have your head shaved, sitting at a vantage point.'

On seeing you perform these acts, the noble Companions would begin to follow you.' Allah's Messenger ﷺ came out of his tent and sacrificed his



Ruins of The Well of Hudaibiyah

animal. He called for the shaver and had his head shaved. When they saw him to do this, the noble Companions leapt to their feet and raced to make their sacrifices and began to have their heads shaved. Each one of them was racing to accomplish both these rites. Umm Salamah ﷺ was undoubtedly an extremely pragmatic and quick-minded woman. She was the daughter of a generous and eminent father.

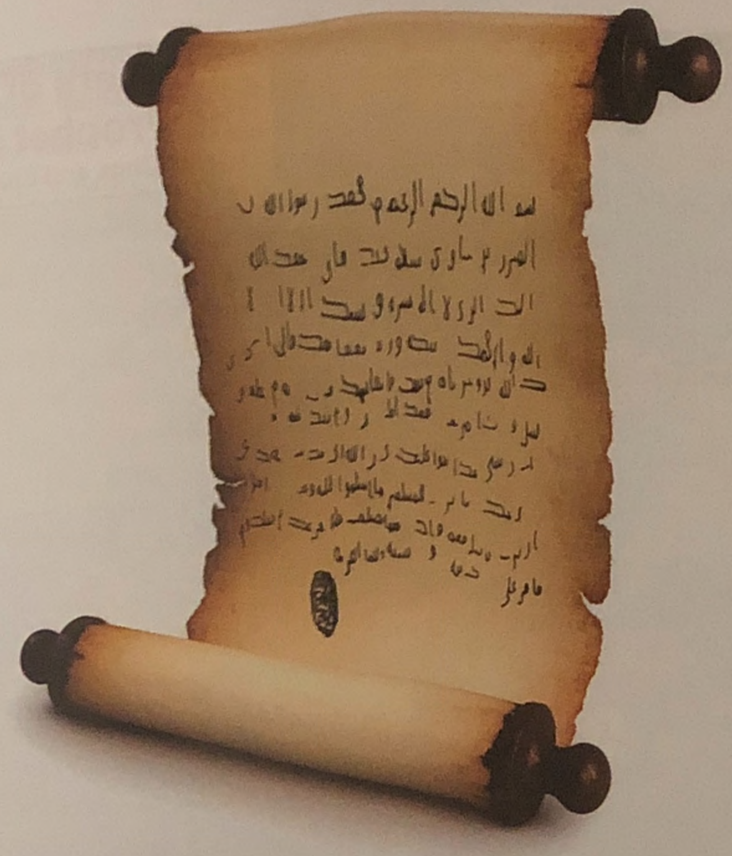
On account of her intelligence and brilliance, the Muslim nation was saved from disunity and ruin. All the people, by obeying the Prophet ﷺ and following in his footsteps became deserving of Paradise.

[Subul al-Huda war – Rashâd and Maghazi of al-Waqidi 2/99]

Consequences of the Treaty of Hudaybiyyah in favour of the Muslims

The Peace Treaty of Hudaybiyah was apparently made submissively. Its terms did not outwardly appear in favour of the Muslims. But in reality this treaty was undoubtedly a supreme opening. Until the conclusion of the 'Peace Treaty', the Quraysh had not accepted the Muslims as a power and authority. They were rather determined to wipe them out from the surface of the earth. But consequent to this treaty, the Quraysh were compelled, for the first time in their history, to openly and publicly admit the Muslims as their veritable opponent, and admit the political power of Islam as a religion and state.

Allah's Messenger ﷺ was at last recognized as head of the greatest and most powerful entity in Arabia as a whole. The Quraysh were quick to see the shift in the balance of power, and started to deal with the Prophet's ﷺ authority in Madinah. We observe that after this agreement, Islam began to spread rapidly. Before the Treaty of Hudaybiyah, the number of Islamic troops never exceeded three thousand, but within a short period of only two years when Makkah was opened, the number of Islamic troops exceeded ten thousand.



Invitation of Islam
to the Rulers of the World

After the Treaty of Hudaybiyyah, Allah's Messenger ﷺ sent letters to various kings and sovereigns of the surrounding states and empires. It was suggested by one of his Companions that the kings of the earth did not admit the official status of dispatches, unless they were attested by a seal – Accordingly, Allah's Messenger ﷺ had a seal made of silver, and engraved with the words 'Muhammad ﷺ, Allah's Messenger'; the word Allah was engraved on the top and below it Rasûl or Messenger and below it all, Muhammad ﷺ.

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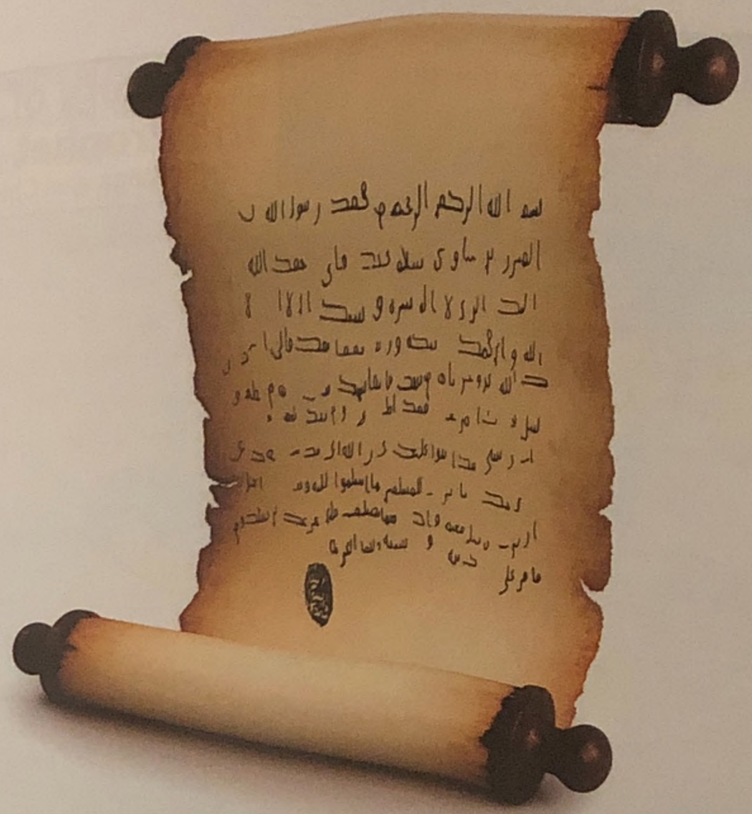
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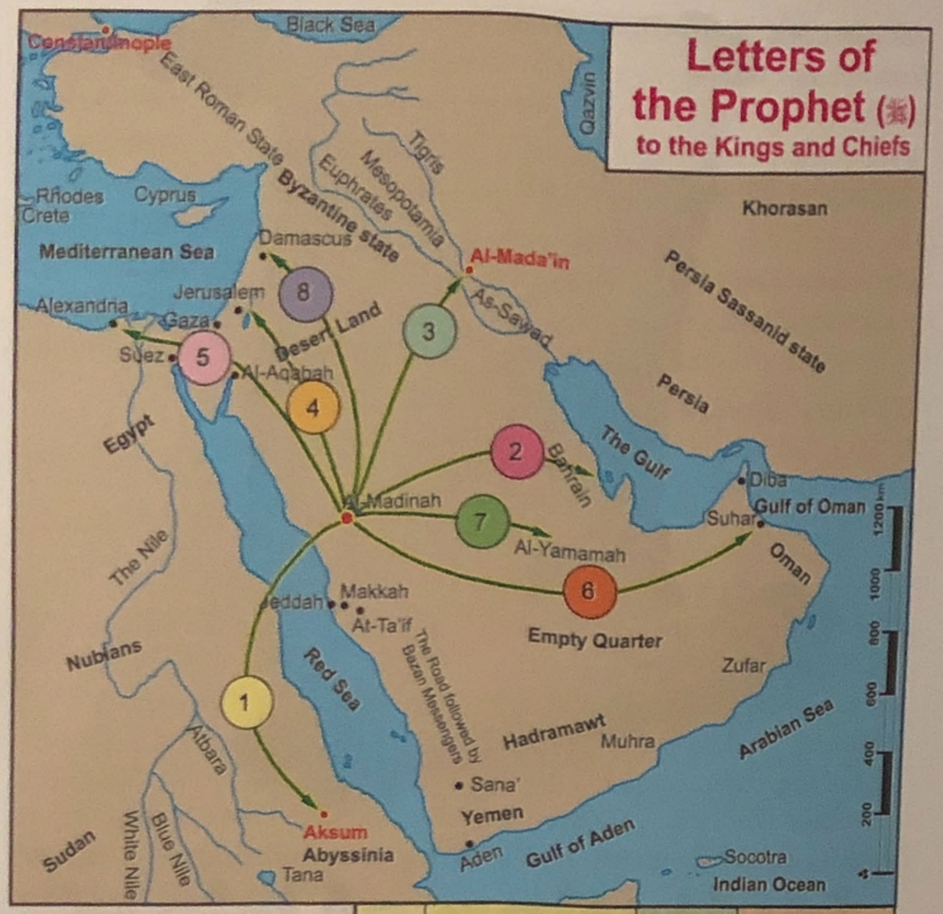
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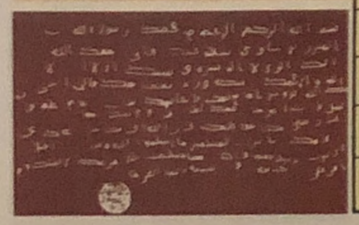


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The Letter of the Prophet (ﷺ) to Al-Mundhir bin Sawa



No.	Bearer	Destination	Addressed To
1	Amr bin Umaiyyah	Abyssinia	The Negus
2	Al-Ala' bin Al-Hadrami	Bahrain	Al-Mundhir bin Sawa
3	Abdullah bin Hudhafah	Al-Madain	Chosroes of Persia
4	Dihyah Al-Kalbi	Jerusalem	Hercules, Caesar of the Roman empire
5	Hatib bin Abi Balta'h	Alexandria	Al-Muqawqis, the ruler of Egypt
6	Amr bin Al-'As	Oman	Jayfar and 'Abd, the sons of Al-Julandi
7	Sulait bin Amr	Yamamah	Hawdhah bin Ali
8	Shuja' bin Wahb	Damascus	Al-Harith bin Abi Shamr Al-Gassani

In other words, it was the first seal of the Supreme ruler of the Islamic state consisting of the words Muhammad ﷺ Rasûl Allah, or Muhammad ﷺ,

Messenger of Allah.' It was used to seal the official letters. Whatever number of letters, the Messenger of Allah ﷺ dictated, their text-content was more or less the same.

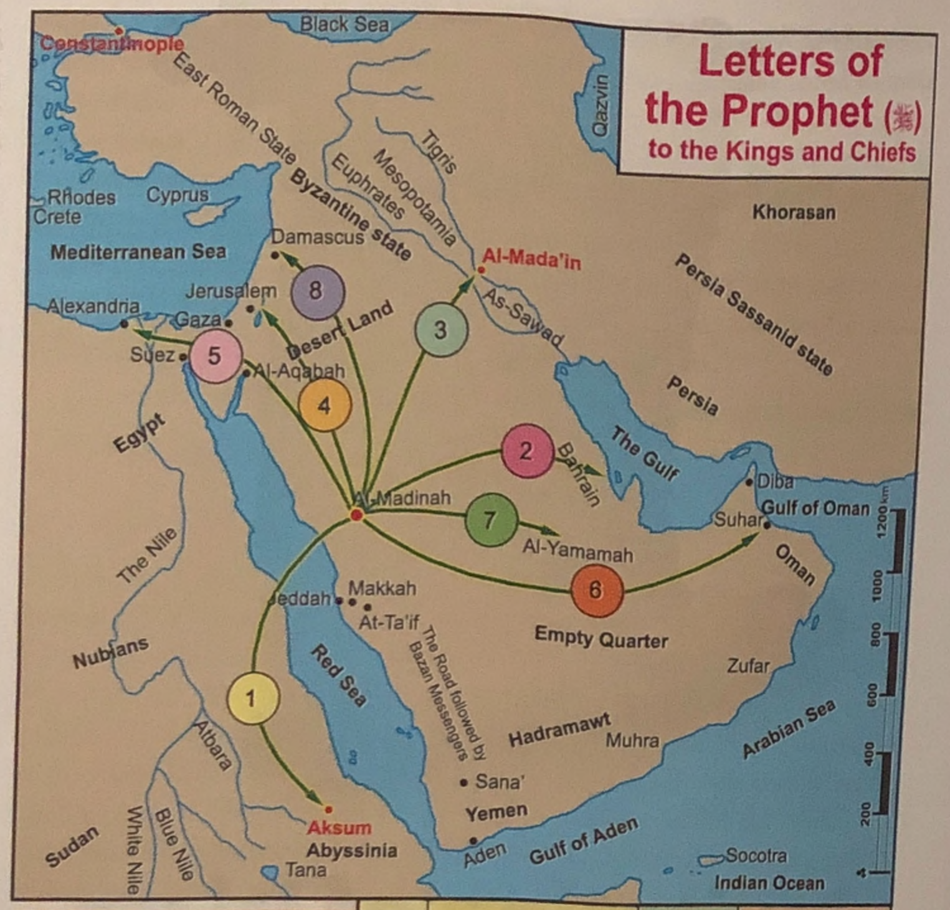
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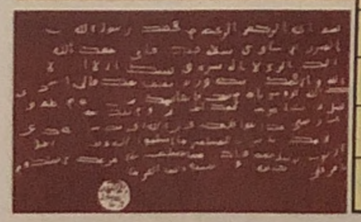
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And this is exactly what happened. His son Shirawayh killed his own father, during the Caliphate of Umar bin al-Khattab ﷺ, the empire of Chosroes ended for ever.

The names of the kings and sovereigns to whom the Messenger of Allah ﷺ sent letters are: (1) the Negus, the king of Abyssinia or Ethiopia (2) Muqawqis, the king of Egypt (3) Chosroes, the emperor of Persia or Iran (4) Heraclius, Caesar, the Roman Emperor (5) Mundhir bin Sawa, the ruler of Bahrayn (6) Hawdhah bin Ali, the ruler of Yamamah (7) Harith bin Ali Abi Shimr Ghassani, the ruler of Damascus (8) Jayfar and his brother Abbad, the ruler of Umân.



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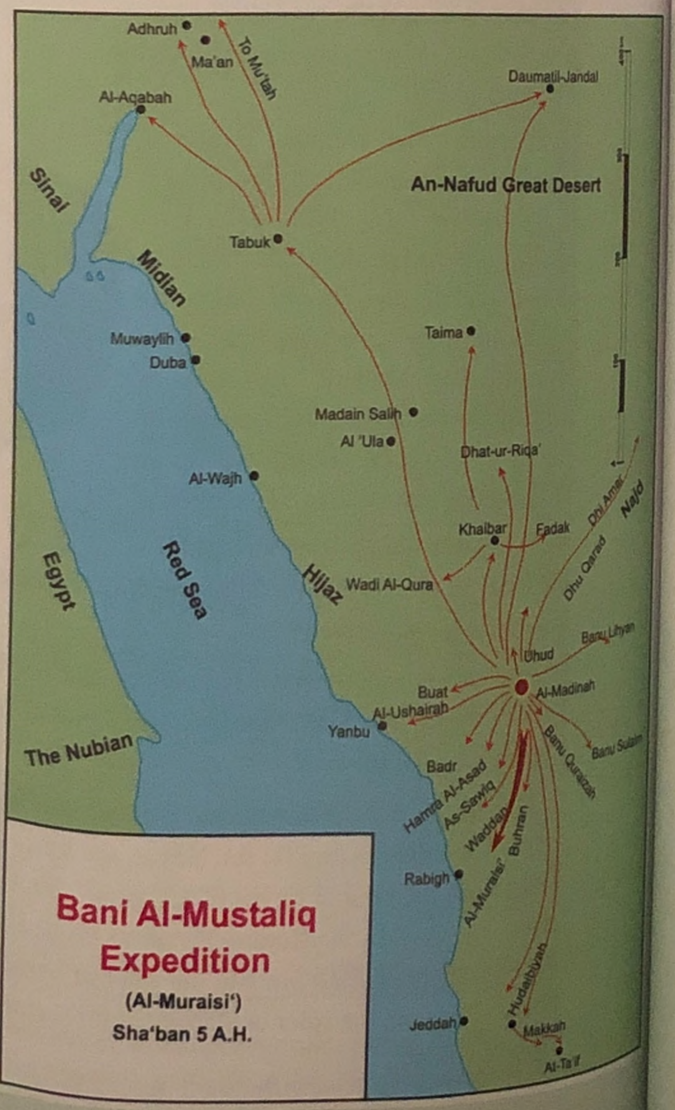
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The Expedition of
Khaybar

Despite having been expelled from Madinah, the conspiracies of the Jews remained continual. It was their heart's desire to somehow obliterate the Muslims from the surface of the earth. For the fulfilment of this desire, they adopted various ways. The Jews were the most hostile to the believers. They presented a continual challenge to the Prophet's authority and some of them in fact colluded with the Makkan idolaters to harm the Prophet ﷺ and his Community. Some time they would instigate the Banu Ghatafan and fetch them to attack Madinah; other times they would collude with the hypocrites of Madinah; and yet other times they would persuade the polytheists of the Arabia.



keeping a close watch on their movements. He regularly received exhaustive intelligence regarding them. Since the Quraysh had justly concluded truce with the Messenger of Allah ﷺ, there was no danger from the side of the Makkans. Now was the most appropriate time for the Muslims to put an end to the Jews' power and might, because their military and economic might posed a very serious danger to Islam.

Allah's Messenger ﷺ commanded the Companions that in the battle of Khaybar only those people would participate who had shared the Pledge of Ridhwân: the pledge of Allah's Good pleasure. Wherefore, an army consisting of 1400 noble Companions set out for Khaybar in the year 7 AH.

Who Were the Jews?

Khaybar is an oasis at a distance of about 180 kilometres north of Madinah the Radiant. When the Jews were expelled from Madinah, they took refuge in Khaybar. The Jews are the people who are the greatest enemies of Islam. The Qur'an has described them in the following words:

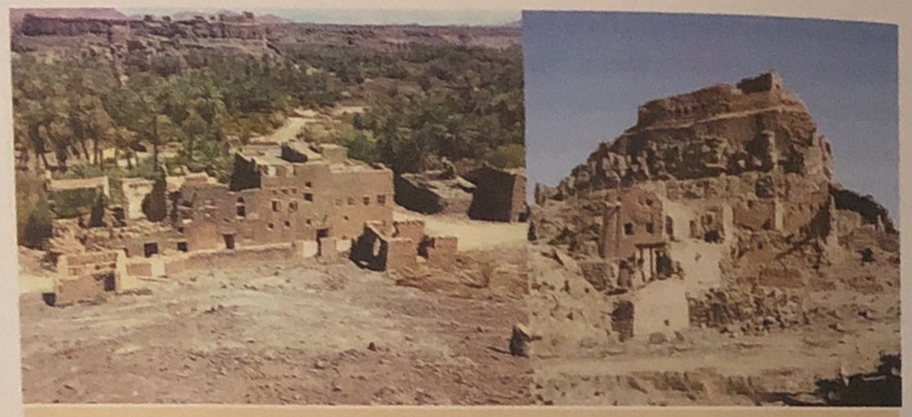
﴿لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ﴾

'You will certainly find that, of all men, the most hostile to those who believe are the Jews.' [al-Mai'dah 5:82]

When we look at the history of Islam ever since its early days until the present moment, we have no doubt that the enmity of the Jews to the believers has always been fiercest, determined and longer lasting than the hostility of the idolaters and unbelievers. From the very first moment the Muslim state was established in Madinah, the Jews adopted a hostile view towards it. They schemed against the Muslim Community from the outset of its very existence.

The Jews of Khaybar always made mischief against Islam and the Messenger of Allah ﷺ. What were the salient features of their character and who were these people? In order to know about this, let us first read briefly into their history:

In Madinah the Radiant, the arrival of the Jews had occurred 586 years before the time of the Prophet Isa or Jesus. When Nebuchadnezzar [Bukhtnasr] invaded Bayt al-Maqdis, a large number of Jews fled from there and arrived at Yathrib. They built their settlements between Madinah and Quba. They built high-rise houses and fortresses. Their mother-tongue was Hebrew, but because of living among the Arabs, their language gradually



Ruins of thesJews fort and houses

became Arabic, although their religious and educational language continued to remain Hebrew. They were an extremely arrogant and egocentric people. They considered others worthless and thought that all the other people were barbarians and illiterate.

When Allah's Messenger ﷺ emigrated and arrived at Madinah; he expelled the Banu Nadhir and Banu Qaynuqa, on account of their mischiefs, breach of promises and conspiracies, while all the men of the Banu Quraydhah were killed because of their breaking the pledges. In spite of all these, the Jews did not learn their lesson. Now the time was ripe to punish the Jews and get rid of the thorn that pricked the Muslims' side once and for all.

Abdullah bin Ubayy, the arch-hypocrites, played his loathsome role again at the time of the battle of Khaybar as was his habit. They say a leopard cannot change its spots. He sent word to the inhabitants of Khaybar of the coming storm, adding that they should make ready. He, at the same time, assured them that they had nothing to fear since their number and arms were considerably greater than the Companions of the Prophet ﷺ and their arms. The Jews at once sent to the Ghatafan tribes, whose home was in the neighbourhood, requesting their aid, offering them half the date harvest of Khaybar, in the event of their victory over the Muslims.

The Banu Ghatafan resided in the neighbourhood surrounding the region of Khaybar. The Banu Ghatafan made preparations with the intention of helping the Jews and march out towards Khaybar. But Allah's ways are unique. When He intends to do a thing, He provides its means also. What happened was, the marching Banu Ghatfan heard a

sound behind them in their possessions and families. Thinking that the Muslims had come at them from behind, they turned back in order to protect their families and possessions, leaving the way to Khaybar open to the Messenger of Allah ﷺ.

[as-Sirah an-Nabawiyyah of Ibn Hisham 3/344]

Allah's Messenger ﷺ adopted a pragmatic strategy to reach Khaybar. Avoiding the common route, he marched and entered Khaybar from the north. It was indeed an unparalleled strategy. It afforded a two-fold advantage. On one hand, it closed shut the way for the Jews of Khaybar to flee to Syria; on the other hand, encamping between the tribe of Ghatafan and the people of Khaybar, it prevented the former from aiding the Jews of Khaybar. For they were going to back them against the Messenger of Allah ﷺ.

When the Muslims reached Khaybar, the enemy had no information of the attack. It was very dark. So quiet was their approach that no one stirred in the town, and no fowl cackled at them or beast gave the alert; till the sun arose. Then the dwellers of Khaybar opened their fortresses as usual, and went forth to their labours with their cattle, their spades, hoes and other instruments of farming: suddenly they perceived the army in front of them, and fled back into their forts, screaming out, 'O people, Muslims have descended upon us.'

On the other hand, Allah's Messenger ﷺ continuously supplicated for the success of the Islamic army.

The Jews of Khaybar were the strongest, the richest of the Jews. They were famous for their elaborate fortifications, which they had built in their rich and fertile valleys of Khaybar. Khaybar was not a single fortress, but consisted of a network of eight elaborate fortresses. The oasis at the edge of which it was situated was luxuriantly fertile and was skilfully cultivated by the Jews. The place was well fortified; many names of fortresses are mentioned by the Prophet's ﷺ biographers: some parts of the old fortifications still remaining to this day. These fortifications were built on high masses of rocks. It was not an easy task to conquer them. Seen from a purely military point of view, these fortresses were constructed with great skill and expertise. By the sheer grace and favour of Allah; the Muslims conquered them, displaying boundless bravery and sacrifices.



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The Fortress of Nâim



The Conquest of the Fortress of Nâim

Among those eight fortresses, the fortress of Nâim was the most impregnable. While entering into the boundaries of Khaybar, Allah's Messenger ﷺ had announced, 'Tomorrow I shall give the standard to a man who loves Allah and His Messenger, and Allah and His Messenger also love him.'

And the people spent the night enthusiastically wondering to which of them it would be given. The noble Companions eagerly waited to see who that fortunate person was to receive that honour. Each one of them nurtured a desire and hope to receive that honour. The next morning, Allah's Messenger ﷺ said, '

أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ *Where is Ali bin Abi Talib?'*

The noble Companions answered, 'He is suffering from his eyes.' He said, 'Send for him and bring him to me.' When he came, Allah's Messenger ﷺ spat into his eyes and prayed for him; and he was cured as if he had never had any pain. Then the Prophet ﷺ gave him the standard in his hand and said to him, 'Advance into the battlefield mentioning the name of Allah and first invite them to Islam. '

وَاللهِ! لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ

For by Allah, if Allah guide aright through you one single man, this will be better

'.for you than to possess the most precious red camels

[Sahih al-Bukhari, Hadith 2942]

Humr an-Na'am: literally red camels. The Arabs regard the camels of this colour the best, hence humr an-Na'am 'signifies high-bred or excellent, of camels, and is proverbially applied to anything highly-prized, precious, valuable or excellent.' [Lane p. 641, vol. 1]

Thus, the Messenger of Allah ﷺ wished to impress upon Ali ﷺ that the foremost duty of a Mujahid or the one who strives in the way of Allah consisted in the endeavour to bring the unbelieving enemy into the fold of Islam before waging war upon him.

Deterrent End of Marhab

There was in the citadel of Na'im a wrestler called Marhab, regarding whom the Jews used to say he was equal to a thousand brave. When Ali bin Abi Talib ﷺ leading his detachment of fighters appeared in front of the fortress, he summoned the dwellers of the citadel to embrace Islam; which they rejected. And they lined up to fight against the Muslims under the command of Marhab. At this moment, Marhab descended into the plain strutting his stuff. He challenged the Muslims to single combat: 'Who is there to confront me?' He began to recite war poetry: '

I am Marhab as all Khaybar knows,

whose weapon is sharp, a warrior tested.

A warrior bristling with arms,

When the war fiercely rages.'

The first Muslim who answered the challenge was Âmir bin Akwa ﷺ. A fierce duel took place between the two. He aimed a blow at the Jewish champion with deadly force, but the sword recoiled upon himself, and he fell fatally wounded. The wound caused his martyrdom.

Marhab now stood ready again for the combat. He challenged, 'Is there anyone who will come out for a single combat?'

Ali bin Abi Talib ﷺ descended into the field to challenge him, reciting the verses:

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ

كَلَيْثِ غَابَاتٍ كَرِيهِ الْـمَنْظَرَهْ

'I am he whom my mother named Lion [Haydar] Lion [Layth] of the thickets, extremely fierce. The two words used here for lion by Ali, are Haydar and Layth, unlike English language which has merely one word for 'lion', the rich Arabic language has in its belt five hundred words for lion and one thousand for sword. A fierce duel took place between the two brave. If he was Marhab, so here was Allah's Messenger's ﷺ Hashimite young cousin, in whose blood coursed courage and bravery.' Allah's Messenger ﷺ continually persevered in his solicitations to Allah. Then Ali ﷺ struck Marhab on his head such a fierce blow that the sword bit firmly into it and he collapsed to the ground. With little or no resistance, the citadel was then conquered.

[Sahih Muslim hadith 1807]

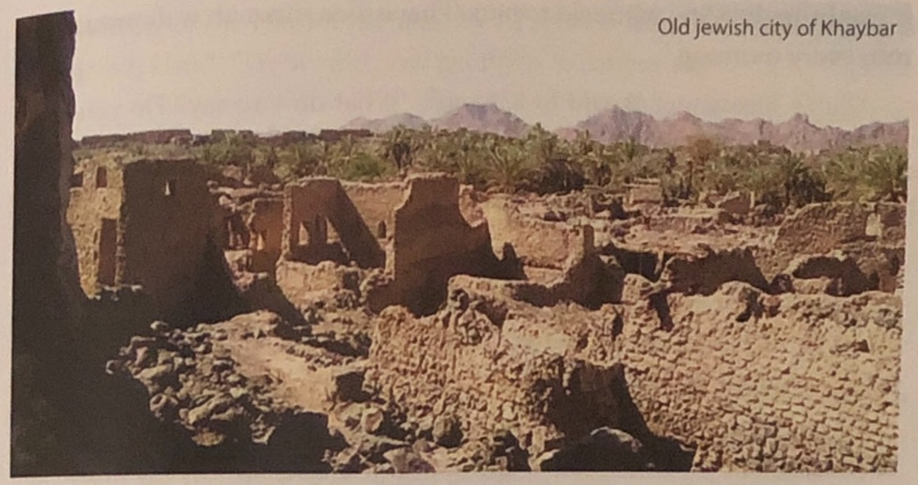
After Marhab, his brother Yâsir emerged for a combat. He mounted a challenge to the Muslims, 'Is there anyone who would meet my challenge for a combat?' Accepting his challenge, Zubayr bin al-Awwam ﷺ, the son of the Prophet's ﷺ aunt, stepped forward against Yâsir. His honourable mother Safiyyah the daughter of Abdul Muttalib ﷺ was also present in the field of battle. She asked, 'O Messenger of Allah ﷺ! Is he going to kill my son?' 'No,' he replied, 'Your son will kill him, Allah willing.'

[as-Sirah an-Nabawiyyah of Ibn Hisham 3/348]

Conquest of Other Citadels of Khaybar

This battle continued for several days. The Muslims conquered Khaybar fortress by fortress: one after the other. When the fortress of Sa'b bin Mu'adh was conquered the Muslims received from it plenty of food and fat meat as the spoils. The Banu Sahm who were an outlying branch of the Aslam tribe had remained in the forefront in conquering this citadel. They badly needed food. Allah's Messenger ﷺ had supplicated for them. His supplication was accepted for them. His supplication was accepted and by evening that citadel too was conquered. The people of Banu Aslam got from there plenty of food. There was no fortress in Khaybar more abounding in food and fat meal than it.

In the battle of Khaybar some fortresses were conquered by the use of force, while some were taken through truce. After the conquest of the fortress of Zubayr, the fortress of Ubayy and the fortress of Nizar, the half of Khaybar was conquered.



Old jewish city of Khaybar

When the Muslims, battling to conquer the rest of the fortresses, besieged the citadel of Sûlâlim, Kinanah bin Abil Huqayq, a chieftain of the Jewish owners of the fortress, offered to make peace with the Messenger of Allah ﷺ. Wishing to come to terms with the Prophet ﷺ who said he was willing to negotiate. So the chieftain came down from the fortress with others of his family, and it was agreed that none of the garrison left in the fortress will be put to death or made captive – neither they nor their families – on condition that they would be allowed to leave Khaybar safely and that all their possessions – lands, gold, silver, horses and every other thing – would become the property of the Muslims. They would be permitted to carry, only the clothes that covered their bodies.

Allah's Messenger ﷺ accepted their offer on condition that his obligation to spare their lives and let them go free would be annulled with regard to anyone who might try to conceal any of his possessions. If they concealed anything, then Allah and His Messenger ﷺ would be absolved of their obligation, which meant they would be killed for having committed the crime. Kinanah and others agreed to this, and in this manner these three fortresses were also handed over to the Muslims.

Despite their lives having been spared, the Jew did not desist from making mischief and telling lies. Kinanah and Rabi', the sons of Abil Huqayq concealed a large quantity of jewellery, goods and wealth and hid it outside of the city in wilderness. Kinanah who had the custody of the treasure of Banu Nadhir, was brought to the Messenger of Allah ﷺ, who asked him about it. He denied that he knew where it was. Then the Messenger of Allah

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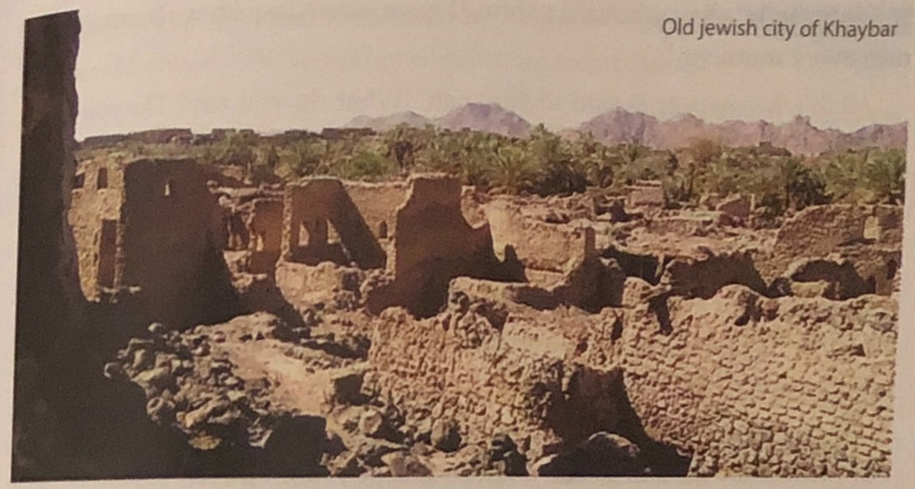
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ﷺ was brought a Jew who said to him, 'I have seen Kinanah walk around this ruin every morning.'

Allah's Messenger ﷺ said to Kinanah, 'What do you say? Do you know that if we find you have it, you will be killed?' 'All right,' he answered. The Messenger of Allah ﷺ commanded the ruin should be dug up, and some of the treasure was extracted from it. Then he asked him for the rest of it. Kinanah refused to surrender it, so the Messenger of Allah ﷺ gave orders concerning him to Zubayr bin al-Awwam ﷺ, 'Interrogate him until you root out what he has.' Under Zubayr's interrogation, ultimately he divulged the whereabouts of the treasure.

Kinanah was the same person who had dropped a millstone on Mahmud bin Maslamah ﷺ, which had martyred him. Mahmud bin Maslamah had sat himself reclining against the wall of the fortress of Nâ'im, under its shade. In view of Kinanah's war crimes, Allah's Messenger ﷺ delivered him to Muhammad bin Maslamah ﷺ who beheaded him to avenge his brother Mahmud bin Maslamah.

[as-Sirah an-Nabawiyyah of Ibn Hisham: 3/351]

Kinanah had recently been married to Safiyyah, the daughter of Huyayy bin Akhtab, the chieftain of the Jews. She was till then a newly-wed bride. A little later, Safiyyah received the honour of becoming the Mother of the Believers. The spoils of Khaybar were rich beyond all previous experience.

Agreement with the Jews Concerning the Lands of Khaybar

The Jews appealed to the Messenger of Allah ﷺ that they should be allowed to remain in Khaybar. Since they were skilled in the management of their farms and their orchards, they would thus look after the lands of Khaybar well. Allah's Messenger ﷺ had no farm workers.

He, therefore, accepted their proposal and handed over the lands of Khaybar on condition that they would pay to the Muslims half of the entire produce annually and half would go to the Jews. The largeness of the spoils of Khaybar, which the Muslims received could be visualized in the light of a narration of Sahih Bukhari, in which Abdullah bin Umar ﷺ reports, 'We never ate our fill until we conquered Khaybar.'

[Sahih al-Bukhari 4243]

The wording of the Hadith narrated by Ai'shah ﷺ are: 'When Khaybar was conquered, I said, "We would now get dates to eat our fill."'

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The expedition of Khaybar was not an ordinary battle. Although not much fighting took place during the battle, yet the number of the martyred reached twenty-one. Among them, five martyrs were from among the Emigrants, whereas fifteen were from the Helpers of Madinah.

He Became a Dweller of Paradise

During the campaign of Khaybar, Allah's Messenger ﷺ spoke about an Ethiopian slave that he entered Paradise. What is the incident of this Ethiopian? Let us read this beautiful incident:

One of the wealthy Jews had a large herd of goats, which an Ethiopian slave used to graze. One day he perceived that all the Jews of Khaybar had girt themselves with weapons and stood ready, for a battle. Exclaiming in amazement, he asked them, 'Against whom are you making preparations to fight?' the Jews answered, 'There is a man out there who claims that he is a Messenger of Allah. We would fight him.' The shepherd's curiosity was aroused by the conversation of the Jews. He already used to pasture the goats and one day he took the herd outside of the fortress to graze them. The reference to a Messenger had an impact on him. It was very fortunate for him that he happened to directly meet the Messenger of Allah ﷺ.

He asked, 'To what do you invite?'

The Merciful and affectionate Prophet ﷺ answered, 'I invite people to Islam. Bear witness that there is no god worthy of worship other than Allah and that I am the Messenger of Allah.

وَأَنْ لَا تَعْبُدَ إِلَّا اللهَ *'And that you shall not worship any other than Allah.'*

The slave intently listened to the entire conversation and then asked, 'Well, but tell me what will I get if I bear witness to the Oneness of Allah and your Messengership and come to believe in Allah?' Allah's Messenger ﷺ replied,

لَكَ الْجَنَّةُ إِنْ مُتَّ عَلَى ذَلِكَ

Paradise, if you die upon this creed.'

The slave forthwith accepted Islam and said, 'O Messenger of Allah ﷺ, what about this herd which is in my security?' Allah's Messenger ﷺ said,

ﷺ was brought a Jew who said to him, 'I have seen Kinanah walk around this ruin every morning.'

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He Became a Dweller of Paradise

During the campaign of Khaybar, Allah's Messenger ﷺ spoke about an Ethiopian slave that he entered Paradise. What is the incident of this Ethiopian? Let us read this beautiful incident:

One of the wealthy Jews had a large herd of goats, which an Ethiopian slave used to graze. One day he perceived that all the Jews of Khaybar had girt themselves with weapons and stood ready, for a battle. Exclaiming in amazement, he asked them, 'Against whom are you making preparations to fight?' the Jews answered, 'There is a man out there who claims that he is a Messenger of Allah. We would fight him.' The shepherd's curiosity was aroused by the conversation of the Jews. He already used to pasture the goats and one day he took the herd outside of the fortress to graze them. The reference to a Messenger had an impact on him. It was very fortunate for him that he happened to directly meet the Messenger of Allah ﷺ.

He asked, 'To what do you invite?'

The Merciful and affectionate Prophet ﷺ answered, 'I invite people to Islam. Bear witness that there is no god worthy of worship other than Allah and that I am the Messenger of Allah.

وَأَنْ لَا تَعْبُدَ إِلَّا اللهَ *'And that you shall not worship any other than Allah.'*

The slave intently listened to the entire conversation and then asked, 'Well, but tell me what will I get if I bear witness to the Oneness of Allah and your Messengership and come to believe in Allah?' Allah's Messenger ﷺ replied,

لَكَ الْجَنَّةُ إِنْ مُتَّ عَلَى ذَلِكَ

Paradise, if you die upon this creed.'

The slave forthwith accepted Islam and said, 'O Messenger of Allah ﷺ, what about this herd which is in my security?' Allah's Messenger ﷺ said,

'Drive it towards the citadel and throw pebbles at it. Allah will discharge your security from you Himself.' They would return to their owner on their own.' The Ethiopian drove the herd towards the fortress. He threw pebbles at them. The goats made straight to their master. The Jew saw that the goats had returned on their own, unaccompanied by the Ethiopian slave. He took no time to realize that the slave had become a Muslim.

The Battle of Khaybar raged. It was time for the fighting to start. Allah's Messenger ﷺ rose and addressed the Companions. He inspired them to fight in the way of Allah. He explained to them the merits of fighting in the cause of Allah. He described to them its reward and recompense with Allah.

The Muslim soldiers then rose and began to fight against the Jews. This new Muslim Ethiopian also joined the fight. Ultimately, fighting bravely he fell and died the death of a martyr.

At the end of the fighting, the Companions bore the martyrs and the wounded to the tents. The dead body of this Ethiopian was also brought into the tent. The kind and merciful Allah's Messenger ﷺ observed the corpses of the martyrs. He looked into the tent. The corpse of the Ethiopian who had been martyred a few hours ago, caught his sight.

'Allahu Akbar!' [Allah is Supremely Great!] Allah's Messenger ﷺ paid homage to his Companion in these words:

لَقَدْ أَكْرَمَ اللهُ هَذَا الْعَبْدَ وَسَاقَهُ إِلَى خَيْبَرَ

Allah honoured this slave and drove him to Khaybar.'

وَقَدْ رَأَيْتُ عِنْدَ رَأْسِهِ اثْنَتَيْنِ مِنَ الْحُورِ الْعِينِ

At his head I saw two black-eyed houris of Paradise.

وَلَمْ يُصَلِّ سَجْدَةً قَطُّ

Although he did not perform a single prostration before Allah.

[*Dalâ'il an-Nubuwwah of al-Bayhaqi* 4:219-221]

It is significant to realize the Ethiopian slave asked the Messenger of Allah ﷺ what he was to do with his flock. On the principle that a believer must discharge all his trusts and obligations, even those contracted with idolaters. Allah's Messenger ﷺ desired him to throw a handful of gravel in the faces of the sheep and goats, whereupon they all ran off forthwith to their owner in the fortress.

Ja'far bin Abi Talib's Return from Ethiopia or Abyssinia

The victory of Khaybar was not a matter of any commonplace delight. Yet, this delight was two-fold heightened; when Ja'far bin Abi Talib ﷺ arrived from Abyssinia [Ethiopia], along with his Companions. He was the son of the Prophet's ﷺ real paternal uncle, and was the real brother of Ali bin Abi Talib ﷺ. He was ten years older than him. He had emigrated to Abyssinia. When he returned to Madinah, after residing in Abyssinia for more or less fifteen years, Allah's Messenger ﷺ rose to his feet to welcome his cousin. He hugged him and kissed him between the eyes, and said, 'I know not which of the two delights me the most, the conquest of Khaybar or Ja'far's returning from Abyssinia.

[al-Bidayah wan-Nihayah of Ibn Katheer 4/429 and as-Sunan al-Kubra of al-Bayhaqi 7/101]

Some fifty individuals belonging to the family of Abu Musa Ash'ari sailed aboard two boats from Yemen with the intention of coming towards Allah's Messenger ﷺ. But the waves of the sea shoved them towards the shores of Abyssinia, where they happened to meet Ja'far and stayed with him in Abyssinia. When Ja'far returned to Madinah, Abu Musa Ash'ari ﷺ and the members of his family had also accompanied him. These Companions of the Prophet ﷺ who had resided in a strange domain for such a long time and had endured hardships and difficulties for a long period of time; were now immensely delighted on reaching Madinah.

Allah's Messenger ﷺ comforted them and what he said to them, precisely meant, 'Those who emigrated to Abyssinia have the reward and recompense of two emigrations: once they went to Abyssinia and the next they emigrated to Madinah.'

[Sahih al-Bukhari Hadith 4230]

When Allah's Messenger ﷺ divided the spoils of Khaybar, he consulted with his Companions that if they thought it appropriate the emigrants of Abyssinia should also be given a share. The noble Companions always stayed prepared to offer sacrifices and lay down their lives at the command of Allah's Messenger ﷺ. They sought excuses and occasions to please the Messenger of Allah ﷺ. They cheerfully gave permission. In this manner, those emigrants to Abyssinia also received a share from the spoils of Khaybar.

Safiyyah ﵂ Gains the Honour of Becoming the Mother of the Believers

After the conquest of the fortress Qamus, among the captives, which fell into the hands of Muslims; Safiyyah, the daughter of Huyayy bin Akhtab was also there. She was the daughter of an eminent father. Her father was an inveterate enemy of Islam. He was the chieftain of the Banu Quraydhah and Banu Nadhir. She was married to Kinanah bin abil Huqayq, who was among the slain of the battle of Khaybar. He initially had fallen to the share of Dihyah Kalbi but when a Companion directed the Prophet's ﷺ attention, he said to Dihyah Kalbi, 'Choose any other slave girl from among the captives.' He forthwith acted upon it and Safiyyah came into the possession of the Messenger of Allah ﷺ. The Prophet ﷺ set Safiyyah free and decreeing her freedom as her dower or Mahr, he married her.

[Sahih al-Bukhari, Hadith 371]

Allah's Messenger ﷺ saw a bluish mark of a bruise upon her face, when he asked her tenderly the cause, she told him that while yet Kinanah bin Abil Huqayq's bride, she saw in a dream as if the moon had fallen from the heavens into her lap, and that when she told Kinanah, he struck her violently saying, 'What is the dream but that you covet this king of Yathrib, for your husband.' 'The mark of the blow is the mark of this slap.'

[al-Bidayah wan-Nihayah 4/415-417, and as-Sirah of Ibn Hisham 3/351]

Allah Most High fulfilled Safiyyah's dream. By becoming the wife of the Prophet ﷺ, she received the honourable fortune of becoming the Mother of the Believers. She is the Prophet's ﷺ wife in this world and the world to come and she will be with him in Paradise.

A Filthy Conspiracy to Kill the Prophet ﷺ

After the victory of Khaybar, Allah's Messenger ﷺ was still in Khaybar when a Jewish woman, Zaynab the daughter of Harith presented to the Messenger of Allah ﷺ a piece of roasted meat of a goat. She had previously found out which part of goat he loved most to eat. She was told that he loved the shoulder part of the goat. She dressed a kid and having steeped it in a deadly poison and particularly she most strongly impregnated the shoulder part. She placed it before the Messenger of Allah ﷺ with fair words. At the repast, a Companion Bishr bin Bara ﵁' was also with the Prophet ﷺ. Scarcely had he ﷺ chewed the first mouthful, when he spat it forth and exclaimed.' This bone informs me that it has been poisoned.' Bishr, however, in the meantime, had already swallowed a morsel. Then Allah's Messenger ﷺ summoned the woman and interrogated as to the motive of her offence. She replied, 'I poisoned it saying to myself that if you are a false Prophet, we will get rid of you. If you are truly a Prophet, it will not harm you.'

Reflect upon the lofty character of the Messenger of Allah ﷺ that he forgave her. But when Bishr bin Bara ﵁' died of the poisoned food, she was killed as a just or lawful retribution, judicially for having killed Bishr ﵁.

[Sunan Abi Dawud, Hadith 4511 and Bidayah wan Nihayah 4/424]

On reading detailed traditions regarding this incident, it is not difficult to evaluate that it wasn't merely an individual, singular act of this woman. On the contrary, it was a pre-meditated conspiracy of the Jews. Later on they admitted to it that the work was carried out after mutual consultation and collectively. Here again, observe the loftiness of the Prophet's ﷺ character: He gave no punishment to the scheming Jews!

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The Surface Land of Fadak





The Victory of Wadi al-Qura

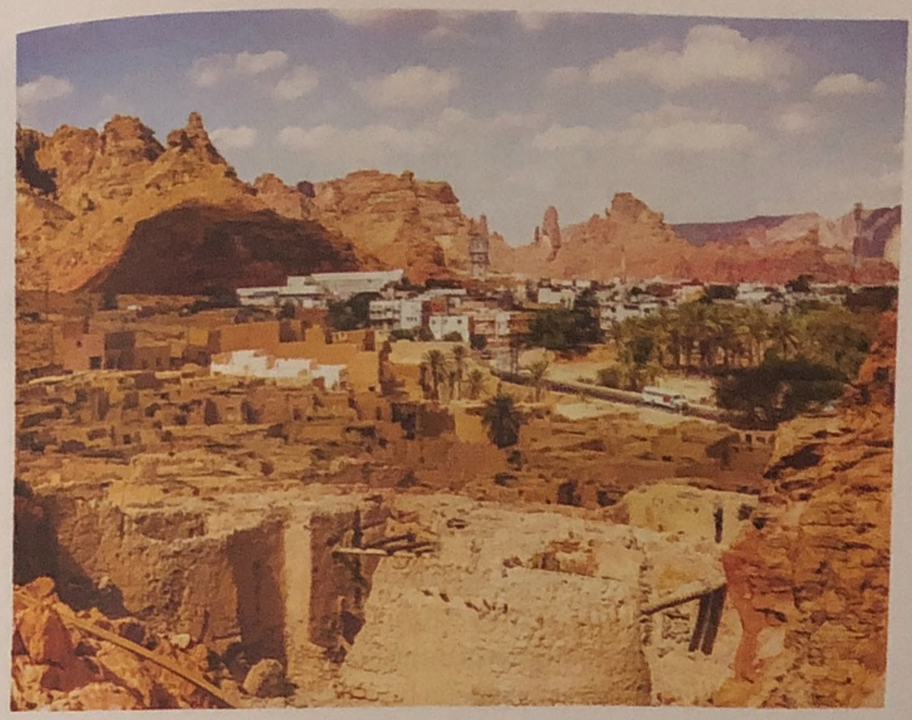
The Surface Land of Fadak

When Allah's Messenger ﷺ besieged the people of Khaybar in their fortresses, he sent a summoner to Islam to the Jews of Fadak, which first the Jews of Fadak declined. But when Khaybar was conquered, awe filled their hearts. They sent word to the Messenger of Allah ﷺ for calling peace, asking him as he had made peace with the Jews of Khaybar, they should also be employed on the properties for half a share of produce. This was that Jews would continue to cultivate the land, but would hand over half the produce to the Messenger of Allah ﷺ.

Allah's Messenger ﷺ accepted the offer. Since it was the Fay property, Fadak thus became the property of the Prophet ﷺ, as did every other asset which had not been acquired by force of arms – those were really obtained not by fighting but in a peaceful manner, by surrender. Its income was managed by the Prophet ﷺ himself and then proceeds therefrom were applied to his family, to the poor, to the pauper, to the travellers, to the orphans and the general good.

A garden of Fadak





The Victory of Wadi al-Qura

After the opening up of Khaybar, Allah's Messenger ﷺ turned his attention towards Wadi al-Qura. Another name of this city is 'al-Ula. The writer of these lines had had the occasion of seeing this city in May 2008. According to historians, in the year 4 AH, this city was the second largest city in Hijaz, after Makkah. From here Madâ'in Sâlih is situated at a distance of merely twenty-five kilometres. There is in this city a long, stretched out market. From one end to another, the city is spread up to ten kilometres.

When Allah's Messenger ﷺ arrived here, the Jews had already lined themselves up. They rained volleys of arrow on the Muslims. A slave-lad of the Messenger of Allah ﷺ was also martyred. Meanwhile, the Messenger of Allah ﷺ too equipped his men for battle and arranged them in lines. The Jews were summoned to Islam but they rejected it. Thereupon, a brave man of the Jews descended into the battlefield. He challenged for a combat. Zubayr bin al-Awwam ؓ emerged to fight him and killed him. Yet, another Jew sprang up. He was also consigned to the fire of Hell. Yet another Jew sprang up. To combat him, Ali bin Abi Talib ؓ descended into the plain of battle, and slew him. One after the other eleven war-seekers appeared in the battlefield and



were killed at the hands of the Muslims. Whenever a Jew was killed, Allah's Messenger ﷺ would summon the rest of the Jews to Islam, but they would invariably reject it. The battle continued until the evening.

The sunrise of the next day, heralded victory and succour for the Muslims. That day, after a little resistance, the Jews were vanquished. The Muslims gained victory over them. Allah Most High gave the Muslims a huge quantity of spoils, by the grace and mercy of Allah, He gave them their possessions as booty, they won large quantities of furnishings and various goods. Allah's Messenger ﷺ distributed it among the noble Companions as was the custom.

[al-Maghazi of al-Waqidi 2/167-168]

Presently also, there are countless date-palms in this region. The Jews were skilled at farming. Allah's Messenger ﷺ dealt with them in the same way as he had dealt with the people of Khaybar. They would continue cultivating the land and hand over half the produce to the Muslims. During this expedition, Allah's Messenger ﷺ passed through Tayma. The news had already reached the Jews of Tayma how the Messenger of Allah ﷺ had won victories in that region. They also stretched out their hand for peace. Allah's Messenger ﷺ dealt with them in the same way as he had dealt with the Jews of Khaybar, Fadak and Wadi al-Qura. He also wrote out a document detailing the terms and conditions of peace, and gave it to them.

Now upon the northern region of Madinah, the authority and influence of the Muslims had been established. Allah's Messenger ﷺ set out towards Madinah along with his Companions. His newly-wed wife Safiyyah ؓ was also with him. As a result of the victory or Khaybar, Fadak, Wadi al-Qura and subsequently of Tayma, a wave of fright ran through various tribes of the Arabian Peninsula. The Quraysh were overtaken by anger, wrath and severe perplexity. They had never ever expected that the Muslims would become successful in conquering a well-fortified region like that of Khaybar.

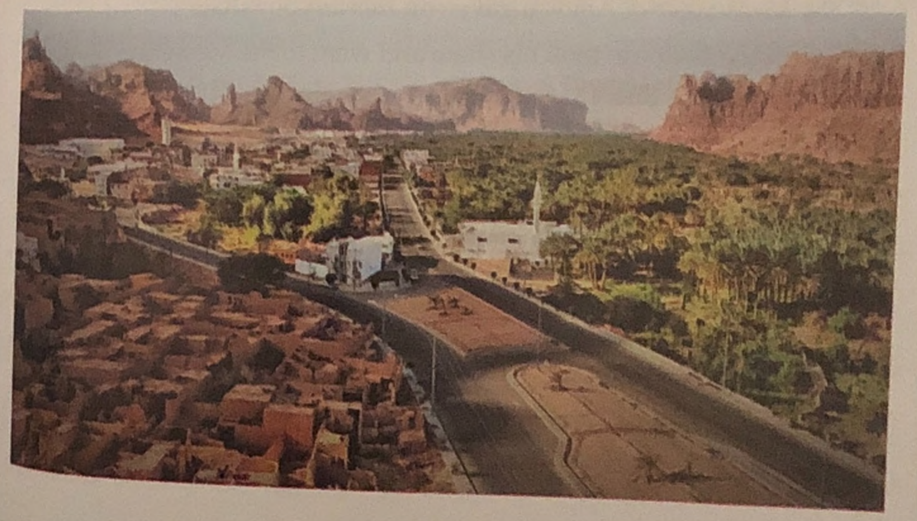
According to them, the Fortresses of the Jews were impregnable. They were well-aware of the war-thirsty Jewish soldiers, boundless weapons, arsenal and other equipage. Despite all these, their defeat cast awe and terror into their hearts.

The writer of this book has had the occasion of going to Khaybar twice. Last time, I was there in the year 2012. On viewing it, one is bewildered as to how the Muslims came to conquer it.

The Arab tribes which dwelt in the northern provinces and who were the staunch supporters and backers of the Quraysh were perplexed and fell disgraced by the defeat of the Jews at Khaybar and the victory of the Muslims. It brought about a dramatic change in their thinking and attitude. They felt inclined towards seeking peace and truce with the Muslims.

The victory of Khaybar and surrender of the other Jewish colonies marked the end of the Jewish question. The fall of Khaybar was significant from one other angle: after the victory of Khaybar, the path of the spread of Islam across the brinks of the Arabian Peninsula became smooth. After the conquest of Khaybar also Allah's Messenger ﷺ sent small detachments to various regions. In some expeditions, without fighting and in some places as a result of fighting; Allah Most High honoured Islam with domination.

In the month of Safar, 7 AH, Allah's Messenger ﷺ sent an expedition towards Najd under the Command of Abân bin Sa'id ؓ so that the bedouins inhabiting around Madinah might not look at Madinah with a malicious eye. When they returned from the expedition, Allah's Messenger ﷺ had already conquered Khaybar.



I did not Pledge of Allegiance to you for worldly gains

The Messenger of Allah ﷺ was present in the courtyard of Khaybar, in which area many of the fortresses belonging to the Jews had been conquered one by one by the Muslims. During that time, a desert Bedouin came to the Messenger of Allah ﷺ and listened to him preaching Islam, following which he submitted to it and obtained the honour of being his Companion.

The Messenger of Allah ﷺ was a humble person and he would regard every person whether they were young or old or whether they had submitted to Islam recently or a long time ago. The desert Bedouin asked the Messenger a question: "Would it possible for me to stay with you as a Muhajir?" The Messenger said: "Yes" and then told his Companions to look after him.

The fortresses had been conquered and the Messenger of Allah ﷺ obtained a large booty including money and spoils, which he divided up among his Companions ﷺ accordingly. That desert Bedouin, who had just become a Muslim, was also allotted an equal share of the booty as the other Muslim warriors.

In each battle, every person would undertake the task they had been assigned and on that particular day the desert Bedouin had gone to tend to the Muslims animals. Upon his return, the Companions gave him his share and said: "This is yours". He asked: "What is this?" The Companion said:

"The Messenger of Allah ﷺ gave you this as your share".

As such the Bedouin took his share and went to the Messenger of Allah ﷺ and said: "What is this, O Messenger of Allah?" He said:

"I allotted your share of the spoils like the others". To that the Bedouin said: "I did not give you my pledge of allegiance for worldly gains. In fact, I followed you and embraced Islam hoping that an arrow of the enemy would hit my throat, then I would die, then I would be rewarded with Paradise". So the Messenger said:

(إِنْ تَصْدُقِ اللَّهَ يَصْدُقْكَ)

"If you are truthful with Allah, surely Allah will fulfil your desire"



, i.e. if martyrdom is his real intention that he will find it.

Later on, a battle was fought, the Bedouin was found dead with an arrow in his throat. He was carried forward and brought before the Messenger of Allah ﷺ who knew that it was this new Muslim. He asked to his Companions in a pleased manner: (أَهُوَ هُوَ؟) "Is this him?" They replied: "Yes, this is the one who submitted to Islam just a few days ago". So the Messenger of Allah said:

(صَدَقَ اللَّهَ فَصَدَقَهُ) "Verily, this man was truthful with Allah so Allah was truthful with him".

Allah's Messenger ﷺ honoured his Companion by using his cloak as a shroud for him to be buried in. The funeral was brought forward and a prayer was offered for him, using the following supplication for the soul of the martyr:

اَللّٰهُمَّ هٰذَا عَبْدُكَ، خَرَجَ مُهَاجِرًا فِي سَبِيْلِكَ، فَقُتِلَ شَهِيْدًا وَأَنَا عَلَيْهِ شَهِيْدٌ

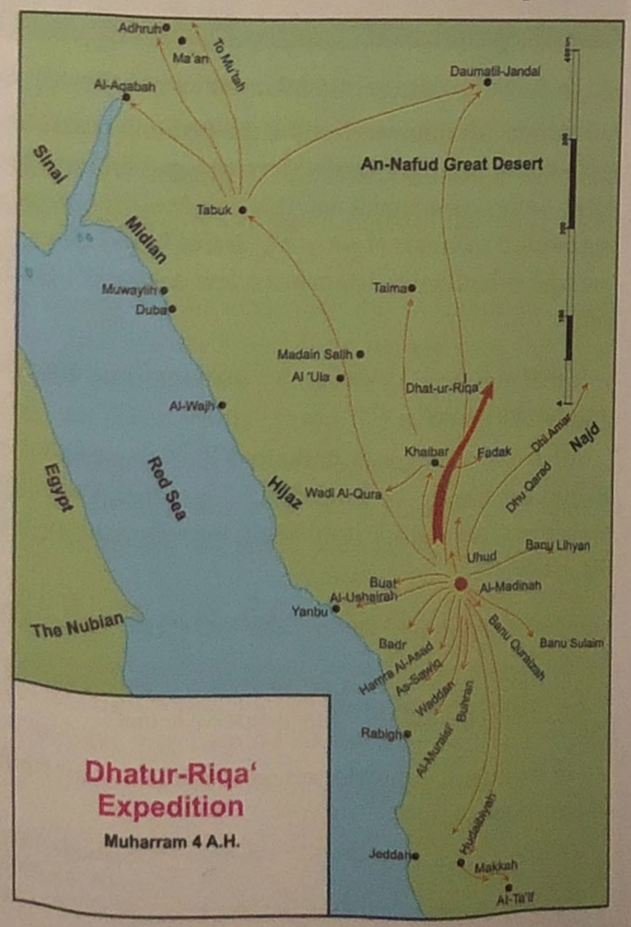
"O Allah! This is your servant-slave, who immigrated for Your cause. He was killed as a martyr. I am a witness to that".

In this manner the Messenger ﷺ was asking for his forgiveness on account of his martyrdom.

Sunan an-Nisa'i hadith 1955; *as-Sirat an-Nabawiyyah* by Dr 'Ali Muhammad as-Salabi: (2/442).

The Expedition of Dhât ar-Riqa'

After the victory of Khaybar, in the month of Rabi al-Awwal 7 AH, Allah's Messenger ﷺ set out towards Najd with one more army. Why is this expedition called Dhât ar-Riqa? Its case has been described in a narration preserved in Sahih al-Bukhari. Abu Musa Ash'ari says, 'We went out with the Messenger ﷺ on an expedition. We had an acute shortage of mounts. We were a total of six people, and we had among us a single camel that we took turns riding upon.'



Reverent Readers! It is not difficult to realize that the noble Companions in this expedition travelled mostly on foot. Consequently, their feet swelled up, their feet were wounded. Abu Musa's toe-nails

wore away, and he had to wrap his feet in rags. Hence, this expedition came to known as Dhât ar-Riqa [the Expedition of Rags]

[Sahih al-Bukhari, Hadith 4128]

This expedition was against the bedouins who inhabited the east of Madinah up to Najd. There was no other big city in that region. They resided in deserts. They would pitch their tents there and lived by plundered and looting. It was not easy to bring them under control for the simple reason that when attacked they fled into wilderness. It was essential to teach them a lesson, because they continuously carried out skirmishes of one or the other kind against the rulership of Madinah, the Radiant.

Allah's Messenger ﷺ left Abu Dharr or Uthman bin Affan ؓ as his deputy in Madinah the Pure and set off with a force of four hundred, and according to another narration seven hundred Companions against these unruly bedouins. He pursued them till far.

[al-Maghazi of al-Waqidi 1/333 and Sirah an-Nabawiyyah of Ibn Hisham 3/213-14]

On this journey, six Companions would ride each camel taking turns. This expedition was called Dhât ar-Riqâ. The Arabs were in great awe of the Banu Ghatafan. But Allah's Messenger ﷺ went forth to attack them because during the Battle of the Confederates; they had laid siege of Madinah and had aided the Jews at the Battle of Khaybar. Now they were making preparations to attack Madinah. Before the Banu Ghatafan could carry out an attack, Allah's Messenger ﷺ, immediately in the wake of the Expedition of Khaybar; in the year 7 AH, took pre-emptive action against them. Allah Most High cast awe of His Messenger upon the Banu Ghatafan and Banu Mûharib and Banu Tha'labah; the sub-tribes of Banu Ghatafan were so terrified on hearing of the Muslims' arrival that they fled and scattered.

A small yet very interesting incident took place during this campaign. Let us read it:

Having achieved its military objectives, the army of Islam was returning to Madinah. The noble Companions were contentedly lost in travelling, when the army pitched camp at a place. During the journey, the noble Companions would rest beneath shades of various trees and would often take there a siesta in the early afternoon.

If they saw a tree that afforded darker and cooler shade over the place



Ruins of Banu Ghatafan

where they intended to rest, they would leave it for the Messenger of Allah ﷺ. The soldiers spread here and there across the valley and laid down themselves beneath trees to rest. Soon, most of the people were overtaken by sleep.

Allah's Messenger ﷺ too settled down under a tree, and hanging up his sword on one of the branches of the tree, tried to get some rest. From among those very tribes, a bedouin said to his community, 'No worries! I will stealthily enter into the Islamic army, kill the Prophet of the Muslims and come back.'

He set out for the fulfilment of his evil intention. The Muslims had no knowledge that someone was approaching with a wicked intention. This polytheist known by the name of Ghaurath bin Harith was in pursuit of the Muslims, especially the Messenger of Allah ﷺ, watching for an opportunity to fulfil his objective. When the Messenger of Allah ﷺ fell asleep, this polytheist bedouin stealthily advanced towards the tree, beneath which the Prophet ﷺ was resting. He reached the tree and first of all seized control of the hanging sword. He unsheathed it and brandished it in the air. Raising the sword near the head of Allah's Messenger ﷺ, he called out in a loud voice.

أَتَخَافُنِي يَا مُحَمَّدُ!

'Muhammad ﷺ! Don't you fear me?'

He might well-nigh have killed and obtained a lofty station among the Banu Ghatafan, but little did he know who he had encountered. He had not come across an ordinary man, but rather ran into the final Messenger ﷺ, whose safety had been promised by the Lord of the Worlds.

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

'And Allah will protect you from men.' [al-Ma'idah 5:67]

Allah's Messenger ﷺ did not fear at all, nor did it cause him any fright. With full confidence and calm, he replied, 'لَا laa: Not at all.

The bedouin was amazed; he was confounded. The sword was in his hand. The Prophet ﷺ was empty-handed. There was nothing in his hand with which he could defend himself, still he stood fearless, unmindful of any danger.

مَنْ يَمْنَعُكَ مِنِّي؟

'Who is there to defend you against me this day?' saying this, he raised the sword near the head of the Messenger of Allah ﷺ. 'Allah,' الله replied the Prophet ﷺ with complete certainty – 'Allah will defend me against you!'

When the Personal Name of Allah Most High emerged from the blessed lips of the Messenger of Allah ﷺ, he was overwhelmed with awe, a tremor ran through his spine.

فَسَقَطَ السَّيْفُ مِنْ يَدِهِ

The sword fell from the polytheist's hand.

Allah's Messenger ﷺ now grabbed it in his blessed hand. Allah's Messenger ﷺ stretched the sword towards him and asked '

اَلْآنَ مَنْ يَمْنَعُكَ مِنِّي؟

Tell me now, who is there to defend you against me?'

Death stared at the polytheist in his face. 'Allah,' he could not say, nor he could make mention of his false deities. He began to tremble. He spoke out, 'No one at all. In your hand is the sword. If you wish, you can kill me.' He



Ruins of Banu Ghatafan

where they intended to rest, they would leave it for the Messenger of Allah ﷺ. The soldiers spread here and there across the valley and laid down themselves beneath trees to rest. Soon, most of the people were overtaken by sleep.

Allah's Messenger ﷺ too settled down under a tree, and hanging up his sword on one of the branches of the tree, tried to get some rest. From among those very tribes, a bedouin said to his community, 'No worries! I will stealthily enter into the Islamic army, kill the Prophet of the Muslims and come back.'

He set out for the fulfilment of his evil intention. The Muslims had no knowledge that someone was approaching with a wicked intention. This polytheist known by the name of Ghaurath bin Harith was in pursuit of the Muslims, especially the Messenger of Allah ﷺ, watching for an opportunity to fulfil his objective. When the Messenger of Allah ﷺ fell asleep, this polytheist bedouin stealthily advanced towards the tree, beneath which the Prophet ﷺ was resting. He reached the tree and first of all seized control of the hanging sword. He unsheathed it and brandished it in the air. Raising the sword near the head of Allah's Messenger ﷺ, he called out in a loud voice.

أَتَخَافُنِي يَا مُحَمَّدُ!

'Muhammad ﷺ! Don't you fear me?'

He might well-nigh have killed and obtained a lofty station among the Banu Ghatafan, but little did he know who he had encountered. He had not come across an ordinary man, but rather ran into the final Messenger ﷺ, whose safety had been promised by the Lord of the Worlds.

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

'And Allah will protect you from men.' [al-Ma'idah 5:67]

Allah's Messenger ﷺ did not fear at all, nor did it cause him any fright. With full confidence and calm, he replied, 'لَا laa: Not at all.

The bedouin was amazed; he was confounded. The sword was in his hand. The Prophet ﷺ was empty-handed. There was nothing in his hand with which he could defend himself, still he stood fearless, unmindful of any danger.

مَنْ يَمْنَعُكَ مِنِّي؟

'Who is there to defend you against me this day?' saying this, he raised the sword near the head of the Messenger of Allah ﷺ. 'Allah,' الله replied the Prophet ﷺ with complete certainty – 'Allah will defend me against you!'

When the Personal Name of Allah Most High emerged from the blessed lips of the Messenger of Allah ﷺ, he was overwhelmed with awe, a tremor ran through his spine.

فَسَقَطَ السَّيْفُ مِنْ يَدِهِ

The sword fell from the polytheist's hand.

Allah's Messenger ﷺ now grabbed it in his blessed hand. Allah's Messenger ﷺ stretched the sword towards him and asked '

اَلْآنَ مَنْ يَمْنَعُكَ مِنِّي؟

Tell me now, who is there to defend you against me?'

Death stared at the polytheist in his face. 'Allah,' he could not say, nor he could make mention of his false deities. He began to tremble. He spoke out, 'No one at all. In your hand is the sword. If you wish, you can kill me.' He

Umrah al-Qadha:

The Concise Pilgrimage of Fulfilment

In the month of Dhul Qa'dah 7 AH, Allah's Messenger ﷺ commanded the noble Companions to prepare themselves for the Umrah. The previous year, the Muslims were not given permission to enter the Sacred Precinct. According to the Treaty of Hudaybiyyah, the Muslims were told that they could perform the Concise Pilgrimage or Umrah the next year. When Allah's Messenger ﷺ set out for Makkah, riding his mare-camel Qaswa, there were with him two thousand noble Companions, besides women and children. As a precaution against breach of promise and disloyalty from the side of the Quraysh, a large reserve of weapons was carried separately. On reaching the valley of Ya'jaj, outside the Sacred Territory, the case of armour was left to be guarded by two hundred well-armed soldiers, while the rest of the pilgrims advanced to the Sacred House.

Allah's Messenger ﷺ entered the Sacred House of Allah with such grandeur that an assemblage of Muslims, having donned the pilgrim's garb, were heard aloud, 'Labbayk, Labbayk' 'Here I am, O Allah, at your service, here I am', by the Messenger of Allah ﷺ beneath the shades of swords.

The Quraysh had popularized that the fever of Madinah had crippled the Muslims. In order to dispel that propaganda, Allah's Messenger ﷺ commanded the noble Companions to employ 'Idhtibaa'. The term 'Idhtaba'a expresses the procedure in which the right shoulder is kept bare, the pilgrim's mantle is drawn from under the armpit of the right side and thrown over the left shoulder. The polytheists of the Quraysh kept Makkah the Radiant open for the Muslims. The majority of them, including the Mount Qu'ayqu'an, in the north of the Sacred House, also watched the Muslims with curious and anxious eyes.

added, 'If you do not kill me and forgive me,

أُعَاهِدُكَ أَنْ لَّا أُقَاتِلَكَ أَبَدًا

I promise you that I will never fight against you,

وَلَا أَكُونَ مَعَ قَومٍ يُّقَاتِلُوْنَكَ

and nor even be with a people who fought against you.'

Honourable readers! Observe the lofty character of our beloved Messenger. He had already overpowered him; he could have killed him, but he resorted to forgiveness and forbearance. He said to him, 'Accept Islam.' 'Islam, I cannot accept,' he replied. Despite his rejection, Allah's Messenger ﷺ forgave him. Ghawrath returned to his people and said to them,

قَدْ جِئْتُكُمْ مِنْ عِنْدِ خَيْرِ النَّاسِ

'I have come to you from the best of men.'

[Sahih al-Bukhari, Hadith 2913, 4135and Sahih Muslim, Hadith 843, 5950 and Musnad Ahmad 3/364-365 and Sirah an-Nabawiyyah of Sallabi 2/249-250]

Some biographers, which include Ibn Ishaq and Waqidi maintains that he embraced Islam, went to his people and summoned them to Islam, as a result of which many people became Muslims.

Noble Readers! At this occasion, we want to remind you of a supremely great characteristic of the Messenger of Allah ﷺ. He had said of himself,

نُصِرْتُ بِالرُّعْبِ

I have been aided with awe.'

[Sahih al-Bukhari, Hadith 438 and Sahih Muslim, Hadith 521]

The enemy was over-awed when they saw the Messenger of Allah ﷺ. According to another narration, however, the enemy was overwhelmed from the distance of one month's journey ahead of him.

The other expeditions and campaigns, which took place before the Restitutive Concise Pilgrimage or Umrah al-Qadhâ in 7 AH are enumerated below-

(1) The Campaign of Qudayd, (2) The Campaign of Hisma, (3) The Campaign of Turbah, (4) The Campaign of Atrâf Fadak, (5) The Campaign of Mayfa'ah (6) The Campaign of Khaybar, (7) The Campaign of Yemen and Jabâr, and (8) The Campaign of Ghâbah.

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Allah's Messenger ﷺ commanded the male pilgrims to do Ramal, which meant that in the first three circuits of the Ka'bah, adopting the gait of wrestlers, they should accomplish the circuits at a steady quick run. Although on the south, between the Rukn Yamani [the Yemenite Corner] and the Black Stone they should pass through merely at a walk, because the unbelievers did not exist on that side to watch the Muslims. Allah's Messenger ﷺ now began to accomplish the seven prescribed circuits of the Sacred House.

Sub'han Allah! How far is Allah from every imperfection! This was the very Sacred House of Allah where he and his Companions were not given permission to perform the Tawâf [making circuits of the Ka'bah] and offer ritual Prayer. He was harassed. Today he had a staff in his hand. He touched the Black Stone with it. The Companions too did the circuits. Their right-shoulders were bare and walking like wrestlers ran the three first circuits at a rapid pace.

The effect of the rumour spread by the Quraysh that the Muslims had weakened by the fever of Madinah wore out. They conversed with each other: look there! The Muslims are full of energy and healthy. Who is saying the fever of Madinah has weakened them? They are quite strong and healthy.

They are stronger than so and so.'

[Sahih al-Bukhari, Hadith 4256-4257 and Sahih Muslim, Hadith 1266]

A Companion of the Messenger of Allah ﷺ, Abdullah bin Rawâhah ؓ was walking in front of him. A sword hung in his neck and he was reciting zestful poetry. The circuits completed, Allah's Messenger ﷺ and the noble Companions proceeded to the adjoining eminence of Safa and rode from thence to the opposite rising hillock Marwah and back again, seven times and accomplished the Sa'i. The sacrificial animals stood ready near Marwah. They were slaughtered there.

Reverent Readers! Here a question arises. Is sacrificing an animal during the performance of an Umrah also a Sunnah, a practice of the Prophet ﷺ? The answer is, if a visitor – the one who intends to perform an Umrah – while setting off from home, or at least while passing through Miqât or station takes with him a sacrificial animal, then in that case, he can slaughter it within the boundary of the Sacred Precinct. But if he has not brought an animal with him, then his Umrah or Concise Pilgrimage would be considered as valid, even without offering the sacrifice. After offering the sacrifices, the noble Companions had had their heads shaved there only.

On becoming free after the fulfilment of the Umrah , Allah's Messenger ﷺ sent two hundred Companions to Ya'jaj so that they could guard the weapons and those who were charged with the task of guarding the weapons earlier could come and perform their Umrah.

[Sulh al-Hudaybiyyah of Abi Fâris p. 277]

Allah's Messenger ﷺ stayed in Makkah for three days. When the three days elapsed, the Quraysh said to Ali bin Abi Talib ؓ, 'Tell your 'companion' to evacuate Makkah now.' Allah's Messenger ﷺ exited Makkah and halted at a place called Saraf

[Sahih al-Bukhari, Hadith 4251]

After the accomplishment of the Umrah, Allah's Messenger ﷺ, at the very place called Saraf, married Maymunah, the daughter of Harith, the maternal aunt of Abdullah bin Abbas and Khalid bin al-Walid ؓ. She was the sister of Abbas bin Abdul Muttalib's wife Umm al-Fadl ؓ. She was a widow. To Abbas ؓ, she had committed the disposal of her hand. He, therefore, married Maymunah ؓ to the Messenger of Allah ﷺ.



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Khâlid bin al-Walid's Acceptance of Islam

Before embracing Islam and even after that too, Khalid bin Walid ﷺ was a great horseman and an immensely pragmatic military commander. He was an apple of the eye of the Makhzumite household. During childhood, he and Ikrimah bin Abi Jahl were bosom friends. Both were skilled in horsemanship. Wherever a competition of horsemanship or archery was organized in Makkah, both these friends would outstrip others. Khalid's father Walid bin Mughirah was one of the bitterest enemies of Islam. In enmity against Islam, he did not rank whatsoever less than his father.

Khalid bin Walid's brother Walid bin Walid had long before accepted Islam. When the Muslims entered Makkah on the occasion of Umrah al-Qadha most of the people of Quraysh had left their dwellings and departed evacuating Makkah. Ascending the adjacent mountains, they witnessed with curious and anxious eye, the Muslim army. Walid was looking for his brother Khalid. But then when he was not in sight, Walid wrote a letter to Khalid, 'In the Name of Allah, the Lord of Grace, Ever merciful. I know of nothing more strange than your aversion to Islam, being as intelligent as you are. Could anyone still stand in disregard of something like Islam?

Allah's Messenger has asked me about you. He said, "أَيْنَ خَالِدٌ Where is Khalid?" I replied, "Allah will bring him." Reflect upon how Allah's Messenger ﷺ encouraged and motivated people. He had said, "

... مَا مِثْلُهُ جَهِلَ الْإِسلامَ How could a person like Khalid stay ignorant of Islam?" He further said, "

وَلَوْ كَانَ جَعَلَ نِكَايَتَهُ وَجِدَّهُ مَعَ الْمُسْلِمِينَ عَلَى الْمُشْرِكِينَ لَكَانَ خَيْرًا لَهُ وَلَقَدْ مُنَاهُ عَلَى غَيْرِهِ

If he would put his redoubtable vigour on the side of Islam against the idolaters, it would be better for him, and we would give him preference

over others."' Ending this letter, Walid added, 'So, see my brother, what you have missed! Enough is enough! Return now and make amends for what has passed.'

Khalid bin Walid received the letter. The offer Allah's Messenger ﷺ had made and the question he had asked about him pleased him greatly. Allah Most High too wished him well. He says, on reading his brother's letter a wave of happiness ran through him and he expressed a strong desire for Islam.

Noble Readers! Meanwhile, Khalid bin al-Walid had a beautiful dream. He saw that he was in a country, which was shut in all sides and extremely barren. Then he came out from this confinement into a land, which was green and fertile, with pastures which stretched far and wide. He interpreted the essence of its meaning to be a divine hint to enter the fold of Islam.

Then one day he set off from Makkah the Ennobled for Madinah. With him were Amr bin al-Âs and Uthman bin Talhah also! Uthman bin Talhah was the same man, who, years ago, had gallantly escorted Umm Salamah ﷺ from Makkah to Madinah.

When he reached Madinah, his brother came running to him. He said, 'My dear brother, hurry along, the Messenger of Allah ﷺ has been told about you, and is delighted at your arrival and is waiting for you.' Khalid bin al-Walid says, 'I dressed in my best clothes, headed for the Messenger of Allah ﷺ and appeared in his presence.'

Reverent Readers! Picture the scene in your mind's eye. Khalid says, 'When Allah's Messenger ﷺ looked at his inveterate enemy and the son of his enemy, he was smiling. I greeted him with the greeting of peace. Thereupon, Allah's Messenger ﷺ joyfully responded to my greeting. I said,

إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلا اللهُ وَأَنَّكَ رَسُولُ اللهِ

I bear witness that there is no god but Allah and that you are the Messenger of Allah.'

Allah's Messenger ﷺ said in response,

اَلْحَمْدُ لِلهِ الَّذِي هَدَاكَ

Grateful praise be to Allah Who guided you.'

قَدْ كُنْتُ أَرِي لَكَ عَقْلًا رَجَوْتُ أَنْ لَا يُسْلِمَكَ إِلَّا إِلَى الْخَيْرِ

I ever saw in you an intelligence which I hoped would not bring you in the end

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I ever saw in you an intelligence which I hoped would not bring you in the end

to anything but good.

"O Messenger of Allah," said Khalid, "I have indulged in many criminal activities against Islam. Pray you for my forgiveness." Allah's Messenger ﷺ answered,

اَلْإِسْلَامُ يَجُبُّ مَا كَانَ قَبْلَهُ

Islam cuts away all that went before it."

I insisted, 'Still ask Allah to forgive me.'

Now observe the loftiness of the Prophet's ﷺ character. In what manner did he embolden his new Companion! He ﷺ supplicated,

اَللّٰهُمَّ اغْفِرْ خَالِدًا فَمَا زَالَ يَصُدُّ عَنْ سَبِيْلِكَ

O Allah! Forgive Khalid for all his obstructing of the way to Your way."

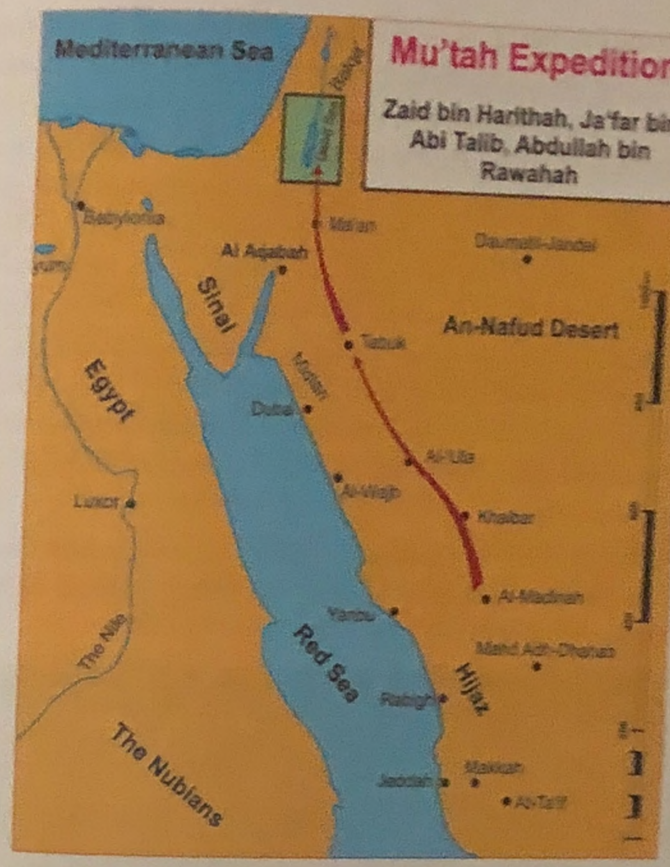
Reverent Readers! Now let us get to know what Allah's Messenger ﷺ said on the occasion of the acceptance of Islam by Khalid bin al-Walid, Amr bin al-As and Uthman bin Talhah &. He exclaimed,

إِنَّ مَكَّةَ قَدْ أَلْقَتْ إِلَيْكُمْ

Indeed, Makkah has cast forth into our fold, the capital and choicest persons of the inhabitants of Makkah."

It is said so because the liver [Kabad] is one of the noble parts of the human body.

[See E. W. Lane vol. II p. 2439] (Al-Mustadrak of Hākim 3/297-299 and as-Sirah an-Nabawiyyah of Ibn Hisham 2/480-482 and al-Ma'ālīb p.250-256 and Uyūd al-Ghabra 2/96-100, and al-Bidāyah 2/205-209)



The Expedition of Mu'tah

The Expedition of Mu'tah took place in the year 8 AH. Nowadays, Mu'tah is situated in Jordon, at a distance of about 140 kilometres from Amman, the capital of Jordon. It is about 10 km south of Karak and 20 km east of the southern end of the Dead Sea. The author of this book has had the occasion of visiting the place of this expedition twice. It is a vast open plain far beyond sight. The spot where the fighting took place, a memorial building has been built. The Government of Jordon has constructed a Defence College in a corner of the expansive plain. Come, let us read what caused this expedition, what was the reason?

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It is said so because the liver [*Kabad*] is one of the noble parts of the human body.

[See E. W. Lane vol. II p. 2439] (Al-Mustadrak of Hâkim 3/297-299 and as-Sirah an-Nabawiyyah of Sallabi 2/480-482 and al-Isti'âb p.233-235 and Usd al-Ghaba 2/98-100, and al-Isâbah 2/215-219)



The Expedition of Mu'tah

The Expedition of Mu'tah took place in the year 8 AH. Nowadays, Mu'tah is situated in Jordon, at a distance of about 140 kilometres from Amman, the capital of Jordon. It is about 10 km south of Karak and 20 km east of the southern end of the Dead Sea. The author of this book has had the occasion of visiting the place of this expedition twice. It is a vast open plain far beyond sight. The spot where the fighting took place, a memorial building has been built. The Government of Jordon has constructed a Defence College in a corner of the expansive plain. Come, let us read what caused this expedition, what was the reason?

During the time of Ignorance even, there were principles and standards concerning treaties and wars. It had never been the custom to condemn envoys to death: it was considered disgraceful. Busra Shâm [Syria] is not far from this place. From the mercantile point of view, this place was very popular. In those days, Busra was a colossal centre of trade. The governor of the Roman Emperor used to rule this region. Where Allah's Messenger ﷺ wrote letters to other emirs and heads of states, he wrote a letter to the governor of Busra also. He entrusted this letter to one of his Companions, Harith bin Umayr Azdi and instructed him to hand it over to the governor of Busra. Harith set out with this letter from Madinah. But on his way, Shurâhbil bin Amr Ghassani, the governor appointed by the Roman Empire imprisoned him. And this ill-fated man martyred the emissary of the Messenger of Allah ﷺ with extreme cruelty.

Even during the time of Ignorance, killing an envoy was considered synonymous with the declaration of war, and today also the same law is adhered to across the world.

Preparation of the Army and Appointment of Commanders

When the tiding of the martyrdom of his emissary reached the Messenger of Allah ﷺ; he was shocked. He could never allow such an outrage to remain unavenged. He immediately drafted an army of three thousand men, to carry out an attack on the region of 'Balqâ'. He appointed Zayd bin Hârithah ﷺ as its commander-in-chief. Along with it he also stated that if Zayd bin Harithah ﷺ should be martyred, Ja'far bin Abi Talib ﷺ should take his place. If he too should be martyred, Abdullah bin Rawahah ﷺ would be the commander-in-chief of the Islamic army.

[Sahih al-Bukhari, Hadith 4261]

Allah's Messenger ﷺ bestowed an honour upon the army that he accompanied it to where the ground rises up towards the Pass of Farewell – Thaniyat al-Wada – an opening between the hills a little to the north of Uhud, and he blessed the army with his special supplications and instructions.

Three thousand Fighters to Encounter two hundred thousand

The Islamic army marched forth towards the north. In the meantime, the Muslim spies transmitted the startling intelligence that the Roman Emperor. Heraclius had encamped in the region of Balqâ with a hundred-thousand-strong army. Apart from this, additional hundred thousand men belonging to local tribes also rallied round them. Thus, the number of fighters fighting under the Roman banner, stood at two hundred thousand. The Muslims had never ever thought that they would encounter such a huge enemy army.

Zayd ﷺ nonetheless decided to halt and to hold a council of war. Someone suggested that they should write to the Messenger of Allah ﷺ and ask for additional forces and equipment. But Abdullah bin Rawahah ﷺ opposed this suggestion and putting forward strong arguments, said, 'For martyrdom, we have come out of our houses. We do not fight the enemy by number, strength or multitude. Our reliance is upon Allah and we fight by this religion with which Allah has honoured us.

'Go forward, for it is one of two good things: victory or martyrdom.'

What was the outcome? Overcome by this fervent appeal, fiery speech and irrefutable arguments, the Muslim army resolved to collide with the Romans.

[as-Sirah an-Nabawiyyah as-Sahihah of Dr. Akram Dhiya al-Umari 2/468]

Noble Readers! When I first went to the plain of Mu'tah, I stood in it for a long period of time, thinking and reflecting: How courageous and brave those people were that they jumped into the field of battle to fight against such a huge army!

The encounter in the plain of Mu'tah against the Romans took place: a fierce fight ensued. A number of three thousand were fighting against the stormy attacks of two hundred thousand. A strange and queer campaign the world was watching with dilated eyes. But when the fragrant zephyr of Faith blows, such sort of wonders surface.

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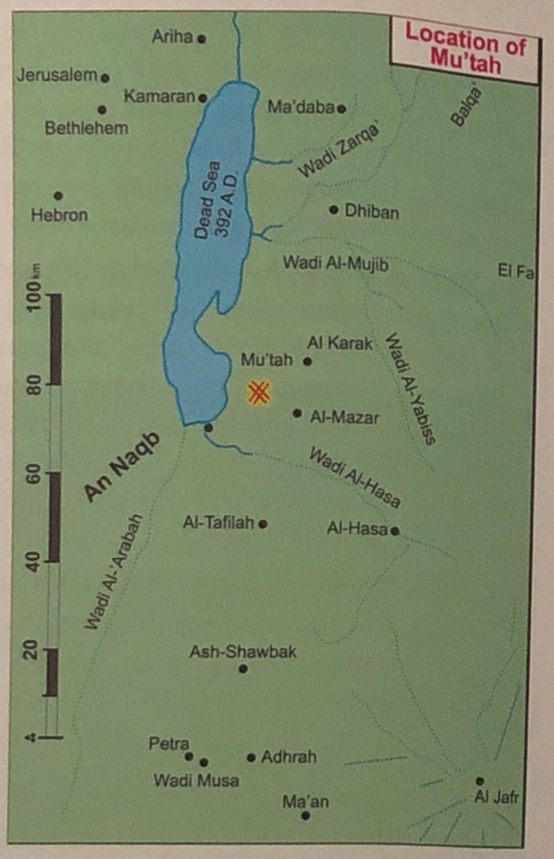
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Martyrdom of Zayd bin Harithah رضي الله عنه

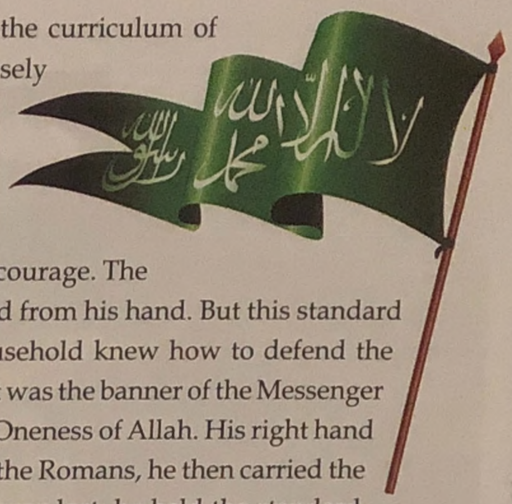
When the battle began, Allah's Messenger ﷺ distinctly beloved Zayd bin Harithah رضي الله عنه had been holding the banner aloft. Belonging to the Banu Kalab, Zayd was redoubtably brave and courageous. Fiercely he fought against the enemy. He penetrated far into the enemy ranks. Only Allah knows how many Romans did he consign to the fire of Hell. But he was many times mortally wounded until finally he fell to the ground. He could not overcome the wounds of javelins and swords caused to him by the enemy; and he drank the cup of martyrdom.



The banner fell down from his hand. According to the behest of the Messenger of Allah ﷺ, Ja'far bin Abi Talib رضي الله عنه, the elder brother of Ali bin Abi Talib رضي الله عنه picked up the standard.

Unparalleled Bravery of Ja'far bin Abi Talib رضي الله عنه

The Hashimite youth was mounted on a horse. Fierce battle raged. Ja'far رضي الله عنه leapt from his sorrel horse, hamstrung it in token that he would either conquer or die, and began to fight like a foot soldier. He urged forward the attack and landed blows after blows upon the enemy. This Hashimite youth



whose upbringing was done on the curriculum of the Glorious Qur'an and who closely resembled the Prophet ﷺ of Allah in his character and appearance, fought manfully and repulsed the blows of the enemy. He gave proof of unparalleled bravery and courage. The enemy wanted to drop the standard from his hand. But this standard was held by a Hashimite. His household knew how to defend the banner. It was the banner of Islam. It was the banner of the Messenger of Allah ﷺ. It was the banner of the Oneness of Allah. His right hand having been cut off by the blows of the Romans, he then carried the standard in his left. When that too was lost, he held the standard with the mutilated remnants of his arms, till he was martyred. The standard stayed aloft until he was martyred.

Allah's Messenger ﷺ said, 'In Paradise, Ja'far رضي الله عنه is given two wings instead; with which he flies anywhere he likes.' This is why he is given the appellation 'at-Tayyâr' [the Flyer].' Abdullah bin Umar رضي الله عنه had participated in this expedition, despite his young age. He says, 'When we counted the marks of wounds on the body of Ja'far رضي الله عنه, their number exceeded ninety. None of it was on his back.'

[Sahih al-Bukhari, Hadith 4261]

The Martyrdom of Abdullah bin Rawahah رضي الله عنه

Now, Abdullah bin Rawahah رضي الله عنه took up the banner. He belonged to the renowned tribe of Khazraj of the Helpers or Ansâr. He advanced towards the enemy riding his horse. Thereupon, he began to fight the enemy. Meanwhile, a cousin of his brought him a roasted joint of meat, saying, 'Eat this, it will strengthen you.'

Having taken it from his cousin's hand, he took a rapid couple of bites of the meat and threw it away. Then he heard the rushing of the troops. Thereupon, he took up his sword, advanced and began to fight. He repulsed the enemy with a vigorous onslaught. But, around him the enemy were in hundreds, who looked for an opportunity to martyr him, and wanted to fell the standard of the Muslims. But Abdullah bin Rawahah رضي الله عنه too fought an



unparalleled fight to defend the standard of Islam. He had been the first to advance and the last to retreat from every other fight. He set up a new parable of bravery and ultimately he died the death of a martyr fighting. He delivered a message to the coming generations that the death of a martyr is the life of Islam and community.

[As-Sirah an-Nabawiyyah of Ibn Hisham 4/20-29]

Khalid bin Walid's Maiden Military Command

The standard dropped from the hand of Abdullah bin Rawahah ﷺ. Thabit bin Arqam ﷺ, a brave man of the tribe of the Banu Ajlân then stepped forward and took up the standard. Then he called out to the fighters of Islam, 'Fighters for Allah's Sake! It is now time for you to choose a commander over you. Agree on a man from among yourselves.' The noble Companions answered, 'You yourself fulfil this duty.' Just observe the humility of the Prophet's ﷺ

Companion, Thâbit. He said, 'No, not at all. I do not consider myself equal to it.'

The battle raged. The army stood in need of such a commander who not only would fight the enemy, but could also lead the Islamic troops away safely. At this stage, it should be borne clearly in mind that the enemy numbered at 200,000 whereas the noble Companions were merely 3,000. Allah Most High had intended good for the Muslims. Within a few minutes, the noble Companions agreed on a person whom history remembers by the name of Khalid bin Walid ﷺ.

The brave man of Banu Makhzum took command, picked up the Islamic standard in his hand and knit the ranks together anew. The Muslims once again fought the enemy with renewed strength. They killed several of them and forced the enemy to retreat. Khalid bin Walid ﷺ himself fought so fiercely that a sword broke in his hand. Thereupon, he took another sword. When it also broke, he took another sword. When it also broke, he took the third, so much so that one after the other nine swords broke in his hand. He was a figure who used to hold a sword in each of his hands and fight. Try to visualize how many Romans he might have consigned to the fire of Hell. He continued fighting. When the arsenal of swords ended, his Companions handed him a small Yemenite sword. With that sword too he continued fighting with full strength.

The brave man of Banu Makhzum Khalid bin Walid took command, picked up the Islamic standard in his hand and knit the ranks together anew. The Muslims once again fought the enemy with renewed strength.

Undoubtedly, Khalid bin Walid ﷺ was a genius. The command of the army fell into his hands. On one hand, he repulsed the enemy, killing them. At the same time, on the other hand, his mind was busy reflecting upon the point that the number of Muslims were pretty small, whereas the enemy numbered at 200,000. They were fully equipped with every kind of weapons and equipage. The region too belonged to the Romans. Therefore, the most



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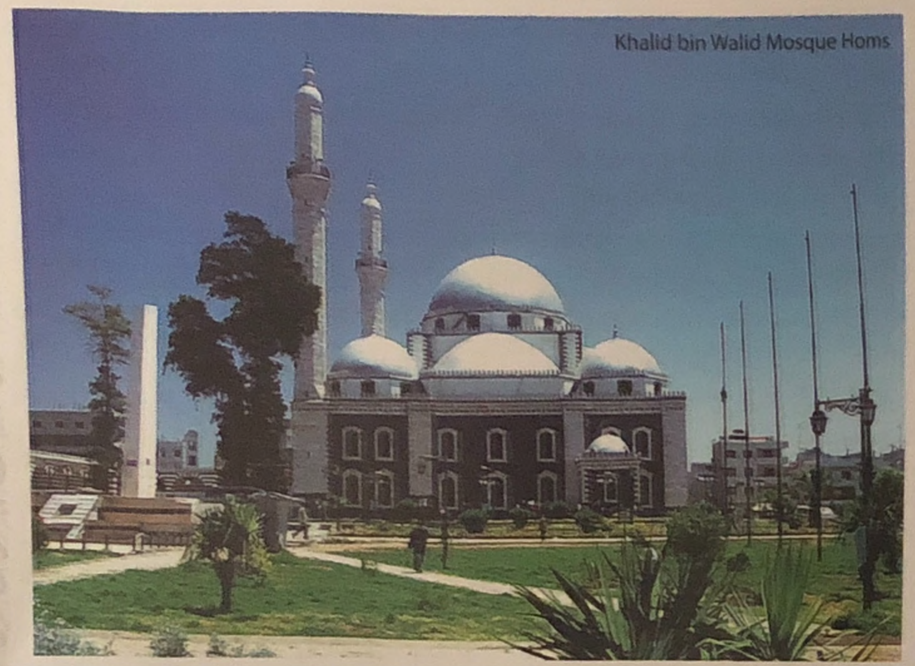
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Khalid bin Walid Mosque Homs

appropriate thing was to adopt a stratagem through which the Muslim troops could be honourably and triumphantly withdrawn from the field of battle.

Until the evening, the Islamic forces steadfastly stayed fighting the enemy. They did not allow the weakness of their number uncover before the enemy. In those days, the fighting lasted till evening. When darkness fell, the opponents would retreat to their encampments. Khalid bin al-Walid ﷺ was an extremely skilled Commander in the art of warfare, but his leadership was put to test. He had now to adopt an ingenious military stratagem that could, on the one hand, overawe the Roman, while on the other enable the Muslims return to Madinah safely.

Being a successful military general, he well understood that if a stampede broke out among the Muslims and the enemy began to chase them; it would be very hard to save them. At night, he consulted with the senior commanders and they agreed upon a resourceful military subterfuge. When the day dawned, Khalid bin Walid ﷺ made apparent changes in the army. He altered the colour of its banners. He stationed the right flank of the troops on the left and the left flank of the troops on the right. He sent some of the youths on to the rear and commanded them to intermittently raise the

cry of magnification, i.e. to cry out loudly the cry 'Allahu Akbar [Allah is Supremely Great]' and mingle into the body of the army in such a manner that the enemy should get an illusion that the Muslim army had received fresh reinforcements.

The Roman army commanders were intoxicated with power, but at the same time they were well aware of the Muslims' superior military capabilities. They knew it very well that a Muslim never ever runs away from the battlefield. The next day's sun brought with it the glad tidings of victory, succour and success for the Muslims. Khalid bin Walid ﷺ had commanded the army. When the battle resumed that day, they should gradually beat a retreat, without scurrying, nor scuttling. The enemy should get an impression that a skilful manoeuvre was being performed against them. Let us pause for a moment at this stage and standing in the plain of Mu'tah, chart a map of the battle in our mind's eye. The writer of these words, standing in the plain of Mu'tah for considerable length of time, reflected upon the military strategy of Khalid bin Walid ﷺ. I perceived that in the rear of the battlefield there is a long and vast desert.

The moment the fighting resumed, the army at the Muslims began to gradually step back. When the morning fell, the appearance and form of the army had dramatically changed. The Roman Commanders consulted among themselves. They mused: 'Massive reinforcements appears to have arrived from Madinah to join the battle. Their military capability has considerably been enhanced.' They felt certain that the Muslims desired to deceptively lead them into the desert. Fighting there would become perilous. A day before, the bravery and courage of the Muslim troops had cast awe and terror into the hearts of the Romans.

The Roman Commanders ordered their army that the Muslims should not be pursued. The Romans thought the Muslim army wanted to deceive them. They wanted to lead them into the desert. On the one hand, the Muslims slowly and gradually stepped back; while on the other the enemy began to withdraw. The enemy retired into their province. The Muslims too stepping back slowly; took the road to Madinah. Allah's Messenger ﷺ offered grateful thanks to Allah upon the safe arrival of the army and praised the men of the army.

[al-Bidayah wan-Nihayah]

The losses Incurred by the Adversaries: The Muslims Versus the Romans

Come, let us now enumerate what losses in terms of lives did the Muslims suffer in their first ever battle against the Romans? According to the biographers of the Prophet's ﷺ life, the number of martyrs were only twelve. What losses did the Roman soldiers and the allied tribes incur? On this matter, the annals of history are quiet. But one thing is apparent. If nine swords had broken in the hands of Khalid bin Walid ﷺ alone, how many men he might have slain? The majority of the noble Companions consisted of horsemen who were drenched with the zest of achieving martyrdom and unparalleled bravery. They were not ordinary folks. They were immensely courageous and brave, and were highly skilled in warfare and military operations. Therefore, the number of slain of the enemy must certainly have been exceedingly large.

After the Expedition of Mu'tah, the leadership of Madinah deliberated to chastise those tribes who had aided the Romans in the battle of Mu'tah. It was the immensely successful policy of the Messenger of Allah ﷺ that whenever the hordes opposed to Islam offered to call truce, he accepted it. Allah's Messenger ﷺ sent an army of Muslims, consisting of 300 Companions, under the Command of Amr bin al-Âs ﷺ, the conqueror of Egypt, towards the north of Madinah, further than Khaybar and even Wâdi al-Qura, at a watering-place called Salâsil.

A little later, he sent Abu Ubaydah bin al-Jarrah with 200 soldiers as reinforcement also. No fighting, however, took place. But the northern regional spots began to speak with enthusiasm about the strength, might and mature outlook of the Muslims.

Don't Worry....

I am their guardian in this World and the Hereafter"

In the battle of Mu'tah, Ja'far bin Abi Talib, the brother of 'Ali bin Abi Talib ﷺ, was martyred. The Messenger of Allah ﷺ gave Ja'far the byname *"at-Tayyar"* (meaning 'the Flier') and it is narrated in a hadith on the authority of Abu Hurayrah that the Messenger of Allah ﷺ said: "I saw Ja'far with wings flying in Paradise with the angels".

Ja'far bin Abi Talib ﷺ was married to Asma' bin Umays ﷺ and he participated in the battle of Mu'tah. On the first day of the battle, the Messenger of Allah ﷺ informed by revelation that the Ja'far would be martyred and so he went to Ja'far's house, upon which Asma' bint Umays reported: "Allah's Messenger ﷺ came to me and asked, 'Where are Jafar's children?' I brought them to him and he embraced them and smelled them, then his eyes welled up and he cried. 'O Allah's Messenger,' I asked, 'Have you heard something about Jafar?' 'Yes,' he replied. (أُصِيبُوا هٰذَا الْيَوْمَ) 'He was killed today.' I stood up and screamed, and the women came to me. The Prophet ﷺ began to say, 'O Asma, do not speak obscene words or beat your chest!'" Those were the practices of the days of ignorance and forbidden in Islam. He then said: "Call a barber to me". He then commanded him to shave the heads of the two children. Then he said: "As for Muhammad, he looks like our uncle Abu Talib and `Abdullah resembles me in facial appearance and morals". Then he held the hand of 'Abdullah bin Ja'far, raised it, and supplicated:

(اَللّٰهُمَّ اخْلُفْ جَعْفَرًا فِي أَهْلِهِ وَ بَارِكْ لِعَبْدِ اللهِ فِي صَفْقَةِ يَمِينِهِ)

"O Allah, compensate the family of Ja'far for their father and bless the pledge of 'Abdullah ibn Ja'far" (thrice).

The children were only young, around the ages of ten at the most, and so it became apparent to Asma' ﷺ that they might fall needy and poor, which became troubled by as any mother of orphans would do. With that the Messenger of Allah ﷺ consoled her and said:

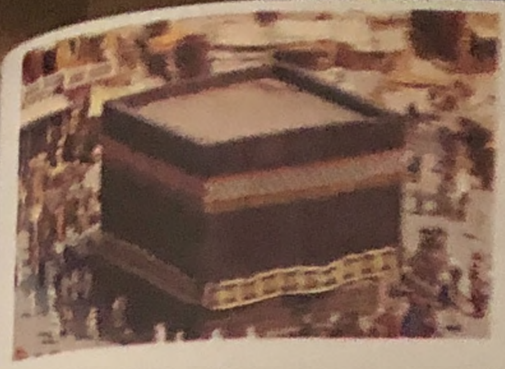
(اَلْعَيْلَةَ تَخَافِينَ عَلَيْهِمْ وَأَنَا وَلِيُّهُمْ فِي الدُّنْيَا وَالْآخِرَةِ)

"Do you fear poverty while I am their guardian in this world and in the Hereafter?"

Sunan Abi Dawud, hadith 4192; Musnad Imam Ahmad (1/204, 6/370); as-Sirat an-Nabawiyyah by Ibn Hisham (4/22,23); as-Sirat an-Nabawiyyah by Dr 'Ali Muhammad Muhammad as-Sallabi (2/495, 494).

In other words, do not be afraid of poverty for them.

O dear readers, of the morals and characteristics of our noble Prophet ﷺ were generosity, philanthropy and open-handedness towards orphans and those in need. He supplicated for blessings in 'Abdullah bin Ja'far's trade, which he would undertake from a young age and become one of the most successful and famous Arab merchants. Allah, the sublime, granted him immense wealth and he was so generous with it that an Arab proverb on generosity and giving was coined in association with him.



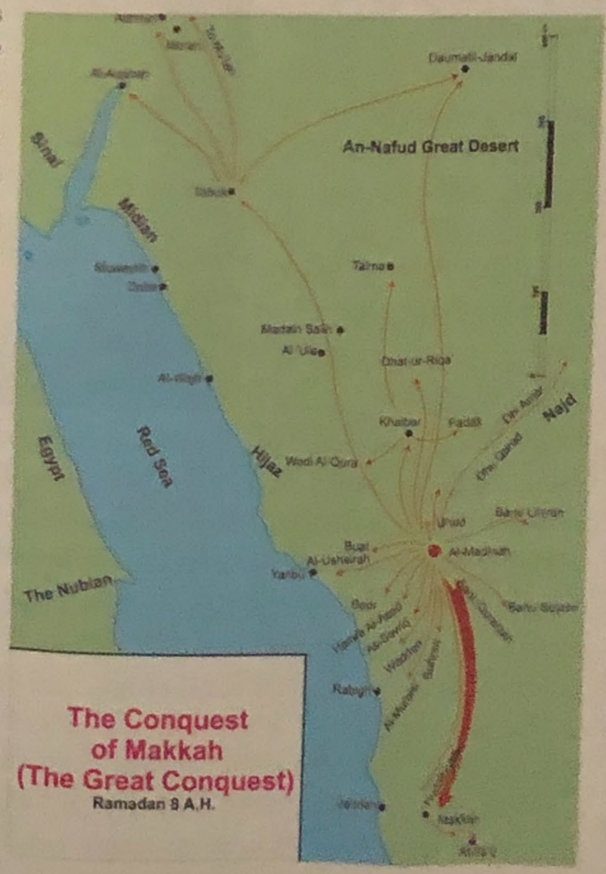
The Conquest of Makkah

A golden day it was for Islam when Allah's Messenger ﷺ entered Makkah the Ennobled at the head of a 10,000 strong army wherefrom he had once departed stealthily under the cover of a dark night.

How and when was Makkah conquered? How did it all begin and who were its immediate causes? We place before you in the following pages its brief but succinct details:

The Truce of Hudaybiyah which is remembered in Islam as an apparent victory; within the frame of this treaty various tribes were given the choice that they could ally themselves with one of the two rivals: either with the Muslims or the Quraysh.

The Banu Khuza'ah and the Banu Bakr were



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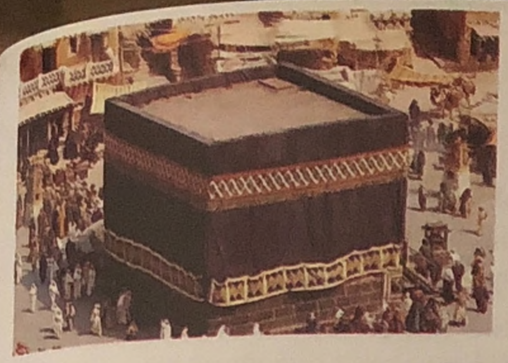
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Sunan Abi Dawud, hadith 4192; Musnad Imam Ahmad (1/204, 6/370); as-Sirat an-Nabawiyyah by Ibn Hisham (4/22,23); as-Sirat an-Nabawiyyah by Dr 'Ali Muhammad Muhammad as-Salabi (2/493, 494).

In other words, do not be afraid of poverty for them.

O dear readers, of the morals and characteristics of our noble Prophet ﷺ were generosity, philanthropy and open-handedness towards orphans and those in need. He supplicated for blessings in 'Abdullah bin Ja'far's trade, which he would undertake from a young age and become one of the most successful and famous Arab merchants. Allah, the sublime, granted him immense wealth and he was so generous with it that an Arab proverb on generosity and giving was coined in association with him.



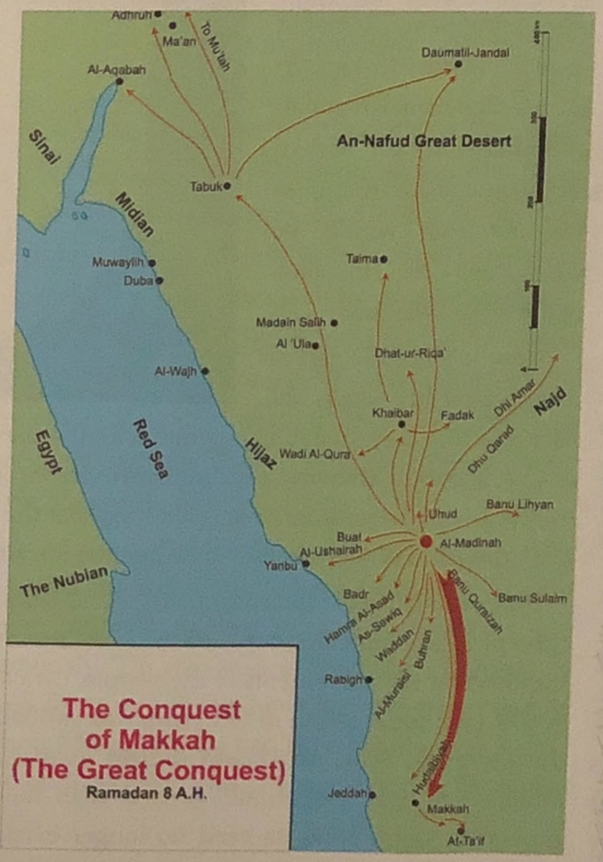
The Conquest of Makkah

A golden day it was for Islam when Allah's Messenger ﷺ entered Makkah the Ennobled at the head of a 10,000 strong army wherefrom he had once departed stealthily under the cover of a dark night.

How and when was Makkah conquered? How did it all begin and who were its immediate causes? We place before you in the following pages its brief but succinct details:

The Truce of Hudaybiyah which is remembered in Islam as an apparent victory; within the frame of this treaty various tribes were given the choice that they could ally themselves with one of the two rivals: either with the Muslims or the Quraysh.

The Banu Khuza'ah and the Banu Bakr were



two prominent tribes of the Arabs. Allah's Messenger's ﷺ great grandfather Qusayy's wife and the mother of Abd Manâf, Hubba bint Hulayl belonged to the Banu Khuza'ah. From the time of the noble Abdul Muttalib an alliance of friendliness used to exist between the Banu Hashim and the Banu Khuza'ah. So the Banu Bakr allied themselves with the Quraysh of Makkah. Between the Banu Bakr and the Banu Khuza'ah an enmity had existed for several generations. Among the conditions of the Truce of Hudaybiyah, it was expressly laid down that whichever tribe entered into an alliance with whichever rival, that tribe would be considered a part of that rival. If anyone indulged in excesses or tyrannized that tribe; this attack, tyranny and excess would be considered to have been done against its allied opponent. To put it in plain words: If a group invades the Banu Khuza'ah or indulges in any sort of excesses against them; so this invasion would be considered an invasion against the Muslims.



Now it would weigh as a responsibility upon the Muslims that they should co-operate with the Banu Khuza'ah and go to their rescue. Likewise, if someone indulges in excesses against the Banu Bakr, so that excess would be considered an excess against the Quraysh. It would obligate the Quraysh that they should battle against the attackers of the Banu Bakr.

After the Truce of Hudaybiyah, the Banu Khuza'ah and the Banu Bakr felt content. Peace prevailed between the Muslims and the Quraysh. Restrictions imposed on the movements of the people, caravan and merchandise ended. A war pact for a period of ten years was ratified between the Muslims and the Quraysh. Fear, dread and danger evaporated on all sides. The two adversaries once perpetually carried with them weapons wherever they moved or slept. Now its need no longer existed. The Banu Bakr derived

profit from this congenial atmosphere. They thought no time could be more favourable to revenge themselves on the Banu Khuza'ah. The Peace of Hudaybiyah allowed Banu Bakr to brood over their wrongs and they sought opportunity to make reprisals. Concerning the Banu Khuza'ah be further informed that this family had ruled over Makkah for a considerable period of time. This rulership was ended by the chieftain Qusayy.

The Quraysh Break the Pact

The incident belonged to a night of the month of Sha'ban in the year 8 AH. It so occurred that while some men of the Banu Khuza'ah had encamped at a watering place called Watir. Some men of Banu Bakr assaulted them in the darkness of night. The unarmed campers of Khuza'ah were utterly unprepared for the fight. When the Banu Bakr attacked, not only did the Quraysh aid them with weapons but also their chief men disguised themselves and thinking that because it was night and they would not be observed, they fought along with them to express their hatred for the Messenger of Allah ﷺ.

The attack carried out by Banu Bakr was led by Nawfal bin Mu'awiyah ad-Dili. He was the leader of the Banu ad-Dil. The people of Banu Khuza'ah had already embraced Islam. When they were ambushed, some people were performing their night vigil prayer or the Tahajjud. Some people were in the posture of bowing, some were in prostration. Some of them were martyred. A stampede broke out. Several of them took flight, entered the Sacred House and took refuge there. Since the time of the Ignorance, it was established that the one who entered the Inviolable House of Makkah; they were made safe and peacefully secure. They were said nothing, to such an extent that the sword was held back from the slayer of one's own father.

When the men of Banu Khuza'ah entered the Sacred House; the Banu Bakr said to Nawfal, 'They have now entered the Inviolable House, we should hold back our hand from them.' But Nawfal was inebriated with power and might. He retorted blasphemously, 'Do you steal in the Sacred Precinct or not?' If you steal in the Sacred Territory, why will you not take your revenge in it?' Some people of the Banu Khuza'ah who had survived the attack, fled and took refuge in the house of Budayl bin Warqa Khuzâ'i and in the house of one of their freedmen Râfi'.

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The Deputation of the Tyrannized in the Presence of the Messenger of Allah ﷺ

Amr bin Sâlim, a chieftain of the Banu Khuza'ah appeared with a complaint in the presence of the Messenger of Allah ﷺ, in Madinah. When he entered the Mosque, Allah's Messenger ﷺ was sitting among the noble Companions. He expressed the cruelty and wrongs done to them reciting flaming poetic verses.

When Allah's Messenger ﷺ heard their tale of grief, he said, 'Sâlim, worry you not. You have received help.' Then Budayl bin Warqa also set out with a group of men from Khuza'ah. They came to the Messenger of Allah ﷺ in Madinah and told him what had befallen them and how Quraysh had backed the Banu Bakr against them. He also told the Prophet ﷺ, which prominent men had helped them. By helping the Banu Bakr, the Quraysh had openly violated the Pact of Hudaybiyah. After listening thoroughly to his plaint, Allah's Messenger ﷺ sent an envoy to the Quraysh of Makkah in order to get confirmation of the affair and also to allow the Quraysh to redress the wrong they had committed. Allah's Messenger ﷺ commanded that three choices be placed before the Quraysh.

They could choose one of the following three options:

1. Pay the blood-money for the people slain of the Banu Khuza'ah.
2. Desist from shielding the Banu Bakr, or
3. Announce the dissolution of the Peace Treaty of Hudaybiyah.

The terms were communicated to the Quraysh, but the reply which arrived from the Quraysh was: It is difficult for us to act upon the first two choices. The third alternative, however, is acceptable to us. The Treaty of Hudaybiyah wherefore be considered as having been ended from today. This decision was made in tearing haste, without giving it a careful thought. Afterwards, they bitterly regretted the decision, but the arrow had left the bow and an arrow once shot never returns.

[al-Matalib al-Âliyah 4/243 and al-Maghazi of al-Waqidi 2/2333-234]

The Quraysh's Regret at the Decision

Abu Sufyan was renowned as one of the most intelligent men of Arabs. In the wake of this hurriedly made decision, he forthwith reflected upon it and was thrown into great alarm. He realized that they had committed a colossal blunder. It was, as if, they had cut their hands and given them over to the Muslims. Without delay, he set out for Madinah. Journey to Madinah used to be made through Usfan. The caravans used to halt at Usfan. Travellers would rest there, take water and would give their animals respite to eat fodder, drink water and rest.

Abu Sufyan too dismounted at Usfan to halt. He found Budayl bin Warqa standing there. Abu Sufyan immediately understood that he was returning from Madinah. He certainly must have given complete details of the incident to the Messenger of Allah ﷺ. Abu Sufyan shook hands with Budayl and asked him, 'Where have you come from, Budayl?' 'I travelled with the Khuza'ah along the shore and along the bottom of this valley,' replied Budayl evasively. Abu Sufyan asked the next question, 'Didn't you go to Madinah?' Budayl replied, 'No, not at all. Nothing of this sort.' Thereupon, he caused his camel to rise, mounted it and set out for Makkah.



An ancient fort in Usfan

Abu Sufyan thought to himself, 'If he went to Madinah, he will have certainly fed his camel fodder there. There are countless date-palm gardens in Madinah. Camels are fed fodder there. It contains date-stones.' Abu Sufyan got up from his place and went to the spot where Budayl's camel had rested. Camel's droppings lay on that place. He picked up some of its droppings, crushed them and saw date-stones in them. Abu Sufyan at once comprehended the whole substance. 'I swear by Allah,' he said, 'Budayl went to Muhammad ﷺ.' Abu Sufyan then immediately set out for Madinah so that the mistake could be rectified.

Abu Sufyan in Madinah

Having arrived at Madinah, Abu Sufyan straightaway went to the house of his own daughter Umm Habibah, Mother of the Believers ﵂. She welcomed her father. Her small apartment consisted of only one room. On the bed-stead in front of him, Allah's Messenger's ﷺ blessed bedding lay spread. He was about to seat himself on the rug spread upon the bed-stead, when she stepped forward; hastily drew it away and folded it.

On perceiving this behaviour of his daughter, Abu Sufyan was confounded. He said, 'My daughter, whatever happened? You folded up the bedding. I do not know whether you think I am too good for this bed or you think it is too good for me.'

Reverent Readers! The name of this substance is Iman or deep Faith! And this is the true love for the Messenger of Allah ﷺ. Abu Sufyan had seen his daughter Umm Habibah ﵂ after an intervention of several years. She was the apple of his eye. But Allah's Messenger ﷺ differentiated between people. If one is a believer, then despite their being dark-skinned like Bilal the Abyssinian; he would achieve the honour of sounding Adhan from the roof of the Sacred House of Allah. But if one is a polytheist, even if he happens to be a father, then his own daughter would look into his eyes and reply to him with full courage and strength of Faith, 'This bedding is the bedding of the Messenger of Allah ﷺ. It is a sacred and pure bedding. And my beloved father, you are a polytheist and are impure. You are not deserving of this bedding. And I choose not that you, an impure polytheist, should sit upon the Prophet's ﷺ rug. That is why I folded it up.'

Abu Sufyan had never ever expected to be treated by his daughter in this manner. Embarrassed, the gist of what he said in response was something like this, 'I swear by Allah, truly, my daughter, you have changed for the worse since you left me.'

[al-Bidayah wan Nihayah 4/146]

In Madinah, this was Abu Sufyan's maiden failure. He now turned towards the Mosque where Allah's Messenger ﷺ was present. He attempted to talk to him and to offer clarification. But he could gain from Allah's Messenger ﷺ no reply. Then he went to Abu Bakr ﵁ and asked him to speak to the Messenger of Allah ﷺ for him, but Abu Bakr ﵁ said, 'I will not do it.' Umar ﵁ to whom

he next addressed himself, received him with indignation. The reply Umar Faruq ﵁ gave him is worth listening and merits a read. He said, 'I intercede for you people with the Messenger of Allah ﷺ! I swear by Allah. Were it in my power, I would fight you against all the odds.'

[as-Sirah an-Nabawiyyah of Ibn Hisham 4: 38-39;
at-Tabaqat al-Kubra of Ibn Sa'd 2:134; and al-Maghazi of Waqidi 2/235-236]

Abu Sufyan at the door of Ali bin Abi Talib ﵁

After hearing such a stinging reply, Abu Sufyan then went to the house of Ali bin Abi Talib and Fatimah ﵂. The Prophet's ﷺ grandson was still small at that time. He had just learnt how to walk. Abu Sufyan started the conversation: 'Ali! You are the nearest of the men to me in kinship and the closest of them in relationship. Our descent and ancestry is one. I have come to Madinah under a compelling need. I badly need your help. Let me not go back empty-handed as I came. My only request to you is: Intercede for me with the Messenger of Allah ﷺ.' Ali ﵁ gave Abu Sufyan a reply, 'Woe to you, O Abu Sufyan! By Allah, when the Messenger of Allah ﷺ resolves a matter, we do not speak to him about it.' Then he turned to Fatimah ﵂ and said to her, 'Can you not command your son Hasan to proclaim among the people that he has taken the Quraysh under his protection. So he will be lord of the Arabs for ever.' Fatimah ﵂ replied, 'I swear by Allah, this son of mine has not yet reached the age that he could make a proclamation of giving protection, among people. Moreover, no one can provide protection when Allah's Messenger ﷺ is very much present among us.'

Abu Sufyan now turned to Ali ﵁. When pleaded for help once again, Ali advised him in a light vein. 'You do one thing; go to the Mosque and standing in it call aloud that I have taken all parties under the guarantee of my protection.' Finding nothing else for him to do, Abu Sufyan stood up in the Mosque and made a proclamation of 'protection' among the people. He then mounted his camel and departed for Makkah.

The Quraysh Sneer at Abu Sufyan's Dull-Wittedness

Back in Makkah, Abu Sufyan was restlessly waited for. No sooner did he reach than they anxiously inquired, 'What is your news, O Abu Sufyan?' Abu Sufyan said, 'I went to Muhammad ﷺ and spoke to him, and he gave me no reply. Then I went to the son of Abu Quhafah and got nothing from

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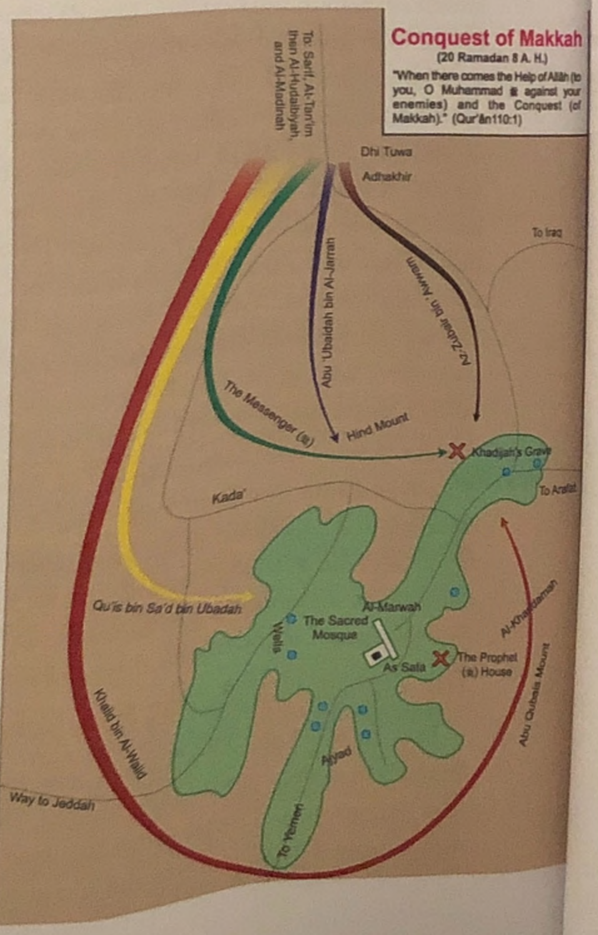
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him. Then I went to Umar bin al-Khattab ﷺ, whom I found to be the most hostile of them. Then I went to Ali bin Abi Talib ﷺ, whom I found to be the mildest of them. He advised me to do something that I have done.' They asked, 'What did he advise you to do?' He replied, 'He advised me to make a proclamation of protection among the people.' 'Then what happened,' the Quraysh inquired restlessly, 'I made a declaration of protection standing among the people, 'replied Abu Sufyan. The Quraysh said, 'Ali bin Abi Talib ﷺ joked at you that he gave you such an advice. He did no more than play with you.' Abu Sufyan sighed a deep sigh and said, 'But I could think of nothing else to do.'

Preparations for Conquest of Makkah

When Allah's Messenger ﷺ was convinced of the Quraysh's breach of pledge and their tyranny and excesses on the Banu Khuza'ah; he resolved by Allah's Command, to conquer Makkah the Ennobled. But he kept the plan completely secret.



Allah's Messenger ﷺ used his best endeavours. It was his desire and supplication that the Quraysh should get no news of it beforehand. All around Madinah the Radiant, checkpoints were installed; no unidentified man could leave Madinah or enter it, without an express permission. The news had already reached the dwellers of Madinah; rather they were making preparations for the journey. It was a comely stratagem of the Messenger of Allah ﷺ that the enemy should not come to know about it at all.

He wanted to suddenly fall upon the heads of the dwellers of Makkah and take them by surprise in their territory. In reality, Allah's Messenger ﷺ did not want any bloodshed in the Sacred Land.

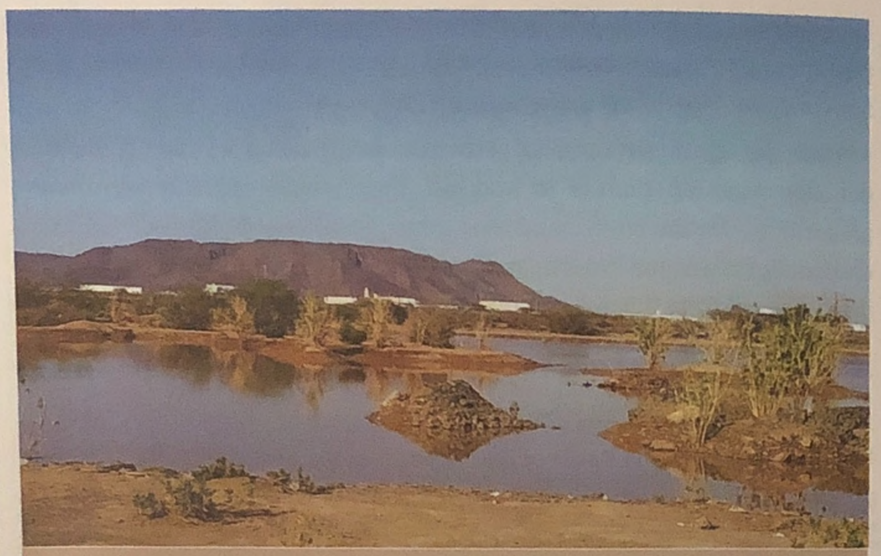
Had the Quraysh received advance information of the coming of the Messenger of Allah ﷺ to Makkah, they would certainly have made preparations for the battle. And then a blood-spilling encounter could have ensued. But it was the Prophet's ﷺ wish that no drop of blood should trickle in that Sacred City.

A Grave Mistake that was Forgiven

Meanwhile, Hatib bin Abi Balta'ah ﷺ, a Companion of the Prophet ﷺ who had participated in the Battle of Badr, committed a grave mistake. He wrote a letter to the Quraysh in which he informed them of the decision of the Messenger of Allah ﷺ to attack Makkah. He entrusted the task of reaching this letter to the Quraysh of Makkah to a slave-girl called Sarah, who was travelling to Makkah. Sarah put the letter on her head, twisted the hair on the sides of her head over it, and set out carrying it for Makkah. But through revelation, Allah Most High informed the Messenger of Allah ﷺ about this letter. Thereupon, Allah's Messenger ﷺ summoned Ali bin Abi Talib, Miqdad bin Aswad and Zubayr bin al-Awwam ﷺ and told them, 'Set out towards Makkah. On the way, you will encounter a woman, mounted on a camel at a place near the Roza-e- Khakh [a place between Madinah and Makkah].

She has a letter which is written to the Quraysh. Retrieve the letter and bring it to me.' All these three personages were horsemen of renown. They soon overtook the woman and demanded the letter from her. She said, 'I do not have any letter.' They made her dismount and searched her baggage, but found nothing. Ali bin Abi Talib ﷺ said, 'I swear by Allah that the Messenger of Allah ﷺ did not lie, nor have we lied. You do have this letter. Produce it and hand it over to us, or else we will strip you and search your person.' When Sarah perceived his firm determination, she said, 'Well, turn away from me.' He turned away from her, and she untied the side locks of her head, took out the letter and handed it to him. He brought it to the Messenger of Allah ﷺ.

The letter had been written by Hatib bin Abi Balta'ah ﷺ informing the Quraysh about the intention of the Messenger of Allah ﷺ to attack Makkah.



Roza-e- Khakh a place between Madinah and Makkah

The Messenger of Allah ﷺ summoned Hatib and asked, 'Hatib ؓ, what is this?' Hatib said, 'Do not hasten in reaching a verdict on me. The reality is that I am indeed a believer in Allah and His Messenger. I have not changed or altered. I have not apostatized. The thing is, my wife and children are residing in Makkah. I desired to do the Makkans a favour so that they would look after my wife and children well.'

It was undoubtedly a very grave obvious mistake on the part of Hatib ؓ. Revealing the state's secrets is an unpardonable crime. Wherefore, Umar bin al-Khattab ؓ said, 'Messenger of Allah, Hatib has become a hypocrite. Permit me to strike off his head.' Allah's Messenger ﷺ was a mercy to the entire universe. He said to Umar, 'Umar ؓ, don't you know that Hatib ؓ was present at Badr. Allah has stated about the Companions who were present at Badr:

اِعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

"Do what you will, for I have forgiven you."

On hearing this, Umar ؓ spontaneously burst into tears. He said, "Only Allah and His Messenger ﷺ know best these matters."'

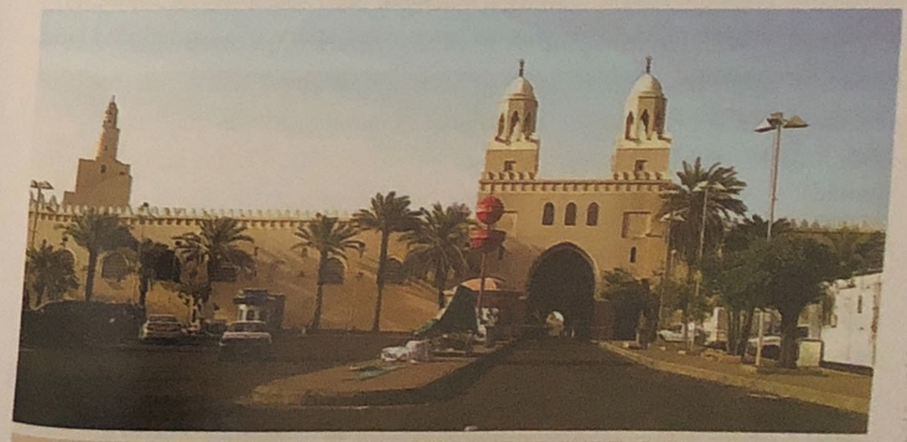
[Sahih al-Bukhari, Hadith 3983; Sahih Muslim, Hadith 2494; and Musnad Ahmad 1/79-80]

Some Important Events Which Took Place on the Way

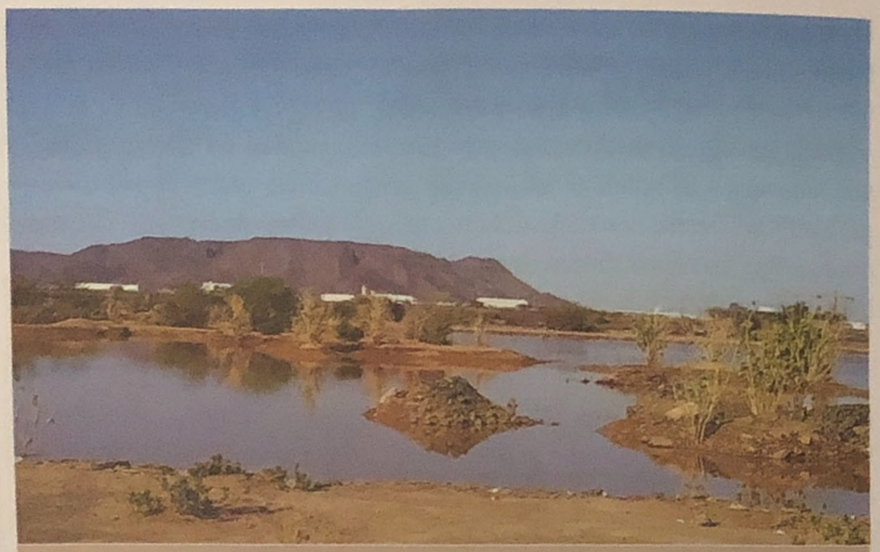
The people of Makkah had no inkling of the intentions of the people of Madinah. On the 10th of Ramadan, Allah's Messenger ﷺ commenced his journey. He had with him 10,000 noble Companions. Abbas bin Abdul Muttalib, the Prophet's ﷺ uncle, joined the Messenger of Allah ﷺ along the way. The Prophet's ﷺ cousin Abu Sufyan bin Harith and Abdullah bin Abi Umayyah ؓ, the Prophet's ﷺ paternal aunt's son met the Messenger of Allah ﷺ along the way to Makkah. They both were the Prophet's ﷺ bitterest enemies. Abu Sufyan bin Harith was a poet and he had written satires to injure the honour of Allah's Messenger ﷺ. When the Prophet ﷺ saw them, he turned his face away. But the intercession of some who were close and the verses of poetry recited by Abu Sufyan expressing regret did the job. They sincerely begged pardon. After all this, Allah's Messenger ﷺ forgave them and approved of their Islam.

It was the month of Ramadan. It was the high summer, but in spite of it, several Companions and the Messenger of Allah ﷺ himself had Fasted. He saw that some Fasters faced severe hardship. Some people stood over a Companion shielding him with a sheet of cloth. With a view to providing ease and convenience to the Muslim nation, Allah's Messenger ﷺ stood on a comparatively high ground; then he called for a bowl of water, raised it for everyone to see, and drank from it. It was the time for Asr or mid-afternoon.

The moment Allah's Messenger ﷺ broke the Fast, many of the noble



A view of Miqat mosque at Johfa



Roza-e- Khakh a place between Madinah and Makkah

The Messenger of Allah ﷺ summoned Hatib and asked, 'Hatib ؓ, what is this?' Hatib said, 'Do not hasten in reaching a verdict on me. The reality is that I am indeed a believer in Allah and His Messenger. I have not changed or altered. I have not apostatized. The thing is, my wife and children are residing in Makkah. I desired to do the Makkans a favour so that they would look after my wife and children well.'

It was undoubtedly a very grave obvious mistake on the part of Hatib ؓ. Revealing the state's secrets is an unpardonable crime. Wherefore, Umar bin al-Khattab ؓ said, 'Messenger of Allah, Hatib has become a hypocrite. Permit me to strike off his head.' Allah's Messenger ﷺ was a mercy to the entire universe. He said to Umar, 'Umar ؓ, don't you know that Hatib ؓ was present at Badr. Allah has stated about the Companions who were present at Badr:

اِعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

"Do what you will, for I have forgiven you."

On hearing this, Umar ؓ spontaneously burst into tears. He said, "Only Allah and His Messenger ﷺ know best these matters."'

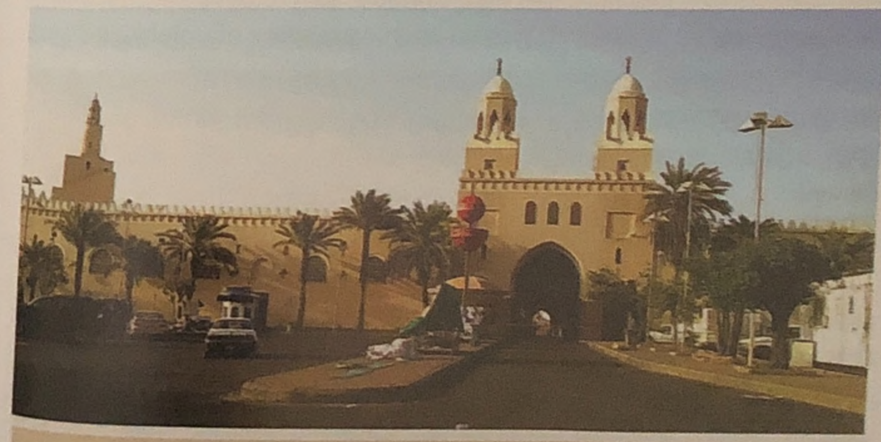
[Sahih al-Bukhari, Hadith 3983; Sahih Muslim, Hadith 2494; and Musnad Ahmad 1/79-80]

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The moment Allah's Messenger ﷺ broke the Fast, many of the noble



A view of Miqat mosque at Johfa

Companions also broke the Fast. But some Companions did Ijtihad: exercised personal judgement. They thought even otherwise, the sun would set after a while. They could exercise patience. Wherefore, there was no need to break the Fast. When Allah's Messenger ﷺ came to know about it, he reprimanded thrice and made an announcement:

أُولٰئِكَ الْعُصَاةُ، أُولٰئِكَ الْعُصَاةُ

'These are the disobedient ones; these are the disobedient ones.'

[Sahih Muslim; Hadith 1114 in Darussalam's new translation of Sahih Muslim, Hadith 2610 vol. 3]

This displays the Prophet's ﷺ grandeur, the station of Messengership, mighty importance of following in the footsteps of Allah's Messenger ﷺ. The lesson he taught to the Muslim Ummah or nation is that in every circumstance, in all conditions, a believer must obey Allah and His Messenger ﷺ and follow them.

The Islamic Army in the Valley of Fatimah

The valley of Fatimah whose ancient name is Marr az-Zahran is situated in the north of Makkah at a distance of, more or less, thirty kilometres. Allah's Messenger ﷺ reached that place accompanied by his army at the time of the sunset prayer or Maghrib. He commanded the Companions that everyone should kindle his own fire. In the desert of the valley of Fatimah, ten thousand fires soon blazed and the whole region was illuminated with their light. The picturesque spectacle could be seen from far off. Those days, the desert outside of Makkah was an open, vast space of uninhabited land, therefore, one could clearly perceive fires that were ignited several kilometres away.



Ruins of the Fatha Mosque in wadi-e-Fatimah

Of immense significance were this night and the place. Wherefore, Allah's Messenger ﷺ specially charged

Umar bin al-Khattab ﷺ with the duty of the Chief Security Officer. Then one more significant event took place. Mounted on the Prophet's ﷺ white mule, Allah's Messenger's ﷺ uncle Abbas bin Abdul Muttalib ﷺ, the one who passionately loved the Quraysh, came out of the encampment. It was his desire to find a labourer, a firewood gleaner, shepherd, or someone bringing milk or someone coming in who would enter Makkah, through whom he could send a message to the Quraysh and inform them where Allah's Messenger ﷺ was so that before he enters Makkah, they could appear in his presence and seek his forgiveness and gain his protection.

The Strength of the Islamic Army and Abu Sufyan's Astonishment

No information of the march of Allah's Messenger ﷺ from Madinah and his reaching the Valley of Fatimah had reached the Quryash. Allah's Messenger ﷺ had carefully cut off all sources of intelligence. Allah Most High caused things to happen in such a way that the Quraysh received no inkling of the Islamic army's advancement at all. The Makkans, however, fostered no delusions on the subject: they certainly had grave misgivings, fear and fright that the Muslims could any time invade them.

Abu Sufyan would come out of Makkah every day. If he saw any caravan or man coming from Madinah, he would ask news of that place, he would inquire what the Muslims' designs were. The Quraysh were conscious of having broken the pact. This, together with the Prophet's ﷺ refusal to renew it, had made them apprehensive almost to the point of despair. Today also Abu Sufyan sallied forth on the road to Madinah, accompanied by Hakim bin Hizam, Mother of the Believer Khadijah's nephew, and Banu Khuza'ah's chieftain Budayl bin Warqa, in search of information about the Messenger of Allah ﷺ. And Allah's grand design!

In the meanwhile, Abbas bin Abdul Muttalib ﷺ arrived near them seated on a white mule. It was dark, but he heard the conversation between Abu Sufyan and Hudayl quite clearly. What sort of conversation was Abu Sufyan engaged in? let us listen to it: Abu Sufyan had already perceived the Muslim army, their myriad fires and their encampment from afar. He said, 'I swear by Allah. I have never seen fires like those I see today.' Budayl, expressing his opinion said, 'It appears these are the fires of Banu Khuza'ah.' Abu Sufyan

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Al-Hajoon near Haram Makki



Khandama the place where Muslim Army was staying

Abbas and Abu Sufyan besides having been residing in Makkah, together with having been relatives, had been friends for a long time. Recognizing his voice, Abbas called him out by his Kunyah or surname, 'Abu Hanzalah.' It has been a custom among the Arabs that if they desired to honourably address someone, they would do so by calling him by his surname. Abu Sufyan too recognized his voice and asked, 'Abul Fadl' Abul Fadl was the Kunyah or surname of Abbas ﷺ. Abbas said, 'Yes, I am Abul Fadl.' Abu Sufyan said, 'May my mother and father be your ransom, what are these illuminations?'

Abbas ﷺ said, 'Woe to you Abu Sufyan.' Pointing at the Islamic army, he said, 'This is the Messenger of Allah ﷺ and his forces! I swear by Allah, the destruction of Quraysh is near.' Abu Sufyan said, 'May my mother and father be your ransom. You just tell us what course should be adopted in order to rescue the Quraysh from destruction?' Abbas ﷺ answered, 'If the Muslims see you, they would strike off your head. Do one thing, ride with me on the back of this mule. I will take you to the Messenger of Allah ﷺ, and I will ask him to grant you a promise of safety.'

Abu Sufyan immediately rode behind Abbas ﷺ. The mule now turned to the direction of the tent of Allah's Messenger ﷺ. The two companions of Abu

Sufyan returned home. The mule now trotting the encampment, advanced forward. Whenever the mule passed by one of the fires of the Muslims, they asked 'Who is that?' When they noticed the mule of the Messenger of Allah ﷺ, they said, 'Oh, it is the uncle of the Messenger of Allah ﷺ riding his mule. Let it go.'

Thanks to Abbas, the mule advanced forward passing through the Islamic army without any hindrance. Looking at the army, Abu Sufyan was overawed. Eventually the mule passed by the blazing fire of Umar bin al-Khattab ﷺ. In the light of the fire, the passers-by could be clearly seen. Umar ﷺ was a subtle-minded, discerning military officer. Today, he was the general security commander of the encampment. When he saw Abu Sufyan on the rump of the mule; he immediately recognized him. He said, 'Who is this?' Then he exclaimed, 'It is Abu Sufyan, the enemy of Allah! How come he is here?' He then addressing Abu Sufyan exclaimed, 'Abu Sufyan, praise be to Allah, who has delivered you up without treaty or covenant.'

Thereupon, Abbas ﷺ spurred his mule and galloping it, reached the Messenger of Allah ﷺ. Umar ﷺ also hurried off and went before the Messenger of Allah ﷺ in his tent. But Abbas had already arrived at the lofty presence of the Messenger of Allah ﷺ, and spoke hastily, 'Messenger of Allah, I have granted Abu Sufyan protection.' On the other hand, Umar Faruq ﷺ, insisted, 'Messenger of Allah, he is the greatest enemy of Islam. Let me cut off his head.'

Observe the wisdom of Abbas's action. He was a man who passionately loved the Quraysh. He was the Prophet's ﷺ uncle also. Turning his radiant countenance towards him, he says, 'I swear by Allah, no one but I shall speak to you tonight.' Umar ﷺ kept on insisting and asking the Prophet's ﷺ permission to cut off Abu Sufyan's neck. Thereupon, Abbas ﷺ said, 'Don't be in a hurry. Take it easy, Umar! If he had been from your clan Banu Adi, you would probably not have insisted to such an extent, on killing him.'

Umar bin al-Khattab ﷺ was a man who nurtured love and bore enmity only for the sake of Allah. He said, 'Do not utter such a thing. Abbas, I swear by Allah, your conversion to Islam is more pleasing to me than the conversion of my father al-Khattab.' Allah's Messenger ﷺ heard the conversation of both of them. He returned his verdict thus; he commanded Abbas ﷺ, 'Take Abu Sufyan to your tent. Bring him to me tomorrow morning.'

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Narrating the incident, Abbas as Samadi says, "I took the Salman to my tent. In the morning, I brought him to the Messenger of Allah ﷺ, who when he saw him, said, 'Abu 'Abd Salman, have I not come for you to know that there is no god worthy of worship other than Allah?' Abd Salman said, 'May his mother and father be ransomed for you, you are the most kind, most knowing and most generous! I have realized well that if there were [gods] with Allah, He would have helped me.' Ultimately, the truth became clear to Abd Salman. Allah's Messenger [ﷺ] said, 'Abu 'Abd Salman, know! the time came for you to discover that I am the Messenger of Allah!' Besides claiming the Prophet's [ﷺ] righteousness and closeness, Abd Salman said, 'How concerned you are for me. You showed such righteousness. By morning, you [Prophet] [ﷺ] were [already] fighting in my heart.' Abbas said, 'Until this [Battle of Khaybar], I have never heard a [such] [...]' Abbas's words led such an impact upon Abd Salman that he ignored the [...] of Allah to Allah and the Messenger [ﷺ] embraced Islam.

Continuing his narration, Abbas as Samadi says, "I said, 'Messenger of Allah, Abd Salman is a man who [...] [...] [...] something that could be the cause of passage for him among his [people]. Allah's Messenger [ﷺ] said, 'Abu 'Abd Salman has come to [...] [...] [...]

Narrating this incident, Abbas ﷺ himself says, 'I took Abu Sufyan to my tent. In the morning, I brought him to the Messenger of Allah ﷺ, who, when he saw him, said, 'Alas, Abu Sufyan, hasn't time come for you to know that there is no god worthy of worship other than Allah?' Abu Sufyan said, 'May my mother and father be your ransom! How concerned you are for your kin, how forbearing and how generous! I have realized well that it there were another god beside Allah, he would have availed me.' Ultimately the truth appeared on Abu Sufyan's lips. Allah's Messenger ﷺ said, 'Woe on you, Abu Sufyan, hasn't the time come for you to discover that I am the Messenger of Allah?' Besides admitting the Prophet's ﷺ forbearance and clemency, Abu Sufyan said, 'How concerned you are for your kin. How clement and magnanimous! But concerning your Prophethood, I find some hesitancy lingering in my heart.' Abbas said, 'I told him "Recite the testimony of truth before your head is cut off."' Abbas's words had such an impact upon Abu Sufyan that he repeated the formula of belief in Allah and His Messenger and embraced Islam.

Continuing his narrative, Abbas ﷺ says, 'I said, 'Messenger of Allah, Abu Sufyan is a man who loves glory. Grant him something that shall be the cause of prestige for him among his clansmen.' Allah's Messenger ﷺ stated, 'Whoever enters the house of Abu Sufyan ﷺ shall be safe; anyone who locks his door behind him shall be safe; anyone who enters the Sanctuary of Allah shall be safe; for him protection is being proclaimed. He shall not be killed.'

On the morning of Tuesday, Ramadan 17, 8AH, Allah's Messenger ﷺ set out towards Makkah, through the Valley of Fatimah, along with the Islamic army. It was the desire of the Messenger of Allah ﷺ that Abu Sufyan ﷺ should see the Islamic army for himself closely and carefully. It was in fact a psychological stratagem, in which Allah's Messenger ﷺ fully succeeded. Allah's Messenger ﷺ commanded Abbas to detain Abu Sufyan ﷺ on the way to Makkah by the spur of the mountain in the narrow part of the valley, until he watched the forces of Allah pass by him; the purpose was to overwhelm Abu Sufyan ﷺ.

Abbas ﷺ caught Abu Sufyan ﷺ by his arm and took him close to the spur of the mountain in the narrow part of the ravine at a slightly higher point. Below the smart and agile Islamic troops began to pass, being marshalled in their respective columns. The Islamic army comprised of various tribes.

They had their own distinct standards. They passed flying their standards. Whenever a tribe passed, Abu Sufyan ﷺ would ask, 'Abbas ﷺ, who are these?' in reply, Abbas ﷺ would tell him, 'These are the youth of so-and-so tribe.' Abu Sufyan ﷺ would exclaim, 'Oh such-and-such tribe; what have I to do with it.'

The army gradually passed through the narrow part of the valley and the tribes passed by him. Whenever a new banner would pass below, it would become known that they were men belonging to a new tribe. Abu Sufyan would ask, thereupon, a question, 'Abul Fadl, which tribe is this?' Abbas would tell him, for instance, it is the Muzaynah tribe.' Abu Sufyan ﷺ would say, 'If they are the men of the Muzaynah tribe, what have I to do with them?' In this manner, the tribes passed by and Abbas kept up a running commentary on every tribe that passed before their eyes. The standard of one of the Helpers' group was in the hand of Sa'd bin Ubadah ﷺ. He perceived Abu Sufyan ﷺ standing on the mountain. His bitter enmities of Islam flooded his memory. Addressing him, he called out loudly,

الْيَوْمُ يَوْمُ الْمَلْحَمَةِ *Today is the day of slaughter,*

الْيَوْمُ تُسْتَحَلُّ الْكَعْبَةُ *the day when the inviolable Ka'bah shall be violated.'*

When Abu Sufyan ﷺ heard it, he was thrown into great alarm. He feared lest bloodshed and slaughter began in Makkah. Abu Sufyan carefully watched the agile and smart Islamic troops; when he sighted Allah's Messenger ﷺ arriving amid his detachment consisting of the Helpers and the Emigrants. They were armed with weapons to the teeth. Their armour allowed only the eye of the lions of Allah and the braves to be seen. Abbas ﷺ then pointed out that Allah's Messenger ﷺ was also present among the Helpers and the Emigrants. Abu Sufyan ﷺ spontaneously spoke out, 'Who could line up against such an irresistible force, who has the strength to fight a battle against them?'

Meanwhile, when Abu Sufyan ﷺ saw the Messenger of Allah ﷺ, he was reminded of Sa'd bin Ubadah ﷺ. He said, 'Allah's Messenger! Haven't you heard what Sa'd has said?' Allah's Messenger ﷺ asked, 'What has Sa'd said?' Abu Sufyan said, 'Today is the day of bloodshed.'

The defender of peace, the benefactor of humanity, doing good to people, wishing well and loving them; Allah's supreme Messenger ﷺ exclaimed,

'No, no, never!

هٰذَا يَوْمٌ يُعَظِّمُ اللهُ فِيهِ الْكَعْبَةَ *Today is the day when Allah Most High would enhance the grandeur of the Ka'bah.*

وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ *The day in which the Ka'bah shall be covered with a covering.'*

Together with it, the Messenger of Allah ﷺ, apprehending evil, issued a command that the banner be taken from Sa'd and given to his son Qays. To honour the son was to honour the father, and in the hand of Qays, the banner would still be with Sa'd, with his family. Consequently, the banner did not exit the household of Sa'd and Sa'd too did not feel any displeasure, because this honour stayed within his own house.

[Sahih al-Bukhari, 4280 and Musannaf of Abdur Razzaq 5/374-378 and as-Sirah an-Nabawiyyah of Ibn Hisham 4/44-47]

The Islamic army was now in full march towards Makkah, the Ennobled. Abbas said to Abu Sufyan, 'Go, hasten to your people and make them understand, warn them.' Abu Sufyan departed in haste, and as he entered Makkah, the Ennobled, he shouted at the pitch of his voice, 'You Quraysh, behold this is Muhammad ﷺ, who has come upon you with a huge army, which we will not be able to withstand.' There was a deafening silence. They had never suspected that Allah's Messenger ﷺ would so suddenly arrive in this manner to conquer Makkah. Abu Sufyan's wife Hind, broke the silence. She took her husband to task, and gave him a mouthful.

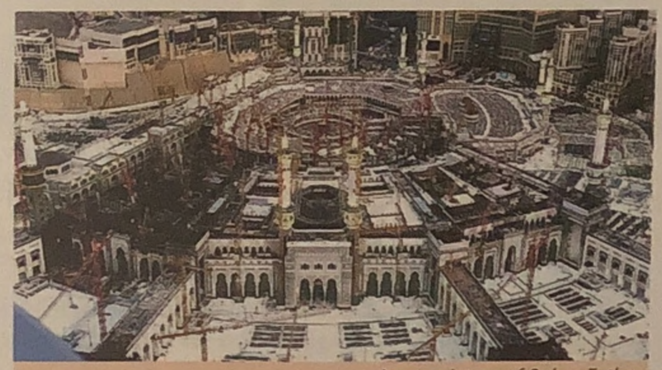
But Abu Sufyan had understood the gravity of the situation well. He shouted to the people, 'People, let not this woman deceive you against your better judgement, for Muhammad ﷺ has come bringing with him an army, which we will not be able to withstand.' Then he said to people, behold whoso enters my house shall be safe, the Islamic army shall say nothing to him.' The people asked, 'And what good is your house for all our numbers?' He answered, 'And whoso locks upon himself his door shall be safe, and whoso enters the House of Allah shall be safe.' So the people fled in all directions, some to their houses and some to the Sacred House of Allah.'

[al-Bidayah wan-Nihayah 4/290]

About this time, some reckless youths, Safwan bin Umayyah, Ikrimah bin Abi Jahl gathered together in the region of Khandamah, under the leadership of Suhayl bin Amr. Allah's Messenger ﷺ had commanded Khalid

bin al-Walid to enter Makkah through the region of Khandamah. The region of Khandamah falls in the south, that is to say towards the Yemen. Kadâ is also situated in the same region. Among the roads which enter into Makkah, one road passes through Kadâ. Khalid entered from the south accompanied by his men.

In the same region, these hot heads lay in wait with their drawn swords. But Khalid was ready to receive his assailants. They were no match for Khalid; and his men who put them to flight. Khalid's detachment continued its march, whoever of the polytheists came in the way, he was cut to pieces. This formidable army was the army of the soldiers fighting in the way of Allah. It was the army of the monotheists. Who could withstand it? Merely a light skirmish took place and twelve men from among the polytheists were slain when their leaders Ikrimah and Safwan fled for life; his lads also vanished.



A new picture of *Bab-e-Fatha*

Khalid bin Walid appeared in view with his army from the north; marching towards the mountain of Safa. On the other hand, Allah's Messenger ﷺ entered into Makkah from the north with such a grandeur that today in his way there was no hindrance. That very Makkah from where eight years ago he was expelled bereft of all possessions, into that same Makkah he now entered riding his mare-camel Qaswa. He had upon his head a black turban; his blessed head was cast down with humility before Allah Most High to such an extent that his beard touched the saddle. In token of his gratitude, he bowed low upon his she-camel.

[al-Mustadrak of al-Hâkim 3/47]

View one more spectacle. Just ponder over who was sitting on the rump of the Prophet's ﷺ she-camel? On the occasion of this supremely grand conquest, Allah's Messenger ﷺ took care to exemplify the principle of justice and equality to mankind, not forgetting even a single cardinal virtue upheld

'No, no, never!

هٰذَا يَوْمٌ يُعَظِّمُ اللهُ فِيهِ الْكَعْبَةَ *Today is the day when Allah Most High would enhance the grandeur of the Ka'bah.*

وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ *The day in which the Ka'bah shall be covered with a covering.'*

Together with it, the Messenger of Allah ﷺ, apprehending evil, issued a command that the banner be taken from Sa'd and given to his son Qays. To honour the son was to honour the father, and in the hand of Qays, the banner would still be with Sa'd, with his family. Consequently, the banner did not exit the household of Sa'd and Sa'd too did not feel any displeasure, because this honour stayed within his own house.

[Sahih al-Bukhari, 4280 and Musannaf of Abdur Razzaq 5/374-378 and as-Sirah an-Nabawiyyah of Ibn Hisham 4/44-47]

The Islamic army was now in full march towards Makkah, the Ennobled. Abbas said to Abu Sufyan, 'Go, hasten to your people and make them understand, warn them.' Abu Sufyan departed in haste, and as he entered Makkah, the Ennobled, he shouted at the pitch of his voice, 'You Quraysh, behold this is Muhammad ﷺ, who has come upon you with a huge army, which we will not be able to withstand.' There was a deafening silence. They had never suspected that Allah's Messenger ﷺ would so suddenly arrive in this manner to conquer Makkah. Abu Sufyan's wife Hind, broke the silence. She took her husband to task, and gave him a mouthful.

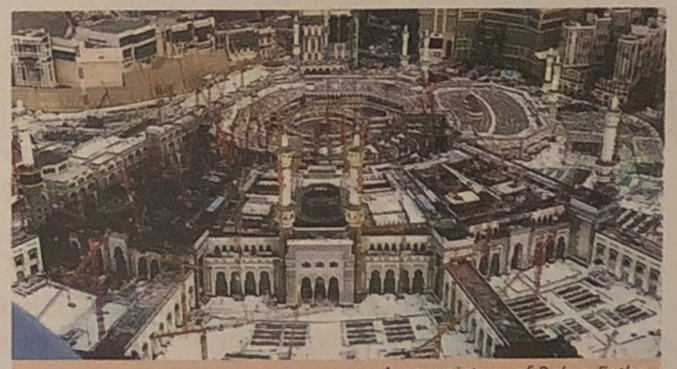
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by Islam. The Prophet ﷺ who gave the humanity a real lesson of equality, seated Usamah bin Zayd ﷺ with him on the rump of his she-camel although several young boys of the Quraysh and of his family, Banu Hashim, were present on this occasion.

Allah's Messenger ﷺ had organized the movement of the troops so deftly that the Islamic troops should enter into Makkah from all the four sides. Much care had been taken to maintain security and safety, law and order. The troops poured in from all the four directions and merged into each other at the foot of the Mount Safa. How gladdening and breath-taking that spectacle might have been when Allah's Messenger ﷺ entered the Noble House of Allah along with his Companions! He made straight to the Black Stone, kissed it and made the seven rounds of the Sacred House of Allah. He was not in the state of Ihram: the pilgrimal garb; nor the Companions had worn the pilgrimal garb or Ihram.

In the courtyard of the Sacred House of Allah, numerous idols had been placed. They numbered three hundred and sixty in all. One by one he struck the numerous idols placed around with his staff or bow, and each idol, as he struck it, fell forward on its face. The Prophet ﷺ exclaimed,

﴿ جَآءَ ٱلۡحَقُّ وَزَهَقَ ٱلۡبَٰطِلُۚ إِنَّ ٱلۡبَٰطِلَ كَانَ زَهُوقٗا ﴾

'The truth has come and falsehood has vanished; for falsehood is ever a vanisher [evanescent].' [Bani Israil: 81]

Undoubtedly in conflict between the truth and falsehood, ultimately the truth triumphs and wins victory.

Allah's Messenger ﷺ strove and struggled long to achieve his objective. His greatest desire was that only the word of Allah should be raised high from the Sacred House of Allah. Today the time had arrived when an Abyssinian slave, Bilal bin Rabah ﷺ, who once had taken beatings at the hands of Umayyah bin Khalaf, achieved the rare honour of calling out the cries of the magnification of Allah: Allahuu Akbar, Allahu Akbar – Allah is Supremely Great, Allah is Supremely Great – he sounded the Adhan. Allahu Akbar: what a beautiful phrase it is; how pretty and how nice its effect is! This phrase or formula, which reaches delicious coolness to the hearts of the believers, carries a unique status and it has a lofty station!



The Ka'bah's Key Reached the One Who Deserved it

Allah's Messenger ﷺ made the seven circuits of the Sacred House of Allah mounted on his mare-camel. Since he had not put on the pilgrimal garb or Ihram, he contended himself with the circuits of the Ka'bah only. The key of the Ka'bah was with Uthman bin Talhah. He had embraced Islam before the triumph of Makkah. Allah's Messenger ﷺ summoned Uthman bin Talhah with the key of the House of Allah. When it was brought, he commanded that the door of Allah's House be opened. Together with him Bilal bin Rabah and Usamah bin Zayd ﷺ also entered it. When the honour of entering into the Ka'bah along with the Messenger of Allah ﷺ was conferred on one; it was also conferred on those two youths; one of who was himself a freedman and the other one was the son of a freedman. Inside the House of Allah, some pictures and paintings caught his sight, which Allah's Messenger ﷺ commanded be effaced. He then performed a ritual Prayer inside of the House of Allah.

When Allah's Messenger ﷺ came out of the House of Allah, the Quraysh



of Makkah were sitting across the entire courtyard. Among them were notorious criminals too. They waited with bated breath what command would be issued concerning them. Allah's Messenger ﷺ stood at the door of the Ka'bah, holding it. In front of him, the Quraysh could be sighted, spread on all sides as far as the eye could see. The Quraysh, who were the Prophet's ﷺ bitterest enemies, who neither in Makkah allowed him to live in peace nor in Madinah; were sitting in groups, here and there, as criminals. He gazed around at the multitude which thronged below.

Allah's Messenger ﷺ addressed them. Every single phrase, every syllable of the Prophet ﷺ exhibited the Oneness of Allah or Tawhid. On his lips, were the words of Allah's grateful praise and thankfulness. He said, 'There is no god worthy of worship but Allah. He is One, Alone. He has no partner. He has fulfilled His promise and helped His slave and routed the clan, He alone.' Allah's Messenger ﷺ in his succinctly brief but comprehensive speech proclaimed his forthcoming plan of action. He asked the Quraysh, 'O people of the Quraysh! What do you think I am going to do with you?'

The one who represented the Quraysh at Hudaybiyah, Suhayl bin Amr, a highly intelligent and brilliant chieftain of Makkah; a poet and an orator rose to his feet and answered, 'A noble, son of a noble you are, your father was also noble, the son of a noble.' Allah's Messenger ﷺ gazed around at the multitude before him. Among them were relatives, kith and kin; and near and dear ones. The obligation of maintaining the ties of relationship were now fulfilled. The Prophet ﷺ said, 'Go, I would say as my brother said,

لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ فَأَنْتُمُ الطُّلَقَاءُ

This day there shall be no upbraiding of you nor reproach. You are all free.'

[Surah Yusuf: 92; Dalâ'il an-Nubuwwah of Bayhâqi 5/58; and at-Tabaqât al-Kubra of Ibn Sa'd 2/141-142]

The Truthfulness of One More Prophecy

Allah's Messenger ﷺ was still in the Mosque. The key of the House of Allah was in the hand of Ali bin Abi Talib. The House of Hashim had made boundless sacrifices for Islam. They already had the privilege to provide water to the pilgrims. Ali said, 'Allah's Messenger ﷺ, along with the honourable office of giving drink unto the pilgrims, join together for the Banu Hashim the virtuous office of keeping the key of the Ka'bah also.' May Allah rain His Mercy on him. According to one narrative, such a request was made by Abbas ﷺ that the key of the Ka'bah too would come in possession of Banu Hashim.



Allah's Messenger ﷺ had said to Uthman bin Talhah a long time ago, 'Uthman, the day will come when the key of the Ka'bah will be in my hand. I will give it to whom I would like.' He had then retorted. 'If that day comes the Quraysh will be ruined, disgraced and humiliated.' With exemplary forbearance, Allah's Messenger ﷺ had said to him, No, it won't happen that way. Rather the Quraysh that day will be luminous, flourishing and they will be immensely honoured and secured.' Allah's Messenger ﷺ exclaimed, أَيْنَ عُثْمَانُ بْنُ أَبِي طَلْحَةَ؟ Where is Uthman bin Talhah?' He stepped forward into the presence of the Prophet ﷺ. The people around gazed anxiously with bated breath to discover who would receive the honour of achieving the key of the Ka'bah! Handing over the key to him, Allah's Messenger ﷺ said, 'Uthman, take back the key to be kept in custody by you and your posterity اَلْيَوْمُ يَوْمُ بِرٍّ وَوَفَاءٍ خُذُوهَا خَالِدَةً تَالِدَةً 'Today is the day of piety and fulfilment of claims. Take this key: a hereditary and perpetual office. لَا يَنْزِعُهَا مِنْكُمْ إِلَّا ظَالِمٌ No one shall attempt to snatch it from you, but a tyrant.'

[al-Mu'jam al-Kabir of at-Tabarani, Hadith 8395, and al-Maghazi of al-Waqidi 2/838]

Until today the key of the Ka'bah is in the possession of the family of Sha'bi, the sons of Uthman bin Talhah ﷺ. And Allah Willing, this honour would perpetually remain within this family, until the Day of Resurrection.

Then Allah's Messenger ﷺ went to the house of his paternal uncle's daughter Umm Hani ﷺ. There he performed eight Rak'ahs ritual prayer in thanksgiving for the victory. Umm Hani ﷺ had been married to a man belonging to the Banu Makhzum. She had given protection to two of her brothers-in-law. She had kept them shut in a room and closed the door. Ali bin Abi Talib wanted to kill them. Umm Hani ﷺ spoke to the Messenger of Allah ﷺ, 'I have given them refuge.' Honouring Umm Hani ﷺ, Allah's Messenger ﷺ told her, 'Umm Hani, we give protection to whomever you have given protection.'

[Sahih al-Bukhari, Hadith 3171]

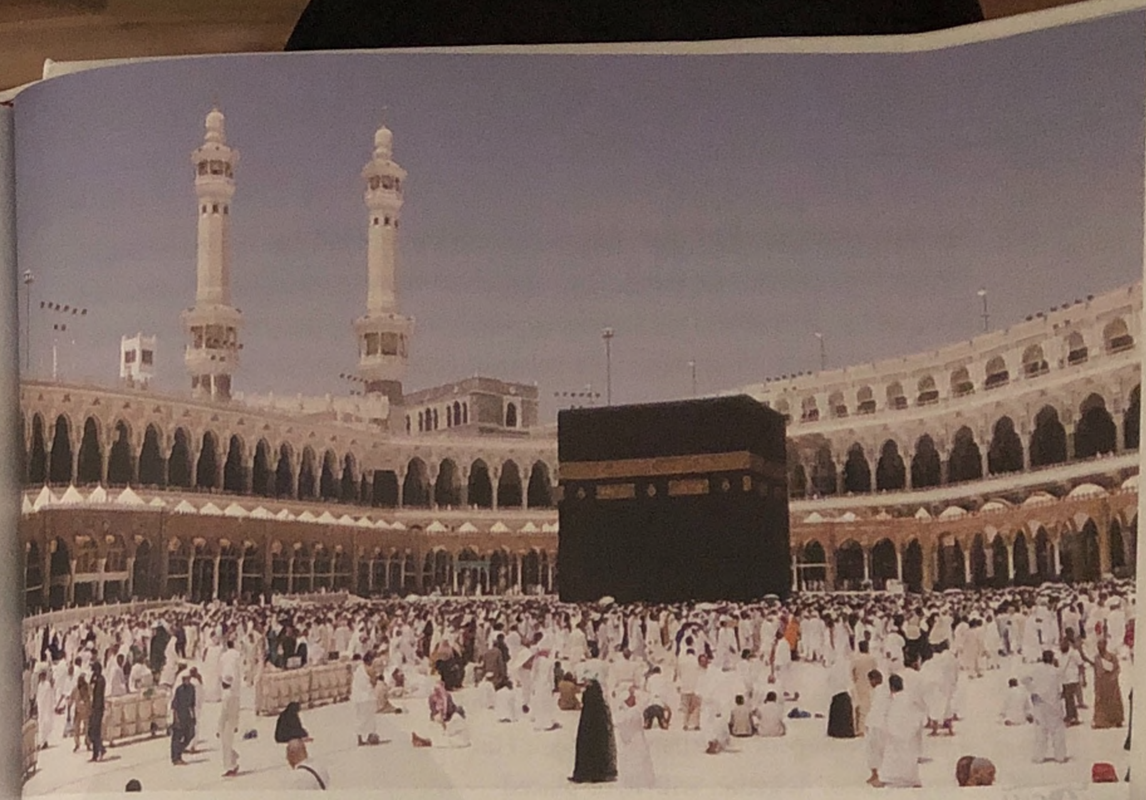
On the day of the Triumph of Makkah, a Command was given about nine inveterate enemies and war criminals that they should be killed even if they were discovered clinging to the curtains of the Ka'bah. Later, five of them earned forgiveness. Among those who earned forgiveness was Ikrimah bin Abi Jahl also. The charge-sheet of Ikrimah's crime was very long, but he was forgiven it all.

At the time of the Triumph of Makkah, Abu Bakr's father Abu Quhafah ﷺ also embraced Islam. When Abu Bakr ﷺ appeared in the Prophet's ﷺ presence leading Abu Quhafah by the hand; just ponder over the Prophet's ﷺ humility who said, 'Why did you not leave your aged father in his house, Abu Bakr? And I would have gone and seen him there.'

[Musnad Ahmad 6/349-350 and Mustadrak of Hâkim 3/46-47]

Fadhâlah's Change of Heart

Fadhalah bin Umayr Laythi was one of the bitterest enemies of the Messenger of Allah ﷺ. On the occasion of the Triumph of Makkah the Ennobled, Fadhalah apparently embraced Islam during the Prophet's ﷺ stay in Makkah. But deep in his heart, he harboured spiteful rancour and wilfulness against the Messenger of Allah ﷺ. He had hatched up a plan that whenever a chance would cross his way, he would kill the Messenger of Allah ﷺ. To weave a plan to assassinate Allah's Messenger ﷺ was not an easy task. Fadhalah too was well aware that Allah's Messenger ﷺ had with him a



ten-thousand-strong army. Even if he supposedly succeeds in implementing his malevolent design; it was impossible for him to make good his escape. He would be immediately arrested and put to the sword. But rancour, jealousy and wilfulness are such baneful evils that they drive man mad. They paralyse man's faculties of thinking and understanding and incite him to indulge in heinous crimes showing a reckless disregard for consequences. Fadhalah thought that if he gets killed in the wake of the fulfilment of his evil designs, it won't matter. Let come what may, but this plan must be executed. He began to ponder over to discover which time he could carry out an assault on the Messenger of Allah ﷺ. Satan dropped a hint in his mind that when Allah's Messenger ﷺ is engrossed in making the circuits of the Ka'bah, those moments would prove highly appropriate to translate his plan into action. He would be all alone. Even if there happened to be some people around, they would be few. He concealed his sword beneath his clothes and lay in wait for the Messenger of Allah ﷺ to begin making the circuits.

One day, the chance he had been waiting for fell in his way. He saw that Allah's Messenger ﷺ was making rounds of the Ka'bah. He too began doing the circuits, seeking an opportunity to attack the Prophet ﷺ. He drew near the Messenger of Allah ﷺ while making rounds of the Ka'bah. Allah the Lord of Might on the other hand had decreed that He would protect His beloved from the enemies. Allah Most High informed the Messenger of Allah ﷺ of

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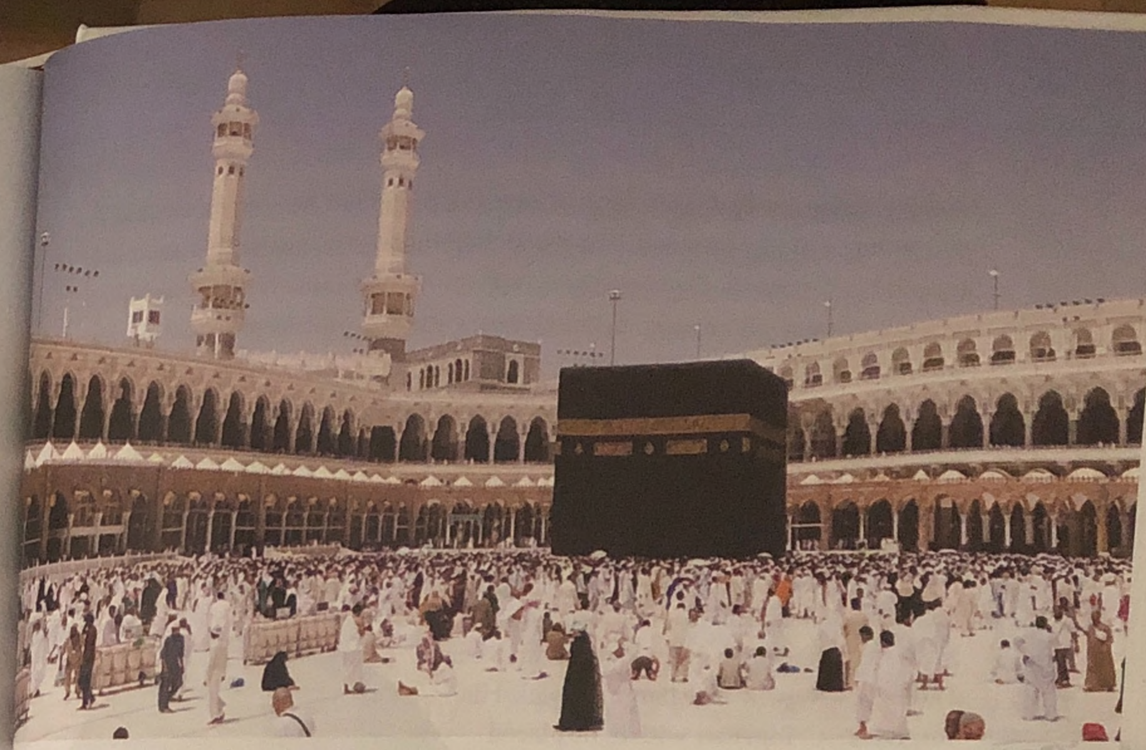
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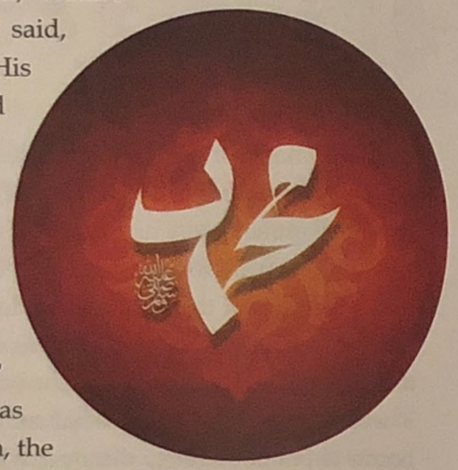


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the dirty design of Fadhalah through a revelation. Had he wished he might have at once got him arrested. The weapon of murder was already concealed beneath his garments. That testimony was enough to punish him. But hither there was mercy all around: benevolence, goodwill and forgiveness for his nation or Ummah.

Fadhalah passed right close to the Prophet ﷺ while performing the Tawaf. Allah's Messenger ﷺ addressed him and inquired, 'Are you Fadhalah?' He answered, 'Messenger of Allah, yes, I am Fadhalah.' Allah's Messenger ﷺ then merely asked, مَا ذَا كُنْتَ تُحَدِّثُ بِهِ نَفْسَكَ؟ What were you whispering to yourself within your heart?' Fadhalah answered, 'Just nothing. I was making mention of Allah.' Upon hearing it, Allah's Messenger ﷺ broke into a smile and said, Fadhalah! Repent to Allah and seek His forgiveness.' Together with it, he placed his blessed hand upon his chest. Fadhalah's heart quietened and became free of scheming thoughts. Allahu Akbar [Allah is Supremely Great!] Who could be luckier than the one on whose chest Allah's Messenger ﷺ placed his hand out of tenderness? Luck smiled on Fadhalah. He was entirely a different man now! Fadhalah, the hatcher of plots to kill the Prophet ﷺ, harbourer of rancour, malice and wilfulness in heart, says, 'No sooner did the Prophet ﷺ place his hand of tenderness on my chest than the quiddity of my heart changed.' Come, let us hear what he said, in his own words, 'I swear by Allah, the moment he took his hand from my chest, none of Allah's creation remained beloved to me than him.'



From the sanctuary, Fadhalah went back to his family. His former lover was standing in the way. She stopped him and said, 'Come Fadhalah, spend some time with me.' But Fadhalah was not the previous Fadhalah. He had been purified of the filth of sins. The quiddity of his heart had changed altogether. He recited some verses of poetry, the gist of their meaning was something like this:

'My beloved said, "Come, let us talk" I said, "No, Allah and Islam forbid me from doing such things. Had you but seen Muhammad ﷺ and his adherents on the occasion of the Triumph of Makkah, the day when the idols fell with a crash to the ground, you would have known that Allah's religion has become fully visible while darkness has spread on the face of idolatry."'

[as-Sirah an-Nabawiyyah of Ibn Hisham 4/59-60 and Isti'ab 4/347 and al-Mukhtasar Sirah ar-Rasûl of ash-Shaykh Muhammad ﷺ bin Abdul Wahhâb, p. 443 and al-Iktafâ 2/230]

Noble Readers! Allah's Messenger ﷺ rescued the hatcher of a plot to assassinate him from going to Hell. Is there any other in this world bearing such a kind, benevolent lofty character?'

Gentleness, Tenderness Shown to a Mortal Enemy

Safwan bin Umayyah fled from Makkah. He was a war criminal. The index of his crimes was very lengthy. But observe Allah's Messenger's ﷺ pragmatic approach and lofty character that he forgave the war criminal of the magnitude of Safwan.

Reverent Readers! When we study the life of the Prophet ﷺ, we come to know that Allah's Messenger ﷺ on every occasion resorted to forgiveness and tolerance, and forgave hardened criminals. What happened with Safwan?

When Safwan fled from Makkah, he straightaway turned to Jeddah. It was his desire and concerted effort to find a boat or ship which could reach him to Yemen. Umayr bin Wahb ﷺ was his paternal cousin, who had accepted Islam in the year 2 AH, in Madinah, having been influenced by the sublime character of the Messenger of Allah ﷺ. When Safwan came to know of Umayr's entering into the fold of Islam; he resolutely refused to speak to him or to have anything to do with him. People naturally show love and affection to their relatives, kith and kin.

Umayr knew it well that out of his stupidities and misbehaviour, Safwan was virtually playing with fire.

He appeared in the presence of Allah's Messenger ﷺ and requested a promise of safety for Safwan. He urged, 'Messenger of Allah, Safwan is the chieftain of his people; he has fled out of fear. It is my request that he be

forgiven.' Allah's Messenger ﷺ replied, 'Let Safwan return. He has from us free pardon.' Umayr ؓ said, 'Messenger of Allah! His crimes are abundant. He might probably give no credence to me; therefore, give me something whereby he may know your promise of safety.' So Allah's Messenger ﷺ gave Umayr the turban he had been wearing when he entered Makkah. Umayr ؓ hastened with it to Jeddah. Safwan was not a common man. He was from among the renowned chieftains of Makkah and a wealthy businessman. Safwan was looking for a boat. Umayr ؓ approached him. On seeing him, Safwan yelled at him, اُغْرُبْ عَنِّي فَلَا تُكَلِّمْنِي Woe to you, get lost; and do not talk to me.' Umayr dealt very wisely with the situation; and said to him with style and grace. صَفْوَانُ! فِدَاكَ أَبِي وَأُمِّي May my mother and father be your ransom! اللهَ اللهَ فِي نَفْسَكَ أَنْ تُهْلِكَهَا I beg you for Allah's sake, ponder and reflect. Why are you bent on ruining your own self? See, this is the blessed turban of the Prophet ﷺ. This is a promise of safety from the Messenger of Allah ﷺ. I have brought to you from him a free pardon.'

Safwan expressed his anger over this too. He had taken an oath that he would never ever talk to Umayr for all his life; while Umayr bin Wahb ؓ made a serious and urgent request; conversing with him in a pragmatic, affectionate manner. He appealed to him saying, أَيْ صَفْوَانُ! فِدَاكَ أَبِي و أُمِّي Safwan, may my mother and father be your ransom, هُوَ أَفْضَلُ النَّاسِ He is the most excellent of men; وَأَبَرُّ النَّاسِ the most righteous, doing good to others, وَأَحْلَمُ النَّاسِ the most forbearing of men and the most compassionate; وَخَيْرُ النَّاسِ and the best of men; اِبْنُ عَمِّكَ listen, he is your paternal cousin also his strength is your strength; عِزُّهُ عِزُّكَ his honour, your honour, وَمُلْكُهُ مُلْكُكَ and his dominion your dominion.

Safwan listened intently to all these characteristics of the leader of the universe. The ice showed signs of melting. His animosity appeared to end. His mind seemed changing. But he had some misgivings in his heart; which sprang to his lips, إِنِّي أَخَافُ عَلَى نَفْسِي I am in mortal fear of him. I fear for my life.' Reverent Readers! Safwan had an overwhelming sense of the severity of his crimes. He had probably thought that the Muslims would not deal with softly. 'It is quite possible that they would kill me after taking me to Makkah,' he mused. Wherefore, he, with a sense of misgiving said that he

feared for his life. But the words which Umayr bin Wahb chose to comfort Safwan, one could clearly evaluate the loftiness of the Prophet's ﷺ character from them. Umayr said, هُوَ أَحْلَمُ مِنْ ذَاكَ وَأَكْرَمُ Contrary to your notions; he is too forbearing, generous; and noble.'

On hearing the assertion of Umayr. Safwan felt content that he would not be killed. So Safwan came back to Makkah with Umayr. Allah's Messenger ﷺ was present in the Sacred Mosque along with his Companions. Safwan entered the Sacred House of Allah, mounted on a horse. On seeing the Messenger of Allah ﷺ sitting in the courtyard of the Mosque, Safwan halted his mount. Riding the mount, he asked, 'Muhammad ﷺ, Umayr came to me, he asserts that you have given me a promise of safety. You have forgiven me.' Allah's Messenger ﷺ said, 'Yes, Abu Wahb, he spoke truly.' Safwan said, 'Then give me two months so that I could think about it carefully and decide what to do.' The Merciful, affectionate, epitome of forgiveness and nobility, Allah's Messenger ﷺ the bearer of lofty character said, اِنْزِلْ أَبَا وَهْبٍ Abu Wahb, dismount you just from your horse.' Safwan said, 'I swear by Allah. I will not dismount until I receive definite assurance from you.'

The leader of the Prophets said, بَلْ تَسِيرُ أَرْبَعَةَ أَشْهُرٍ You talk about two months, we give you four months' respite. You ponder over Islam to your hearts content. We are not in a hurry.' Safwan now was fully convinced that he had obtained the pledge of safety and was forgiven. He dismounted from his horse and took the way to his home. Safwan was the richest man of Makkah and a great weapons-seller. He always had with him in store a huge quantity of swords, chain-mails, shields and different kinds of war weapons.

The Use of Safwan's Arsenal in the Campaign of Hunayn:

Immediately after the Triumph of Makkah the Ennobled, Allah's Messenger ﷺ marched forth towards Hunayn, which is not very far from Makkah. The Muslims were faced with a new enemy, for which Allah's Messenger ﷺ badly needed weapons. He knew that Safwan had weapons in store.

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house of Safwan. But it was the lofty character and behaviour steeped it justice of our Messenger ﷺ that he sent a message to Safwan, saying, 'We need your weapons to fight a battle against our enemy.' Safwan was a very clever man. He said, 'Do you want to forcibly seize my weapons or borrow them for a period of time?' The affectionate answer which the Messenger of Allah ﷺ gave merits reflection on its every syllable. He said, عَارِيَةً مَضْمُونَةً No, we will just take them as a loan given to us by you willingly and cheerfully, and with a guarantee from us that they shall be returned to you.' Now it is your will, whether to give or not to give.'

Upon hearing these words, Safwan handed over an adequate required supply of arms to the Muslims. The Muslims marched along with Allah's Messenger ﷺ towards Hunayn. [A deep and irregular valley. It is situated at a day's journey from Makkah on the road to Ta'if]. Some men who were inclined towards Islam had also accompanied; among them were included Safwan and his half-brother Kaladah bin Hanbal also. The army arrived at the plain of Hunayn. Today the army of the Muslims was quite large in number. But it was the will of Allah that in the beginning the Muslims suffered a temporary setback, and they lost their ground.



Allah's Messenger ﷺ and some of his Companions remained steadfast. The enemy from their ambush, suddenly rained volleys after volleys of arrows. Staggered by the unexpected onslaught, a stampede broke out. Kaladah bin Hanbal came to his brother Safwan and expressing his joy at the defeat of the people of Islam, he said, 'Look Safwan, ultimately this magic spell is broken this day at last.' Safwan cast an angry look at his brother and stopping him, he said, 'Kaladah, rein your tongue. I swear by Allah; to be lorded over by one man from the Quraysh is better and lovable for me than the Banu Hawâzin's Mâlik bin Awf's gaining domination.'

Respected Readers! It was not long before when the battle panned out in favour of the Muslims. Now the field of battle was the Muslims'. Allah Most High made them victorious and together with it the Muslims acquired a great multitude of spoils.

The Chieftain Safwan bin Umayyah's Acceptance of Islam

Safwan says, وَاللهِ! لَقَدْ أَعْطَانِي رَسُولُ اللهِ مَا أَعْطَانِي وَإِنَّهُ لَأَبْغَضُ النَّاسِ إِلَيَّ I swear by Allah, the Messenger of Allah ﷺ gave me what he gave me at a time when he was the person I hated the most. He gave me wealth from the spoils time and again. فَمَا بَرِحَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ He continued to give me until he became the most beloved person in my sight, in the entire universe.'

Safwan was impressed by the Prophet's ﷺ beautiful treatment of him, by his forbearance, loftiness and generosity to such an extent that the four months' respite and the time to ponder he had earned, shrank to barely three weeks, and immediately after the Expedition of Hunayn, he made an announcement of his entering into the fold of Islam. When after having been blessed with the bounty of Islam, Safwan arrived at Makkah, people told him, مَنْ لَمْ يُهَاجِرْ هَلَكَ 'The one who did not emigrate was ruined.

وَلَا إِسْلَامَ لِمَنْ لَا هِجْرَةَ لَهُ Rather the one who did not emigrate, his Islam is not acceptable.'

When this came to Safwan's knowledge, he emigrated, came to Madinah and became the guest of the Prophet's uncle Abbas bin Abdul Muttalib ؓ. When Allah's Messenger ﷺ came to know that Safwan had come to Madinah having migrated, he said, لَا هِجْرَةَ بَعْدَ الْفَتْحِ There is no emigration after the

house of Safwan. But it was the lofty character and behaviour steeped it justice of our Messenger ﷺ that he sent a message to Safwan, saying, 'We need your weapons to fight a battle against our enemy.' Safwan was a very clever man. He said, 'Do you want to forcibly seize my weapons or borrow them for a period of time?' The affectionate answer which the Messenger of Allah ﷺ gave merits reflection on its every syllable. He said, عَارِيَةً مَضْمُونَةً No, we will just take them as a loan given to us by you willingly and cheerfully, and with a guarantee from us that they shall be returned to you.' Now it is your will, whether to give or not to give.'

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triumph of Makkah.'

Safwan ﷺ had still been staying in Madinah. From among the Prophet's ﷺ myriad qualities, one outstanding quality was that he intensely loved his Companions and would take interest in their day to day ordinary chores. When one day he met Safwan, the Prophet ﷺ asked him, 'Whose guest have you been?' Safwan replied, 'Of your uncle, Abbas bin Abdul Muttalib's guest I am!' Allah's Messenger ﷺ نَزَلْتَ عَلَى أَشَدِّ قُرَيْشٍ لِقُرَيْشٍ حُبًّا Safwan! You have descended on such a Qurayshite personage as a guest who intensely loves the Quraysh.' Thereupon, he said, 'Abu Wahb, you do return to Makkah the Ennobled. Stay there at your quarter and call people to the religion.' Wherefore Safwan stayed in Makkah until his last breath.

Safwan ﷺ was from one of the most exalted chieftains of Makkah. He was passionately eloquent and extremely magnanimous. About his household, historians have written that he was from the nobles who fed people food and was generously hospitable to guests. The quality of hospitability had descended in his household from the past generations and the legacy continued down to his posterity after Safwan.

One day, Emir Mu'awiyah ﷺ asked people, 'Who is the most hospitable host in Makkah?' he got the reply, 'Abdullah bin Safwan bin Umayyah.' He exclaimed, بَخٍ بَخٍ تِلْكَ نَارٌ لَا تَطْفَأُ Most excellent! The hearth fire of the guest house of this household does never get extinguished.' Safwan bin Umayyah died in 42 AH, during the early days of the beginning of the caliphate of the Emir Mu'awiyah. His wealthy and hospitable son Abdullah bin Safwan was martyred in the year 73 AH, in Makkah, fighting on the side of Abdullah bin Zubayr ﷺ.

Allah's Worst Enemy's Acceptance of Islam

Ikrimah bin Abi Jahl belonged to the Banu Makhzum. He was the son of a father whom Allah's Messenger ﷺ had called the Pharaoh of this nation. Abu Jahl bin Hisham Makhzumi was the biggest enemy of Islam and the Messenger of Allah ﷺ and what obstacles he placed in the way of Allah is not hidden from anybody. If the father was the bitterest enemy of Islam, his son was also second to none. When the army of the Quraysh set out for Badr, Ikrimah was in the forefront. He was a renowned horseman of Arabs. He was a childhood bosom friend of Khalid bin al-Walid and was an extremely

brave man.

Ikrimah had defended his father in the battlefield of Badr, standing by his side. When Muadh bin Amr and Muadh bin Afra ﷺ attacked Abu Jahl, it was the same Ikrimah who had stepped forward and landed such a forceful blow of sword on the shoulder of Mu'adh bin Amr that his arm was cut off from the shoulder, which dangled at his side from a piece of flesh. Following a humiliating defeat of Badr, his hostility towards Islam aggravated even further. In the Campaign of Uhud he did not participate alone, rather he brought his wife Umm Hakim together with him. The Quraysh had positioned Khalid bin Walid on the right flank of the army, while Ikrimah was positioned on the left. In the losses, which the Muslims suffered in the Campaign of Uhud; Ikrimah's smartness and warfare capabilities were greatly involved. In the Expedition of the Trench not only was he present, but was included among the leaders of the Quraysh. He was one of the few headstrong braves who had attempted to cross the trench from a particular position. He had fled from there in the wake of a perfect retaliatory action carried out by the Muslims.

On the occasion of the Triumph of Makkah, the Ennobled, very few waywards had stepped forward to confront the Muslim army. Ikrimah was included among them. He had attempted to ambush the believers taking with him Safwan bin Umayyah and Suhayl bin Amr in the region of Khandamah. But a military detachment under the command of Khalid bin al-Walid ﷺ had carried out a violent attack against them and they had made their escape good, leaving behind them a few corpses. Ikrimah was included among those fugitives. Concerning some who had committed war crimes, Allah's Messenger ﷺ issued a command that they should be killed even if they were found clinging to the covering of the Sacred House of Allah. Among those criminals, Ikrimah bin Abi Jahl was also included. But saving his soul, Ikrimah fled away to Yemen through the road to Ta'if.

Hardly a few days had elapsed, when Ikrimah's wife Umm Hakim, together with Hind bint Utbah, appeared in the presence of the Prophet ﷺ and entered into the fold of Islam. She was a woman of great understanding, intelligent and bright. Appearing in the presence of the Messenger ﷺ, she said, 'Ikrimah has run away to Yemen out of you fear. He is afraid that he would be killed. Forgive him out of tenderness and grant him protection.'

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Allah's Messenger ﷺ said, هُوَ آمِنٌ He has a promise of safety from us.' When Umm Hakim ؓ obtained protection from Allah's Messenger ﷺ for her husband; her delight knew no bounds. She set out towards Yemen in search of him. While departing, she took her Roman slave also with her. On the way, this wicked slave attempted to seduce her. But she was a woman of dignity. She had embraced Islam. She tackled the problem with great understanding. Making excuses and with simulated enthusiasm; she baited him until she brought him at the habitation of the tribe of Akk, and called out to its people for help. They tied him. She said, 'Now wait until Ikrimah arrives. Only he will decide what to do with him.'

Umm Hakim ؓ found Ikrimah on the shores of Tihamah. He had already boarded a boat. The sailor was saying to him, 'Call upon only One Lord.' Ikrimah exclaimed, 'What shall I say?' The sailor said, 'You too say,

لَا إِلَهَ إِلَّا اللهُ *There is no god but Allah.*' Ikrimah retorted, 'How can I utter these words. This is the very utterance from which I have fled.' This conversation was taking place between the sailor and Ikrimah; meanwhile Umm Hakim ؓ, also reached. She began to insist on Ikrimah's return, but Ikrimah refused. He was afraid. He feared his end. He was frightened lest he might be killed in Makkah.

Umm Hakim ؓ was really a very wise, pragmatic, beautiful and a pretty woman. She lovingly and affectionately attempted to make her husband understand thus, 'يَا ابْنَ عَمِّ! O my cousin, جِئْتُكَ مِنْ عِنْدِ أَفْضَلِ النَّاسِ I have come to you from a man who is the best of men; وَأَبَرِّ النَّاسِ, the most devout and وَخَيْرِ النَّاسِ the finest of men, لَا تُهْلِكْ نَفْسَكَ why are you bent on ruining yourself.'

Then Umm Hakim ؓ began to tell Ikrimah in great detail how she had succeeded in obtaining a promise of safety from the Messenger of Allah ﷺ. Umm Hakim ؓ tried to convince her husband, 'I have personally requested the Messenger of Allah ﷺ and he has already made an announcement of your forgiveness and overlooked all your previous offences. Come with me to Makkah. No harm shall reach you.' Ikrimah was convinced that his wife was really telling the truth. He got ready to return.

On their way back, Umm Hakim ؓ made mention of the misbehaviour of the Roman slave. She described to him how he had tried to seduce her.



Dignity-loving, protective and possessive chieftain could not tolerate the audacity of the slave. Before going to Makkah and embracing Islam, he went to the habitation where his Roman slave had been awaiting his end. When Ikrimah looked at the slave, his blood boiled and with a single blow of a sword, he consigned the monster to the fire of Hell.

Both Ikrimah and Umm Hakim were the respectable members of the tribe of Banu Makhzum, an outlying branch of the Quraysh. The news of their arrival had already reached Makkah, in advance. Observe the lofty character of the Messenger of Allah ﷺ, how he welcomed this chieftain!

Welcoming Ikrimah, Allah's Messenger ﷺ leapt so quickly that his mantle dropped from his blessed shoulders. He said, مَرْحَبًا بِالرَّاكِبِ الْمُهَاجِرِ Welcome to the emigrating rider.' Umm Hakim ؓ was also present in the gathering, having drawn a veil. Ikrimah could hardly believe the welcome he was accorded 'Me, such a big criminal; how many obstacles I placed in the way of Islam! Without reckoning I spent wealth to support unbelief and I am being greeted and welcomed in this way?' In a state of disbelief, pointing to his wife, Ikrimah said, 'She has told me that you have given me protection.' Allah's Messenger ﷺ said, 'صَدَقَتْ فَأَنْتَ آمِنٌ She has spoken the truth; you are safe.'

Ikrimah's misunderstanding evaporated. He was now a person reborn. He then asked, 'What is it that you invite people to?' Allah's Messenger ﷺ replied,

أَدْعُوكَ إِلَى أَنْ تَشْهَدَ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ

I invite you to bear witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah.'

Ikrimah affirmed the two-limbed Shahadah or the witness of Islam: the word par excellence, the word of the affirmation of the Oneness of Allah and the Prophet's ﷺ Messengership. Thereupon, the Prophet ﷺ showed him the pillars of Islam and mentioned to him several commands and etiquettes of Islam. The veil of fanaticism dropped from his eyes: the event proved a real eye-opener for Ikrimah. Whatever he had so far heard of the Prophet's ﷺ lofty character, his beautiful dealings with people, forgiveness and his forbearance, he witnessed far more with his own eyes.



He was highly impressed by Allah's Messenger ﷺ. Ikrimah ؓ had now become a Companion of the Messenger of Allah ﷺ. Allah's Messenger ﷺ was also delighted. What success could count greater for any leader than when the son of his worst enemy becomes his like-minded fellow-traveller in his mission? Allah's Messenger ﷺ used his best endeavours to save whomever he could from the fire of Hell, through his efforts. Ikrimah ؓ fell remorse over his

previous offences and aberrations. He said to the Messenger of Allah ﷺ, 'Messenger of Allah, teach me words which I could often repeat.' Allah's Messenger ﷺ answered, 'Recite often:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship other than Allah and Muhammad ﷺ is the slave and Messenger of Allah].

Ikrimah ؓ continued, 'What more should I recite?' Allah's Messenger ﷺ said, 'Say you: I make Allah bear witness and make those who are present to bear witness that I am a Muslim, a Muhâjir [the one who emigrated for the sake of Allah], and a Mujâhid [the one who strives in the cause of Allah].

Reverent Readers! Do you know what impact did this Prophet's ﷺ character have on Ikrimah? He swore a pledge to Allah Most High, 'O my Creator and Lord! Whatever I used to spend to create obstacles in the way of Islam, I would now spend twice as much in the service of Your religion, and whatever battles I fought to bar men from Your religion, I would henceforth fight unbelievers and strive against them with doubled effort to spread Your religion.'

[al-Isti'ab p. 524 and Siyar A'alam an-Nubula 1/323 and as-Sirah Nabawiyyah of Dr. as-Sallabi 2/541-543]

Most of the people in Makkah had now embraced Islam. Makkah had already been triumphed. It occurred in the hearts of the Helpers or Ansâr lest Allah's Messenger ﷺ might prefer to continue residing in Makkah. Allah's Messenger ﷺ ended their misgivings, saying, 'My Helpers! Now life and death are with you.'

[Sahih Muslim, 1780]

Allah's Messenger ﷺ sat on Safa, a low hill to the southeast of the Makkan Sanctuary, for the people to swear allegiance. He received from them the oath of allegiance. Among them who was included was Wahshi, the killer of Allah's Messenger's ﷺ uncle, Hamzah bin Abdul Muttalib. His Islam was also accepted. When the Messenger of Allah ﷺ had finished with the men's swearing of allegiance, the women swore allegiance. Among them was Hind bint Utbah, Islam's bitterest enemy, the chewer of Hamzah's liver. She had come to swear allegiance. She was the daughter of Makkah's Utbah bin Rabi'ah and the wife of the chieftain Abu Sufyan ؓ. A long conversation in the form of questions took place with the Messenger of Allah ﷺ. One question

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and its answer from amongst others, was very significant. Receiving allegiance from the women, Allah's Messenger ﷺ said, 'Take an oath that you shall not commit adultery.' Hind exclaimed,

أَ تَزْنِي حُرَّةٌ؟ *Does a free woman commit adultery?'*

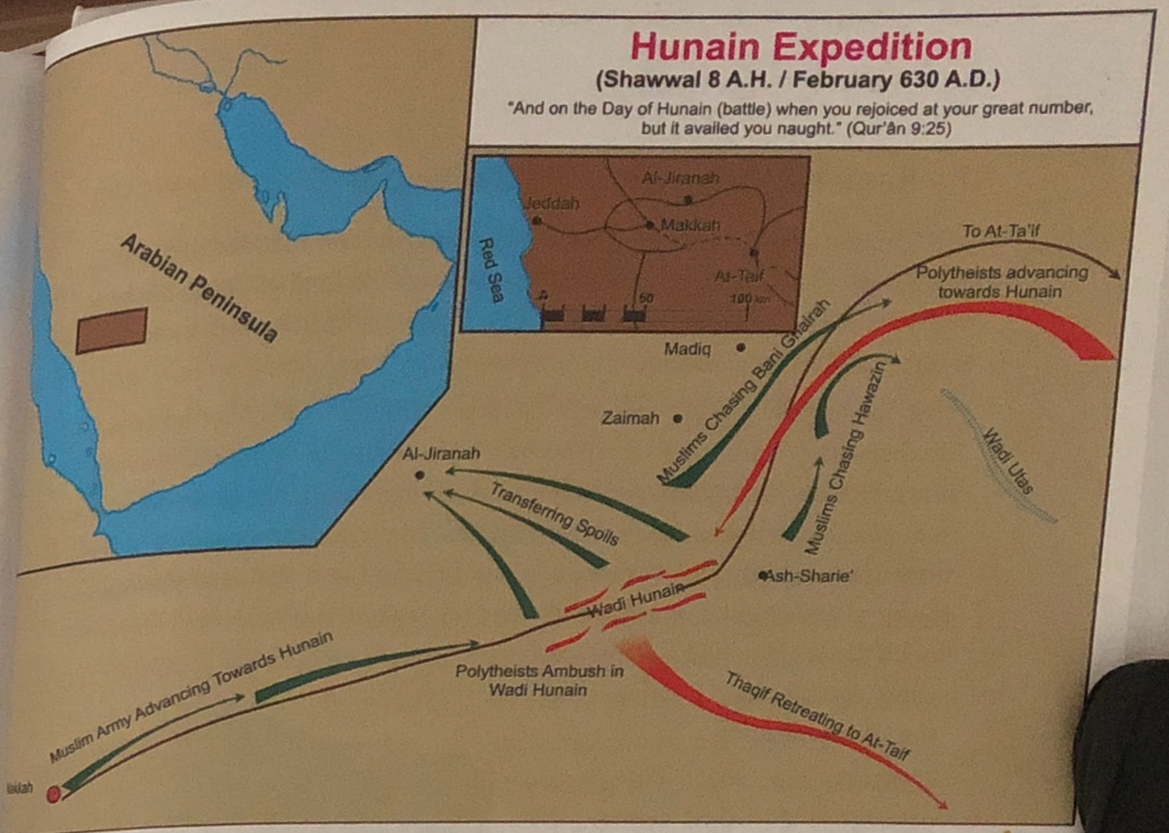
From this conversation, we can visualize, how in that period too, even the polytheists adhered to moral values.

[as-Sirah ash-Shâmiyah]

When Hind ﷺ embraced Islam, she went home and smashed her idols to pieces. As she smashed it, she muttered, 'You ill-fated! We remained in cruel deception concerning you.' Allah's Messenger ﷺ stayed in Makkah for nineteen days. In the meantime, Allah's Messenger ﷺ dispatched several military detachments to invite neighbouring tribes to Islam and to destroy once and for all the idolatrous shrines, which had been worshipped for centuries. The noble Companions uprooted colossal and strong idols and smashing them to pieces, cleansed the entire region from the bane of idols and the worship of things other than Allah. Allah's Messenger ﷺ assigned the duty to a Companion that he should proclaim inside of the Sacred House of Allah and through the streets and every nook and cranny of Makkah that 'whoever of men and women believes in Allah and His Messenger, it is mandatory on him that he should not leave in his house any image or idol that he does not break in pieces.'

Hind went home and smashed her idols to pieces. As she smashed it, she muttered, 'You ill-fated! We remained in cruel deception concerning you.

Thus, idolatry was rooted out perpetually from the land. Allah's Messenger's ﷺ soft and pragmatic strategy succeeded. The sanctity of Makkah the Ennobled equally remained sacred as it used to be, and the Prophet's ﷺ mission was fulfilled without shedding blood. Those very folks who had spent their energies in barring men from Islam; they had now turned into defenders and servants of that very religion.



The Battle of Hunayn

Among the Arabs' most powerful, stubborn and obstinate tribes, the Banu Hawâzin and the Banu Thaqif; were high on the list. These people inhabited in the vicinity of Ta'if. Their chieftain was Malik bin Awf. Malik belonged to the Banu Hawâzin. One outlying branch of the Banu Hawazin was Banu Sa'd. The wet-nurse of the Messenger of Allah ﷺ, Halimah, belonged to the Banu Sa'd. These tribes, instead of submitting to the Messenger of Allah ﷺ, decided to fight a battle against him. In addition to them, several neighbouring tribes too allied with them.

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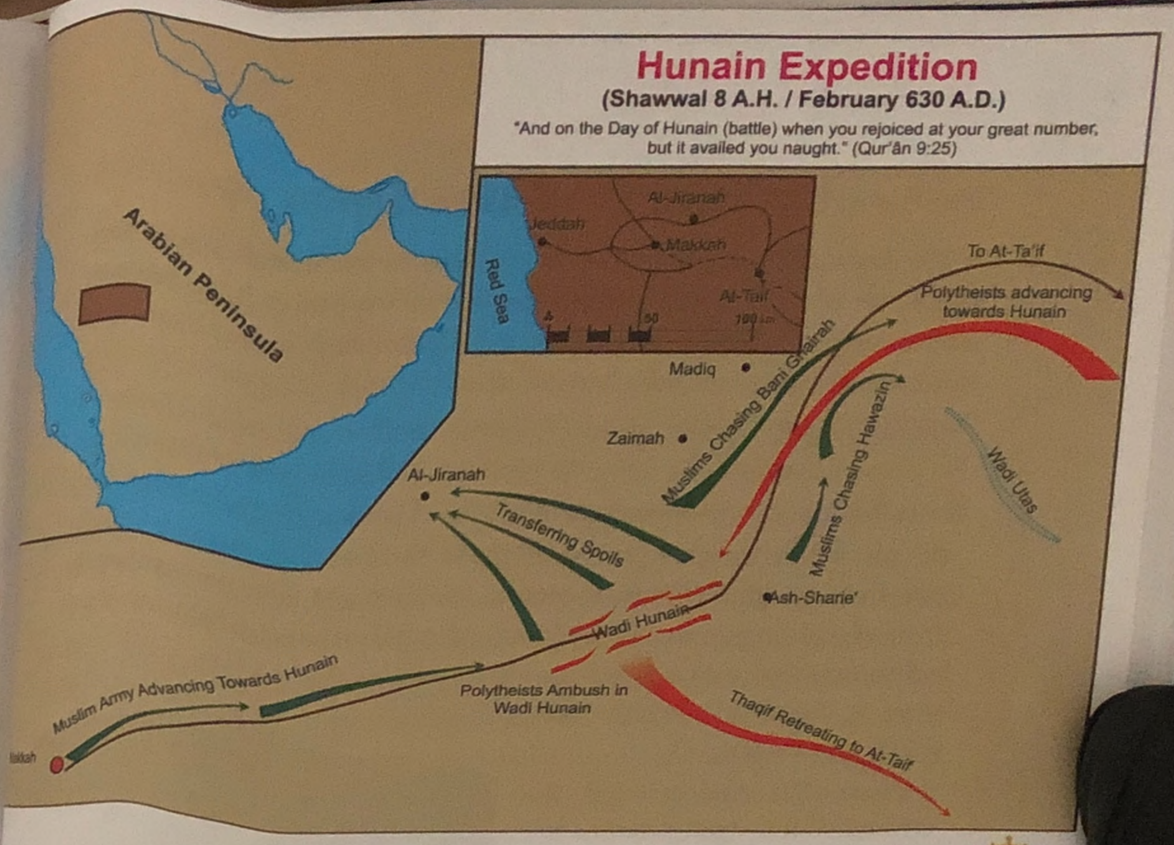
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The Banu Hawazin in the Field of Battle

The commander-in-chief of the Banu Hawazin commanded that every single individual of the tribe should descend on the field of battle bringing with him all their women and children, valuables of the household, jewellery, cattle, camels, goats and every sundry items.

Malik hoped, by the presence of their families and consciousness of the disastrous result of a defeat to nerve his troops to victory. Durayd bin Simmah too was a renowned warrior of the Hawazin, but he had become very old. He vehemently protested against Malik's stratagem and forbade them from bringing with them women, children and their possessions. In his opinion, bringing women, children and cattle to the battlefield was sheer foolishness. He said, 'When an army is defeated, nothing could stop it from fleeing.'



Ruins of The Banu Hawazin

Malik bin Awf rejected the counsel of this aged veteran, and retorted, 'You are an old, senile man, and your senility has affected your judgement.' His attitude towards it was that if every man's wife, children and cattle were with him; he would fight to the death in their defence and would not leave the field of battle. It was Allah's wisdom that the Muslims should get boundless profit. Wherefore, Mâlik the Hawâzini became very obstinate and followed his own plan. When the Banu Hawâzin and the Banu Thaqif descended on the battlefield of Hunayn, they had with them thousands of cattle, women and children also. The plain of Hunayn is situated towards the south-east of Makkah. It is not much far from Makkah. From Arafat, it could be at a distance of some fifteen to twenty kilometres.

Allah's Messenger ﷺ set out for Hunayn on the 6th of Shawwal in the year 8AH. He had with him an army of twelve thousand soldiers. Among them were those warriors who had come with the Prophet ﷺ from Madinah. An army of two thousand were those who belonged to Makkah. Majority of them consisted of neo-Muslims, who had entered Islam recently.

A Volley of Arrows Rain on the Muslim Army

The army of Banu Hawazin had already arrived at this province under the command of their leader. Before the arrival of the Muslim army, the troops of Bnau Hawazin had concealed themselves among the defiles, hidden places, hollows and craters, of the valley. Malik had commanded them that the moment the Muslims appeared within striking distance, they should perforate them with volleys of their arrows.

Very early in the morning, when Allah's Messenger ﷺ reached the valley of Hunayn with his army, suddenly volleys after volleys of arrows began to rain upon them. The Muslims had never dreamt that they would be meted out with such treatment. Staggered by the sudden onslaught, panic seized the army and the Muslims, particularly the neo-Muslims: all turned and fled. As troop by troop they hurried past him, Allah's Messenger ﷺ, at that critical hour of stampede, engraved a new history of courage, bravery and steadfastness. Only a few from among the Emigrants and some men of his family were with him. Allah's Messenger ﷺ was mounted on his mule. Its face was turned towards the enemy. Allah's Messenger ﷺ spurred the mule. He called out at the fleeing Muslims, 'People! Where are you going? Come here; come to me. I am Allah's Messenger ﷺ; Abdullah's son, Muhammad ﷺ!' Abu Sufyan bin Harith ؓ was holding the bridle of his mule, he had stopped the mule. On the Prophet's ﷺ blessed lips were these words:

أَنَا النَّبِيُّ لَا كَذِبْ – أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ

'I am the Prophet that lies not, I am the son of Abdul Muttalib'

The Return of the Companions; the battle grows fierce

Abbas ؓ had an immensely high voice. It is said, 'He had a voice of such exceptional power that people across the whole valley could hear it. Allah's Messenger ﷺ commanded him to summon the Companions, to call them. Abbas called out, cried out, 'O Pledgers of the Pledge of Good Pleasure, where are you, here is Allah's Messenger. He is calling you.' The moment this sound fell on the ears of the noble Companions; their fleeing feet paused.

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A picture of Wadi-e-Hunayn

sides – 'Labbayk! Here at your service'. He soon had with him more than a hundred Companions, and spreading out across the defile, they momentarily checked the onslaught of the enemy. An organized counter-attack began and the noble Companions began to return. A fierce battle raged between the two adversaries. On both sides the braves displayed their heroic feats. The morale of the Muslims was very high that their master and lord was amidst them. Amidst the fiercely raging battle, giving proof of unmatched courage and bravery, Allah's Messenger ﷺ spurred his soldiers to fight.

He enhanced their moral fibre. He personally was occupied in fighting. On his lips, these blessed words ran, الآنَ حَمِيَ الْوَطِيسُ *Now is the furnace heated.'* The phrase was used as a proverb for a fierce fighting. Then he picked up a fistful of gravel from the ground and casting it towards the enemy, said, شَاهَتِ الْوُجُوه *'May their faces be disfigured.'*

Allah Most High worked a miracle. Into this fistful of gravel, Allah put so much of blessedness that its specks penetrated into the eyes of every polytheist. He was left rubbing his eyes; and along with it the enemy's strength and its might gave way. The enemy suffered defeat after defeat and found no other way but to retreat.

Reverent Readers! The writer of these words had had an occasion to visit the plain of Hunayn. This valley is not very big. All around its four sides, there are many small hills. In my personal estimation, this battle must have lasted for just a few hours.

The Defeat of the Enemy and the Distribution of the Spoils

The might of the enemy gradually weakened and the Muslims chased after them. They began to take the women and children captive. Some noble Companions started to gather together the booty. In this battle, seventy men of the Banu Hawazin were killed. Some Companions pursued the enemy. Some people of the Banu Hawazin fled towards Ta'if, some exited towards Nakhlah. Their commander-in-chief himself made for the fortress of Ta'if. Allah's Messenger ﷺ that day saw Umm Sulaym ؓ the daughter of Milhân. She had a dagger in her hand. She was an immensely courageous and brave woman. Belonging to the Banu Najjar, Umm Sulaym ؓ was very obedient and dutiful to the Messenger of Allah ﷺ. In relation she was the Prophet's ﷺ maternal aunt. When Allah's Messenger ﷺ saw a dagger in her hand; he asked, 'Aunt, what would you do with this dagger?' she said, 'If a polytheist comes close to me, I would split open his belly with it.' Seeing her zest of striving in the cause of Allah, the Prophet ﷺ broke into a smile.

[Sahih Muslim, Hadith 1809]

According to the biographers of the life of the Prophet ﷺ, the detail of the spoils which fell into the hands of the Muslims in this battle, was something like this:

Captives: six thousand

Camels: Twenty-four thousand

Goats: Forty thousand





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The Defeat of the Enemy and the Distribution of the Spoils

The might of the enemy gradually weakened and the Muslims chased after them. They began to take the women and children captive. Some noble Companions started to gather together the booty. In this battle, seventy men of the Banu Hawazin were killed. Some Companions pursued the enemy. Some people of the Banu Hawazin fled towards Ta'if, some exited towards Nakhlah. Their commander-in-chief himself made for the fortress of Ta'if. Allah's Messenger ﷺ that day saw Umm Sulaym ؓ the daughter of Milhân. She had a dagger in her hand. She was an immensely courageous and brave woman. Belonging to the Banu Najjar, Umm Sulaym ؓ was very obedient and dutiful to the Messenger of Allah ﷺ. In relation she was the Prophet's ﷺ maternal aunt. When Allah's Messenger ﷺ saw a dagger in her hand; he asked, 'Aunt, what would you do with this dagger?' she said, 'If a polytheist comes close to me, I would split open his belly with it.' Seeing her zest of striving in the cause of Allah, the Prophet ﷺ broke into a smile.

[Sahih Muslim, Hadith 1809]

According to the biographers of the life of the Prophet ﷺ, the detail of the spoils which fell into the hands of the Muslims in this battle, was something like this:

Captives: six thousand

Camels: Twenty-four thousand

Goats: Forty thousand



Apart from these, a considerably large quantity of silver too fell into the hands of the Muslims. After becoming free from Hunayn, Allah's Messenger ﷺ turned towards Ta'if. The remainder individuals of the Banu Hawazin and the Banu Thaqif had taken refuge in the fortress of Ta'if. They had amassed enough provisions and weapons in the fortress. There was a plentiful supply of water and food within the walls. For the first time in the history of Islam; the Muslims made use of a catapult. The siege of Ta'if marks a great stage in the progress of Islam, in that the Prophet ﷺ resorted to the employment of engines of war. Apart from the catapult, a tank, a Dabbabah was used. How long did the siege last? According to some narrations, the Muslims kept the fortress under siege for forty days. According to other accounts, for fifteen or twenty days. The accounts vary between fifteen and forty days. Volleys of arrows continued to rain from both sides, but no result emerged. Several Muslims were martyred. After close consultation with eminent Companions, Allah's Messenger ﷺ raised the siege and he returned and halted at a place called Jirrânâh, near Hunayn.

The Distribution of the Spoils

Allah's Messenger ﷺ knowingly delayed the distribution of the spoils. The purpose was if the Banu Hawazin returned repentant, everything would be given to them back. After waiting for a few days, Allah's Messenger ﷺ distributed the booty. The largest share went to those whose hearts were to be reconciled [al-mu'allafatul Qulub]; which means the neo-Muslim chieftains or such outstanding individuals who were inclined towards Islam but had not yet become Muslims. Sufyan bin Harb ؓ and his sons Mu'awiyah and Yazid ؓ received one hundred camels each. Hakim bin Hizam received two hundred camels, Safwan bin Umayyah three hundred. Allah's Messenger ﷺ bestowed gifts on people so enormously that it became popular among the people that Muhammad ﷺ bestows gifts so generously and without hesitation that he does not fear or dread poverty.

Every soldier in the army and all those who had brought with them horses and camels, and had taken part in the battle received their share plentifully. Every fighter in the way of Allah received four camels and forty goats as their share. Those who had a horse with them received twelve camels and one hundred and twenty goats.

The Deputation of the Hawazin in the Presence of Allah's Messenger ﷺ

On one hand, the spoils were divided, and on the other, fourteen men of the Banu Hawazin appeared in the presence of Allah's Messenger ﷺ, having turned Muslims. They requested him to take pity on them and return their kinsmen and property. Among the delegates was included Allah's Messenger's ﷺ foster-uncle Abu Burqan also. Allah's Messenger ﷺ asked them, 'Tell me, which are dearest to you? Your wealth and possessions or your women and children?'

They answered, 'We treasure nothing more than our women and children.' Allah's Messenger ﷺ said, 'Not wealth and possessions; but I return to you, however, your children and women.' They were blessed with it. Allah's Messenger ﷺ returned to the Banu Hawazin all those prisoners who had fallen to his share. Along with it, the noble Companions also gradually set free the prisoners who had fallen to each of their share.

[Sahih al-Bukhari; Hadith 3131, 3132 and Sirah an-Nabawiyyah of Ibn Hisham 4/130-136]

Ansar or the Helpers' Misgivings and their Elimination

Allah's Messenger ﷺ had divided the spoils following mature dictates of wisdom. Greater share had gone to the Makkan chieftains. The Helpers or Ansar of Madinah could not get prominent share from it. As a consequence, it occurred in the hearts of some of the youth, among the Ansar, under dictates of nature's demands that they had received a meagre share. When Allah's Messenger ﷺ came to know about it,, he sent for Sa'd bin Ubadah ؓ. When he arrived in his presence, the Prophet ﷺ asked him, 'Sa'd, ؓ is it true what has reached me with reference to the Helpers?'

He confirmed it and said, 'It is merely such words have emerged from the lips of some of the youth among the Helpers.' Allah's Messenger ﷺ gathered together all the Helpers in a place, then he delivered a moving speech in order to reassure them.

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others should take away the flocks and the camels, while you carry back to your homes the Messenger of Allah?' Then the Prophet ﷺ added, 'Were it not for the emigration, I would have been one of the Helpers myself. If all the people went one way and the Helpers another, I would take the way of the Helpers.' O Allah, have mercy on the Helpers, their sons and their grandsons.' At these words, all wept till the tears ran down their beards.

[Musnad Ahmad, 3/76-77 and Sahih al-Bukhari, Hadith 4330 and Sahih Muslim, Hadith 1061]

Shayma ﷺ Treated with Honour and Courtesy

Allah's Messenger ﷺ had spent his childhood amid the Banu Sa'd. Halimah Sa'diyyah had breastfed him. Shayma the daughter of Harith bin Abdul Uzza Sa'diyyah was the Prophet's ﷺ foster-sister. Allah's Messenger ﷺ, in his childhood used to go out to pasture goats, along with the children of Halimah. The Prophet's ﷺ foster-sister used to carry him at her hip and look after the Prophet ﷺ as a child. She would show love to him and caress him. She would rock him in his cradle. She would hum lullabies to make him go to sleep. She would make him sit under shade and would exclaim:

يَا رَبَّنَا أَبْقِ لَنَا مُحَمَّدًا حَتَّى أَرَاهُ يَافِعًا وَأَمْرَدًا

'Our Lord, give Muhammad ﷺ a long life so that I could see him grow up into the state of youth.'

وَأَكْبِتْ أَعَادِيَهِ مَعًا وَالْحُسَّدَا

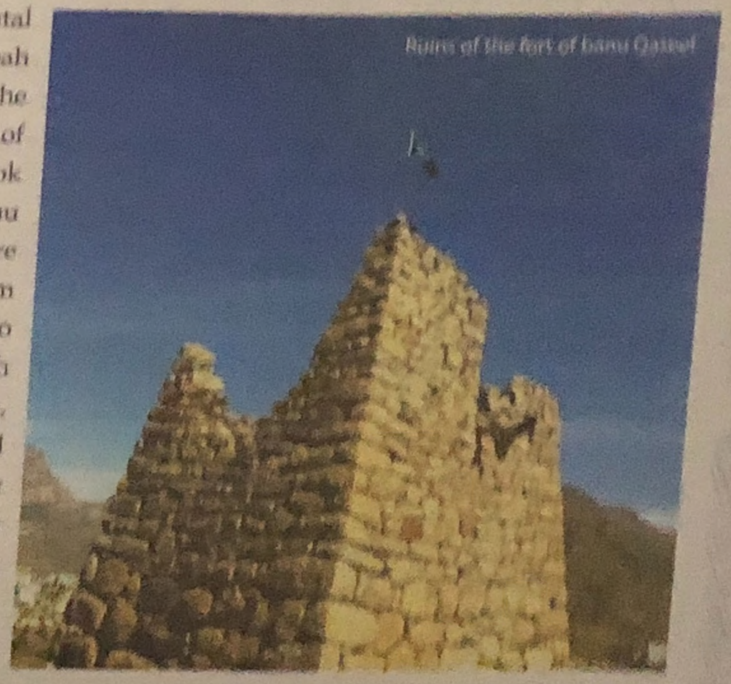
Then I see him in the capacity as his community's chief,
our Lord, render all his enemies and enviers unsuccessful.'

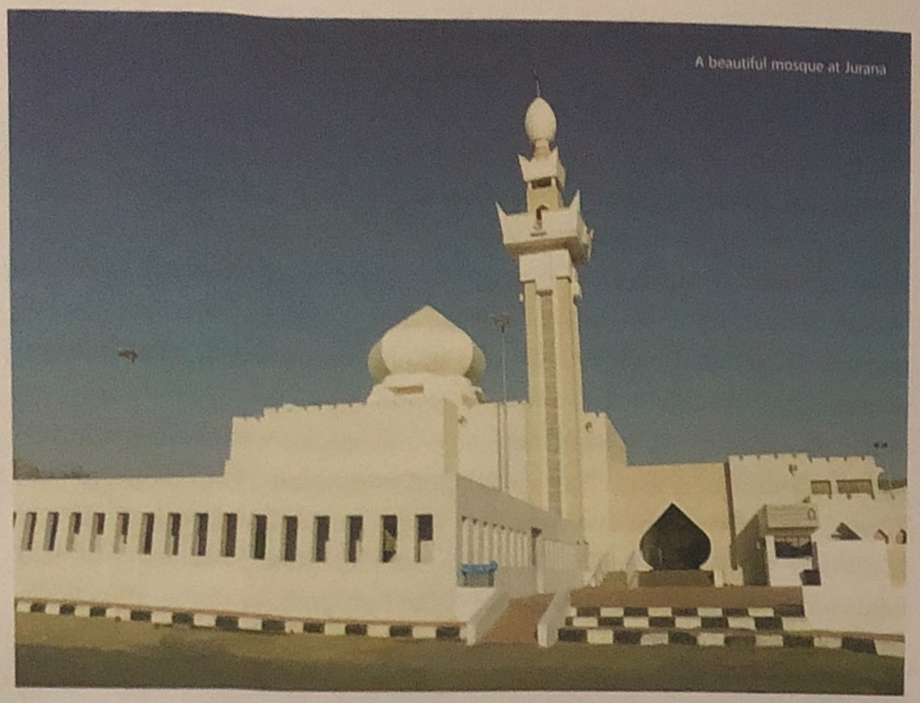
ثُمَّ أَرَاهُ سَيِّدًا مُسَوَّدًا وَأَعْطِهِ عِزًّا يَدُومُ أَبَدًا

[O Allah] Bestow upon him such honour, that would abide forever.' [al-Isibah fi Tamayyidh as-Sahaba, 8/206]

Shayma's lullabies and supplications were accepted. Allah Most High raised Muhammad ﷺ, the liege-lord of the first and the last, as the leader of the entire universe. Allah's Messenger ﷺ learnt eloquent Arabic language amidst the Banu Sa'd and after spending more or less four or five years among them, returned to his mother at Makkah the Ennobled.

Allah's Messenger ﷺ could not forget throughout his life, his childhood, his foster-parents, sister, brother, their love and affection. Hafiz ibn Hajr, in his monumental work al-Isabah says, 'When the Expedition of Hunayn took place, the Banu Sa'd who were originally from the Hawazin also came along with the polytheists, and, participated in the battle against Allah's Messenger ﷺ. When Allah Most High ultimately


Ruins of the fort of Banu Qaiwal


A beautiful mosque at Jurana

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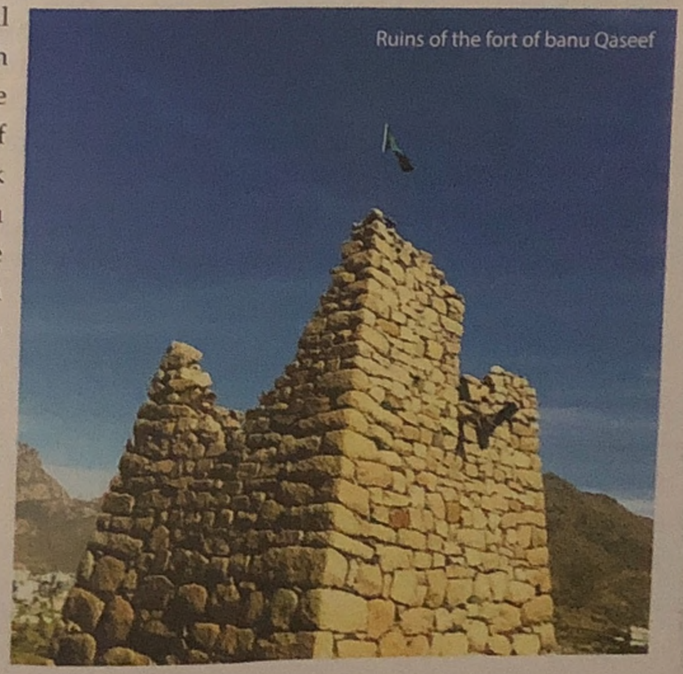
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Ruins of the fort of banu Qaseef

granted victory to the Muslims, they received countless wealth, possessions, flock and camels as spoils. Together with them were innumerable bondswomen and bondsmen. Among the prisoners of Hunayn, Shayma ﷺ was also included. Shayma ﷺ warned the noble Companions to beware – 'for', she said, 'You probably do not know that I am the foster-sister of your Prophet.'

But they refused to believe her but they ultimately brought her to the Messenger of Allah ﷺ. Allah's Messenger ﷺ asked her, 'مَا عَلَامَةُ ذَلِكَ؟ *What sign do you have of that?*' Shayma ﷺ answered, 'There is a mark of a bite on my back. This you bit me when I carried you on my back.' Allah's Messenger ﷺ recognized the sign. Then he spread out his mantle for her and seated her affectionately beside him, and said, 'إِنْ أَحْبَبْتِ فَأَقِيمِي عِنْدَنَا مُحَبَّةً مُكْرَمَةً *Of you wish, you can stay with me in affection and honour.*

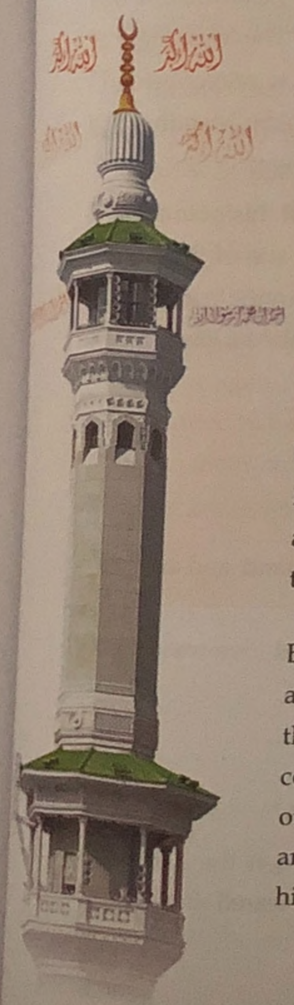
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If you wish for me to provide for you and let you return to your people; I will do so.'

Shayma said, 'Yes, I do. Provide for me and return me to my people.' Thereupon, Allah's Messenger ﷺ gave her the choicest possessions and sent her back. Shayma was greatly impressed by the lofty character of her foster-brother and embraced Islam. According to Ibn Hisham's biography of the Prophet ﷺ – Sirah ibn Hisham – Allah's Messenger ﷺ gave her three slaves, a slave girl, some camels and some goats.

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A Stately Position for a Shepherd



Abu Mahdhurah, whose real name was Aws bin Rabi'ah , was a fifteen year old boy from among the inhabitants of Makkah. He would tend to sheep with his friends around Makkah and on one particular day he was by an oasis in al-Ja'irranah close to Wadi Hunayn when he heard the sound of the *adhan* ("call to prayer").

The Messenger of Allah ﷺ had headed toward Hunayn following the conquest of Makkah and on his return, he stationed in al-Ja'irranah. It was the time of *Zuhr* (Noon) prayer and so Bilal ﷺ gave the call to prayer with his beautiful voice, which was thereupon heard by Abu Mahdhurah and his friends. The boys began to mess around and Abu Mahdhurah imitated Bilal ﷺ by calling the *adhan*.

Bilal ﷺ said: *"Allah is the Greatest!"* So Abu Mahdhurah also said: "Allah is the Greatest!" As Bilal ﷺ calling the prayer in the Muslim army camp, Abu Mahdhurah copied his words whilst stood amid his sheep. It turned out that Abu Mahdhurah had a beautiful and clear voice and fortunately for him, the Messenger of Allah ﷺ heard him. Once the *adhan* had finish, the Messenger of Allah

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ﷺ therefore ordered ‘Ali bin Abi Talib and Zubayr bin Awwam ﷺ to fetch the boy to him. As such they went to the other side of the oasis and brought back the boy and his friends whereupon the Messenger of Allah asked: “Who just made the call to prayer among you?” However, embarrassed and shy before the Messenger of Allah ﷺ, the boys remained silent.

Look at the wisdom and love of the Messenger of Allah ﷺ who instead of checking with them, said to one of them: “Let me hear the *adhan*”. However, that particular boy’s voice was not very good, so he said to another boy: “You make the call to prayer”, although his voice was not as good as the voice that he had heard either. For a third time, the Messenger of Allah said: “Make the call to prayer”, and this boy’s voice was beautiful and pleasant; this was the voice of Abu Mahdhurah who had imitated Bilal ﷺ. The Messenger of Allah ﷺ asked him: “Were you the one who made the call to prayer before?” Abu Mahdhurah replied: “Yes, that was me”. With that, Abu Mahdhurah’s friends ran off but Abu Mahdhurah was ordered to sit down.

Now, Abu Mahdhurah, who had submitted to Islam at this point, feared the worse was going to happen to him for having made fun of Bilal ﷺ but in keeping with the Messenger of Allah’s merciful and loving nature ﷺ, he stretch out his hand, took off his turban and supplicated for Abu Mahdhurah, saying:

اَللّٰهُمَّ بَارِكْ فِيهِ وَاهْدِهِ إِلَى الْإِسْلَامِ

“O Allah, bless him and guide him to Islam”.

He then stroked Abu Mahdhurah’s head with his hand and made the same supplication for him a second time.

The impact of the Messenger of Allah’s character and love was so great that in that instant, Abu Mahdhurah declared:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّكَ رَسُولُ اللّٰهِ

“I testify that there is no god worthy of worship but Allah!”

Within the space of minutes, Abu Mahdhurah ﷺ left the darkness of disbelief and entered the light of Islam just after having feared that he would

be punished for making fun of Bilal.

O Noble Readers! It was the practice of the Messenger of Allah ﷺ to recognise a person’s talents and merits and utilise them in what they were good at. Abu Mahdhurah’s voice was extremely beautiful and now that Makkah had been conquest there was a need for someone with a beautiful voice to make the call to prayer in the Holy Sanctuary. It was the opinion of the Messenger of Allah ﷺ that Abu Mahdhurah ﷺ was the best person for the job and so he said:

اِذْهَبْ مُؤَذِّنًا فِي أَهْلِ مَكَّةَ، أَنْتَ مُؤَذِّنُ أَهْلِ مَكَّةَ

“Go and make the call to prayer to the people of Makkah; you are now the muadhdhin (caller to prayer) of the people of Makkah”.

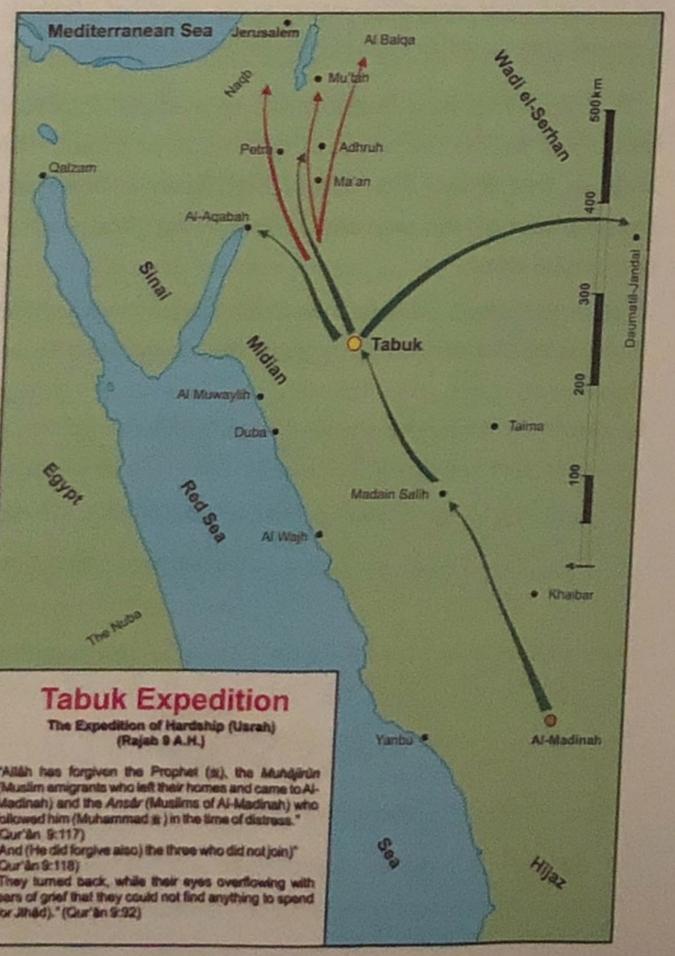
It follows that Abu Mahdhurah arrived in Makkah where he assumed his duty of calling the *adhan* in the House of Allah. Then the Governor of Makkah was Usayd bin ‘Atib ﷺ had been notified of Abu Mahdhurah’s appointment to the position of *muadhdhin* and so he was instated with immediate effect.

It is said that because the Messenger of Allah ﷺ had blessed Abu Mahdhurah by stroking his head that he vowed to never cut his hair or shave ever again. As a result, Abu Mahdurah’s hair grew very long and he continued to be the *muadhdhin* of Makkah until his death. This honour would in fact remain in his family for some three hundred years.

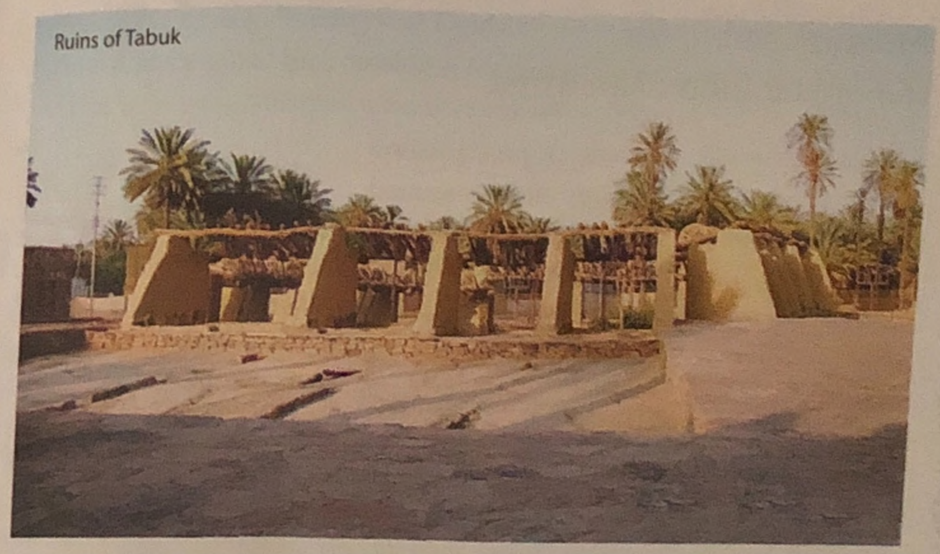
Al-Isti’ab fi Ma’rifat al-Ashab, p. 842-4; *al-Isabah fi Tamyiz as-Sihabah* (7/203); *Sahih Muslim* hadith no. 379; *Siyar A’lam an-Nubala’* (3/117-119).

The Expedition of Tabuk

After the triumph of Makkah, all the obstacles which came in the way of Islam from the direction of south had ended. The Empire of Rome was the superpower of the day. There was actually no individual among the Arabs who could even dream of confronting the Romans. The Romans too were proud of their might and they prided themselves on it. This was the reason they, without any provocation or propriety, used to interfere with the Muslims. Not very long ago, the Romans had dared the Muslims in the battlefield of Mu'tah in the year 8 AH. Although its outcome was not clear as to who



Ruins of Tabuk



won and who lost; it was apparent that the Muslim troops numbered only three thousand whereas the Roman army consisted of two hundred thousand. Khalid bin Walid ﷺ had rescued the Muslim troops with great wisdom and insight and brought them safety back to Madinah. Hardly had a year elapsed over the battle of Mu'tah; when the Roman began to amass troops against the Muslims.

Allah's Messenger ﷺ had with him a very strong system of collecting intelligence. His information department used to inform him about the condition of the region and of the secret designs of the enemy. He had been receiving news that the Romans had gathered together a formidable army of forty thousand men for a battle against the Muslims. The state of their preparations was so high that it became known that they were putting horse shoes on their horses.

The people of Madinah had become aware of the preparations of the Romans. They dreaded lest the enemy pounce upon them in ambush. Wherefore, they kept themselves always ready to confront the enemy. In these circumstances, Allah's Messenger ﷺ took an extremely, bold decision that instead of the enemy making an attempt to invade Madinah; it would be better for the Muslims to march to the region of the Romans and trample them in their own land. One other significant cause was also that if the Romans would be permitted to invade Madinah, it would adversely affect the call of Islam and their credibility would evaporate.

Announcement for the Preparation of an Army

Allah's Messenger ﷺ made a proclamation among the noble Companions that he wanted to set out towards Tabuk to fight against the Romans, therefore, they should make ready for the battle. Tabuk is situated to the north of Madinah at a distance of about 750 kilometres. The days were the days of scorching heat. At the time, the date-fruit was ripe. The noble Companions were making ready to harvest the fruit from trees. This was the season when people were hard pressed, the heat was oppressive and shade was dearly sought. People love to stay where they have shade and fruit-trees, and find leaving them distasteful. But the Muslims received from Allah's Messenger ﷺ an urgent summons to make ready for the journey. This summons of the Prophet ﷺ was sent to all his adherents, allies and neighbouring tribes. His custom at other times had been to conceal to the very last the object of an intended march. Common folks wold not know towards where the Prophet ﷺ was setting out. But this was the first occasion when Allah's Messenger ﷺ openly proclaimed that he was going to march with the Islamic army to Tabuk.



The noble Companions began to make ready for the journey. The journey in contemplation was long and arduous. For it, road provisions and for the journey a huge number of mounts were needed. The moment the Prophet's ﷺ message reached them, caravans of fighters in the way of Islam began to arrive from the surrounding regions of Madinah. One had a mount or not; had weapons or not; extraordinary eagerness pervaded and he hastened to Madinah; saying, 'Labbayk or Here at your service.' People put up their tents at a place called Jurf, outside of Madinah, towards the north on the way to Syria where the Muslims used to camp before going out on an expedition.

Enthusiasm and Zest of the Gifters

Allah's Messenger ﷺ urged and persuaded the noble Companions to help in meeting the expenses and to provide mounts for the sake of Allah. Every single individual brought offerings and placed them before the Prophet ﷺ, more than what they could afford. Personages the likes of Abu Bakr Siddiq, Umar Faruq, Uthman bin Affan, Abdur Rahman bin Awf ﷺ had perpetually stayed in the forefront in giving charity, donations and contributions on occasions of every single expeditions and in providing military defence expenses. Since huge expenses were expected in this expedition, everyone took part in it surpassing one another, but the contribution of Uthman bin Affan ﷺ surpassed all others'.

Allah's Messenger ﷺ encouraged the noble Companions in the Prophet's ﷺ Mosque to participate in the battle. He said, 'Companions! Equipment wherewithal is needed for the expedition.' Thereupon, Uthman bin Affan ﷺ offered two hundred camels. Once again he urged and called attention to it. Uthman ﷺ again offered one hundred camels in addition. Allah's Messenger ﷺ urged and encouraged the noble Companions and every time Uthman bin Affan ﷺ was the first to rise to his feet with offerings. He continued offering camels and horses until Uthman ﷺ alone provided nine hundred camels and one hundred horses. He then returned home and brought one thousand Dinars placed in a sack. It weighed five and a half kilograms of gold. Upon entering the Mosque, he straightaway, appeared in the presence of Allah's Messenger ﷺ. When he saw that Uthman ﷺ had brought in his sack one thousand Dinars, the Prophet ﷺ too spread out his sack. Uthman ﷺ poured the Dinars into the Prophet's ﷺ lap.

Allah's Messenger ﷺ began turning the Dinars in his hand, saying, مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا الْيَوْمِ Whatever work Uthman ﷺ does after today, shall not harm him.' The meaning is now the Paradise has become obligatory for him. [Jami' at-Tirmidhi 3700, and Musnad Ahmad 5/63]



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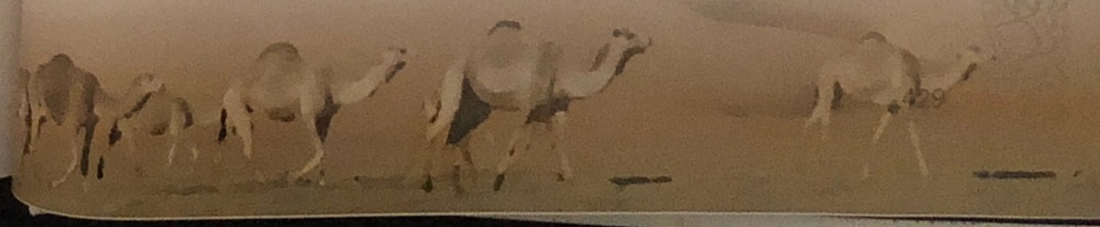
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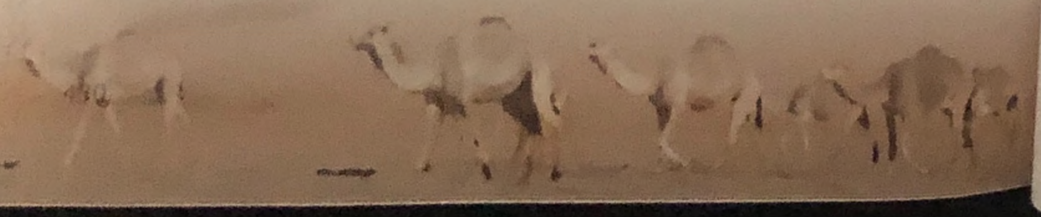




Umar Faruq ﷺ says, 'On the occasion of the Expedition of Tabuk, my financial condition was very good. It occurred to me that Abu Bakr ﷺ has always been surpassing me in charitable works. This time I would give so generously that I would overshoot him.'

Noble Readers! It is worth a mention that to compete or vie with each other in doing good works and works of charity is permissible and praiseworthy in the sight of Islam. Among the noble Companions competition and wholesome rivalry used to take place for doing works of goodness.

Umar bin al-Khattab ﷺ went to his home. Whatever possessions he had, he divided them into two halves. He took one half of these possessions and offered them to the Messenger of Allah ﷺ. These possessions were pretty large. Every sort of equipment is required in battle; even so a needle and thread's want also arise. Allah's Messenger ﷺ saw that Umar ﷺ had brought a lot of wherewithal. He asked, 'Umar ﷺ, what have you left behind at your house and what have you brought to me?' He replied, 'Messenger of Allah ﷺ, I have brought to you one-half of the belongings of my house and I have left the remainder half for the family .' Allah's Messenger ﷺ appreciated it and supplicated for him.



Now into the Mosque entered Abu Bakr Siddiq ﷺ, the dearest and truthful friend of the Prophet ﷺ. He had with him grains, and household wherewithal, when Allah's Messenger ﷺ saw Abu Bakr's contribution towards the campaign, he asked him, 'What have you brought and what have you left behind for your wife and children?' In reply, Abu Bakr ﷺ said, '*حُبُّ اللهِ وَرَسُولِهِ Messenger of Allah ﷺ, in my house, have I left Allah's and the Messenger's ﷺ love.*'

[Sunan Abi Dawud, Hadith 1678 and Jami at-Tirmidhi Hadith 3675]

'In your service; I have brought every single thing of my house.' Abdur Rahman bin Awf ﷺ offered more or less thirty kilograms of silver. The Prophet's ﷺ uncle Abbas bin Abdul Muttalib ﷺ was also a very rich man. He also brought a lot of cash and other equipment. From among the Companions, someone fetched dates, the other wheat and barley. People had different sorts of species. Âsim bin Adi ﷺ brought approximately thirteen tons, that is to say thirteen thousand kilograms of dates and offered them to the Prophet ﷺ. The army on the other hand continued to assemble. Talhah bin Ubaydullah, Sa'd bin Ubadah and Muhammad bin Maslamah ﷺ were of wealthy and outstanding Companions. They brought a large quantity of food and other necessities.

[al-Maghazi of al-Waqidi 2/380]

Women form a large portion of any society. To them also the message of Allah's Messenger ﷺ had reached. Women's most beloved thing generally is jewellery. How could they possibly lag behind men in this act of goodness? The women of Madinah offered their bangles, anklets and rings to the Messenger of Allah ﷺ.

[al-Maghazi of al-Waqidi 2/380-381]

Excepting the hypocrites, every single man and woman participated financially in this expedition. Allah's Messenger ﷺ encouraged them and gave them good tidings. He twice exclaimed, '

مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ

Whoso equips the Army of Difficulty, his shall be the Paradise.'

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Abu Aqil ﷺ was a Helper Companion. He toiled throughout night. As its wage, he received two and a half kilograms of dates. Half of it, he carried home, and with the remainder one-half, which was merely a little more than a kilogram, he appeared in the presence of the Messenger of Allah ﷺ, feeling embarrassed. Allah's Messenger ﷺ was so delighted with his dates that he spread them over the entire heap of provisions. Abu Khaythamah ﷺ had in his house only four and a half or five kilograms of dates. He brought half of the dates and placed them in the service of Allah's Messenger ﷺ.

﴿ ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

[Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and such who could not find to give charity (in Allah's Cause) except what is available to them ....So they mock at them (believers); Allah will throw back their mockery on them, and they shall have a painful torment. (At-Taubah 9:79)]

Allah's Messenger ﷺ appointed Muhammad bin Maslamah governor over Madinah ﷺ as his deputy, and commanded Ali bin Abi Talib ﷺ to remain in Madinah for the protection of the Prophet's ﷺ family.

At last the army was marshalled and encamped at Jurf, in the outskirts of the city. This place is situated to the north of Madinah at a distance of about eight or ten km. Islamic army had encamped there.

At this point, the hypocrites began to taunt Ali bin Abi Talib ﷺ, 'Consider, why, how and for what reason is Allah's Messenger ﷺ leaving him behind? He has been left behind because he is a burden to the Messenger of Allah ﷺ

and he wants to lighten this burden – he wants to relieve himself of him. He could not endure this taunting. Ali ﷺ took his weapons and set off until he caught up with the Messenger of Allah ﷺ while he was in Jurf, saying, 'O Messenger of Allah ﷺ, I want to go with you. The hypocrites allege that you have left me behind because you found me burdensome and wanted to get rid of me.'

Allah's Messenger ﷺ comforted his cousin and son-in-law. He patted him and exclaimed, 'أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى *Are you not satisfied to be towards me as Harun was to Musa?*' Together with it, he made the creed of the finality of the Prophethood also crystal clear, adding, غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي *excepting only, that after me no Prophet shall be raised.'*

[Sahih al-Bukhari, Hadith 4416 and Sahih Muslim, Hadith 2204 and as-Sirah an-Nabawiyyah of Ibn Hisham 4/163]

When Allah's Messenger ﷺ marched for Tabuk, he had with him a thirty-thousand-strong formidable army. Ten thousand were the cavalry. This army was the largest effective force ever before put in motion in the history of Islam, which was advancing forth towards the north to combat the Romans, under the Prophet's ﷺ banner. There is no doubt, the noble Companions open-heartedly made contributions, yet to provide road provisions for such staggering troops, to meet their needs, arsenal and mounts; was not an easy thing for them. In this journey, the mounts were scanty, wherefore on each camel several Companions rode. In spite of this, myriad of Companions marched as foot-soldiers.

Undoubtedly, the day when this army set out for Tabuk, a golden day it was of Islamic history. It was the result of Allah's sheer grace and mercy, Allah's Messenger's ﷺ training, high quality leadership and strivings and efforts that such a huge army was marching towards Tabuk.

Some Conditions Which the Army Faced While on Journey

The journey to Tabuk was undoubtedly very long and arduous; hence during the long march several hardships arose and many a miracles took place. On the way food provisions sometimes ran short, which compelled the troops to eat leaves of trees. During the journey, it also occurred that water ended.

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and he wants to lighten this burden – he wants to relieve himself of him. He could not endure this taunting. Ali ؓ took his weapons and set off until he caught up with the Messenger of Allah ﷺ while he was in Jurf, saying, 'O Messenger of Allah ﷺ, I want to go with you. The hypocrites allege that you have left me behind because you found me burdensome and wanted to get rid of me.'

Allah's Messenger ﷺ comforted his cousin and son-in-law. He patted him and exclaimed, 'أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُّوسَى *Are you not satisfied to be towards me as Harun was to Musa?*' Together with it, he made the creed of the finality of the Prophethood also crystal clear, adding, غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي *excepting only, that after me no Prophet shall be raised.'*

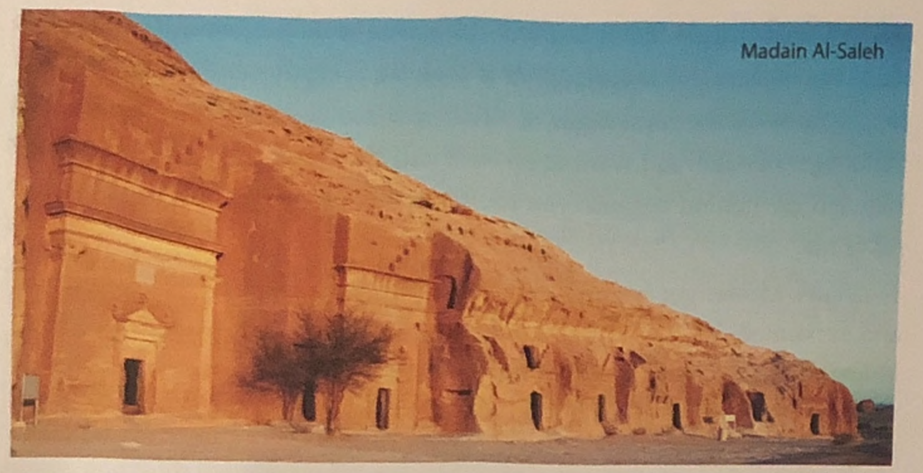
[Sahih al-Bukhari, Hadith 4416 and Sahih Muslim, Hadith 2204 and as-Sirah an-Nabawiyyah of Ibn Hisham 4/163]

When Allah's Messenger ﷺ marched for Tabuk, he had with him a thirty-thousand-strong formidable army. Ten thousand were the cavalry. This army was the largest effective force ever before put in motion in the history of Islam, which was advancing forth towards the north to combat the Romans, under the Prophet's ﷺ banner. There is no doubt, the noble Companions open-heartedly made contributions, yet to provide road provisions for such staggering troops, to meet their needs, arsenal and mounts; was not an easy thing for them. In this journey, the mounts were scanty, wherefore on each camel several Companions rode. In spite of this, myriad of Companions marched as foot-soldiers.

Undoubtedly, the day when this army set out for Tabuk, a golden day it was of Islamic history. It was the result of Allah's sheer grace and mercy, Allah's Messenger's ﷺ training, high quality leadership and strivings and efforts that such a huge army was marching towards Tabuk.

Some Conditions Which the Army Faced While on Journey

The journey to Tabuk was undoubtedly very long and arduous; hence during the long march several hardships arose and many a miracles took place. On the way food provisions sometimes ran short, which compelled the troops to eat leaves of trees. During the journey, it also occurred that water ended.


Madain Al-Saleh

When the soldiers or Mujahideen saw that it could cause loss of life, they slaughtered camels and saved their life by drinking water found in their bellies.

When you embark on a journey to Tabuk, the region of the community of Thamud occurs on the way. It was the community of the Prophet Salih, who had demanded a mare-camel by way of a miracle. Then they slew it. Consequently, Allah's punishment descended upon this community. Allah's Messenger ﷺ forbade his Companions to draw water from their wells. The noble Companions had already drawn water from the well of Thamud and kneaded the dough prior to the Prophet's ﷺ forbidding them. Regarding it, Allah's Prophet ﷺ said, 'feed it to the camels. If you want to take water, take it out of the well from which the Prophet Salih's mare-camel used to drink water.'

[Sahih al-Bukhari, Hadith 3378-3381; and Sahih Muslim, Hadith 2980]

Marching towards Tabuk, on their way water ended. They complained to the Messenger of Allah ﷺ that they had no water. Allah's Messenger ﷺ supplicated for rain, and Allah sent a cloud, which rained so much that they not only quenched their thirst, but made their animals drink it and they carried away all the water in water-skins loading them on camels.

[As-Sirah an-Nabawiyyah of Ibn Hisham 4/165-166]

Allah's Messenger ﷺ had said to Mu'adh bin Jabal ﷺ, 'Mu'adh! If you live long enough, you shall see the region of Tabuk filled with gardens.

[Sahih Muslim, Hadith 706-10, 5947]

And it happened as he had said; this region gradually grew fertile, greener and verdant; undoubtedly the Prophet's ﷺ foretelling proved true.

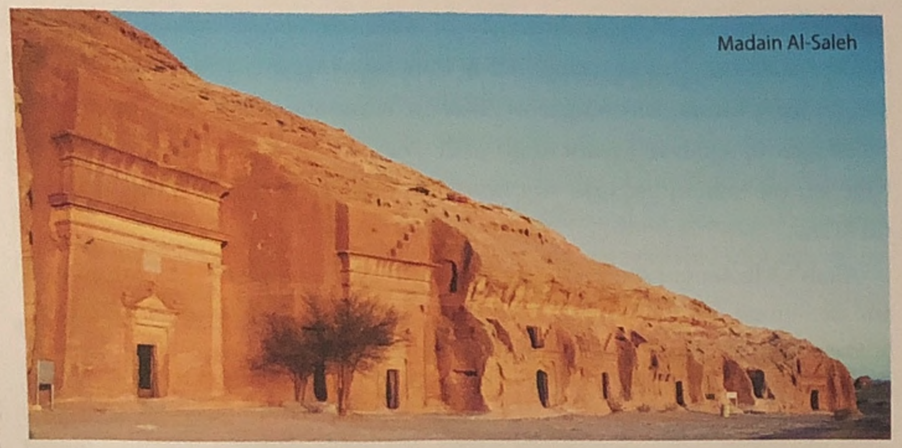
Allah's Messenger ﷺ performed shortened or abbreviated ritual prayer [Qasr] on his way. He would perform two Rak'ahs of Dhuhr and Asr. During the course of journey, combined-together Prayers were performed. Sometimes he would expedite Asr and perform it together with Dhuhr, within the time of Dhuhr. Sometimes he would postpone Dhuhr until the time of Asr and perform them together, one after the other. Likewise, the Prayers of Maghrib and Isha also, he would sometimes perform Maghrib or sometimes at the time of Isha, both combined together. So far as the Maghrib Prayer is concerned, it always consisted of three Rak'ahs. However, two Rak'ahs were performed for Isha and the Witr or the odd-numbered prayer too was performed in any part of the night.

[Jami' at-Tirmidhi, Hadith 553]

The Islamic Army at Tabuk

After covering a journey of fifteen days, Allah's Messenger ﷺ reached Tabuk. On reaching Tabuk, when the soldiers had pitched their tents; Allah's


A beautiful view of Tabuk


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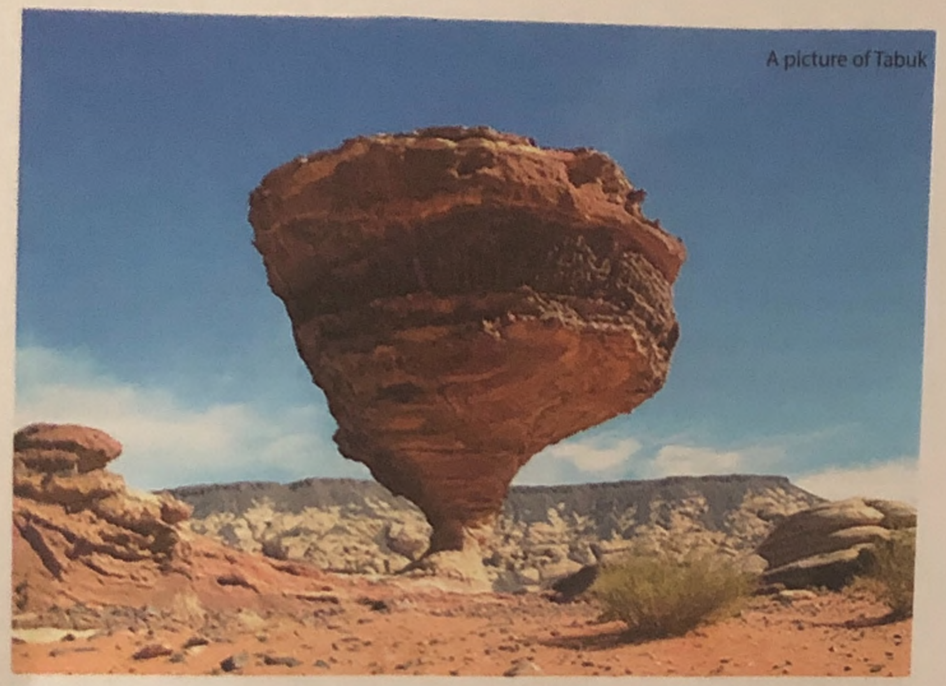
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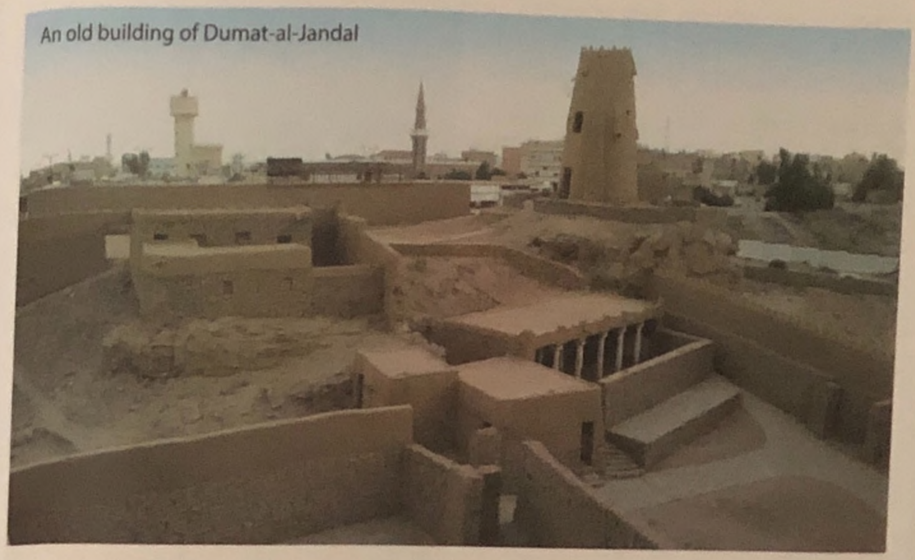

A beautiful view of Tabuk



A picture of Tabuk

Messenger ﷺ delivered to them a very eloquent and intensely profound speech. He exhorted them to adopt goodness and Allah's consciousness or Taqwa and gave them the glad tidings of Paradise. The Prophet's ﷺ speech enhanced the noble Companions' zest and enthusiasm.

The Romans and their allies had already received information of Allah's Messenger's ﷺ arrival. Allah Most High cast in their hearts Muslims' fear and awe. Whither those Romans who had amassed a forty-thousand-strong army against Muslims and thither such fear and dread that on hearing of the arrival of the Muslims, they made their escape good and scattered here and there in different provinces and cities. No fighting took place in this expedition against the enemy. The enemy were overawed and fled. The tribes of this region became aware of the might and power of the Muslims, and they were liberated from the fear of the Romans. They realized that now such a power had emerged which could not only fight against the Romans, but could dominate them. Prior to this, the Arabs used to shudder at the mention of the Roman emperor's name. This was the reason why several tribes of this province made a treaty with the Messenger of Allah ﷺ. The Prophet ﷺ gave them a written-out pledge of protection.



An old building of Dumat-al-Jandal

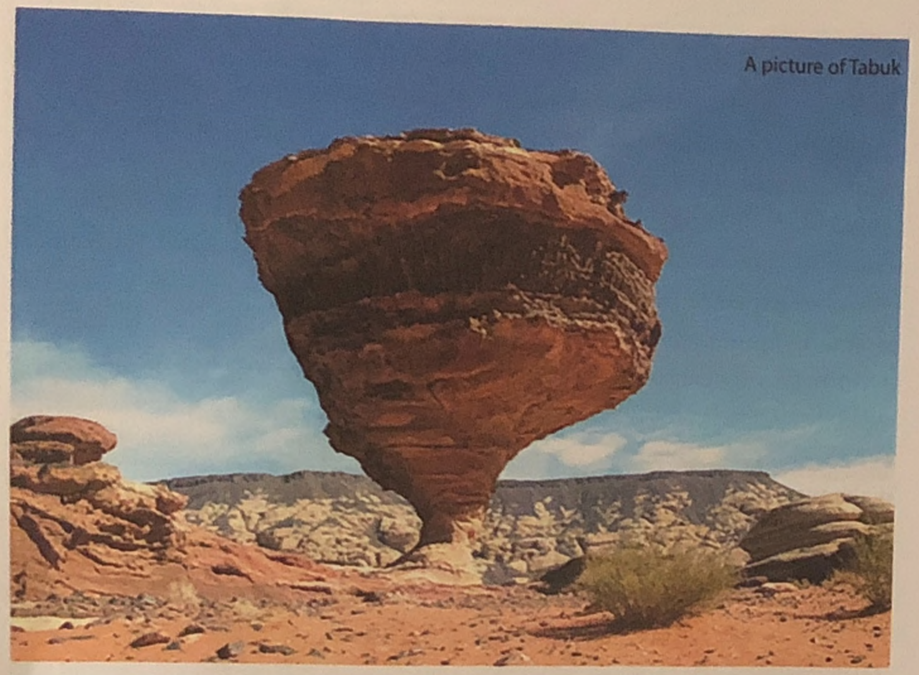
The Triumph of Dumat al-Jandal

Dumat al-Jandal is not very far from the region of Tabuk. That city too was considered a part of the Roman empire. Prior to this, the Islamic army had marched towards it twice to win victory over it. An Arab tribe, Banu Kalb, inhabited there. The fortress of Ukaydir, the ruler of Dumat al-Jandal, was very strong. To triumph over it was not a bed of roses. At night, Ukaydir used to sleep in this very fort. His bed-chamber was located at a pretty high place.

Allah's Messenger ﷺ summoned Khalid bin al-Walid ؓ and sent him with a detachment of four hundred and twenty fighters, in order to triumph over Dumat al-Jandal.



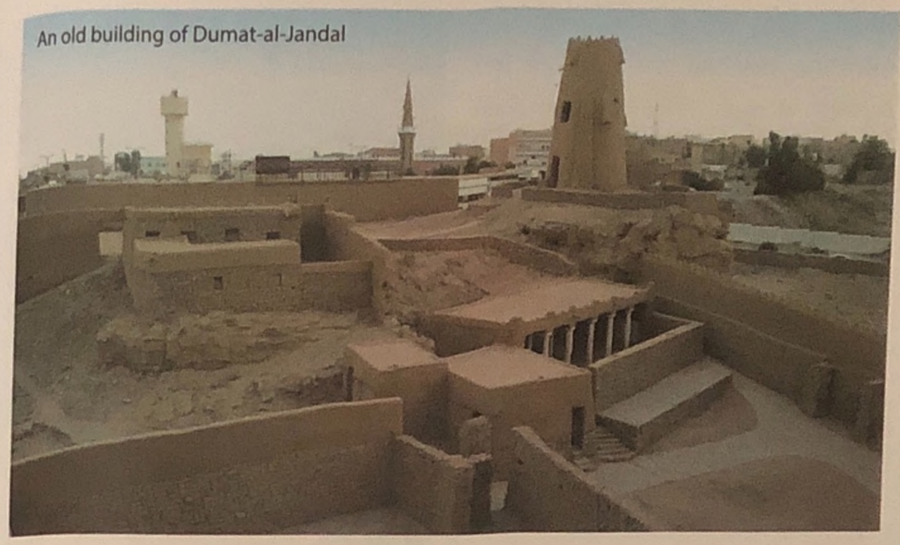
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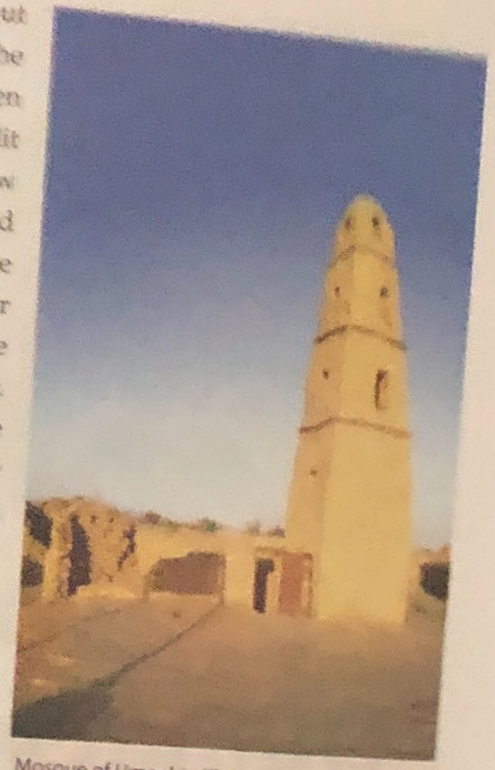
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Khalid bin al-Walid ﷺ rode out until he reached the gate of the fortress at night. The gate had been locked from within. It was a moonlit summer night. Suddenly a wild cow appeared at the fortress gate and began to rub her horns against the gate. His guards informed Ukaydir that there was a wild cow at the gate. It was very easy to hunt her. He commanded that the gate of the fortress be opened, and he came out in order to hunt the wild cow. In the meantime, Khalid ﷺ, with his companions, was lying in ambush, waiting for him. Ukaydir came out to hunt the wild cow, but he himself became a prey of the fighters of Islam. Ukaydir was arrested, and together with him.



Mosque of Umer bin Khattab in Dumat al-Jandal

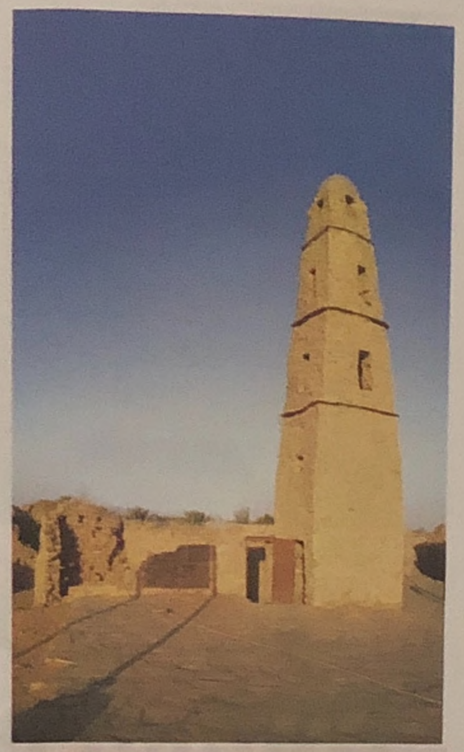
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Messenger ﷺ made peace with him on the condition that he paid the protection tax or *Jizyah*. In the province of Tabuk, Aylah and Taymaa were small cities. Their rulers also made peace and agreed to pay Jizyah or the Protection Tax.

[al-Maghazi of al-Waqidi, 2: 407-409]

The Messenger of Allah ﷺ stayed in Tabuk for twenty days. When he saw that the entire region had admitted the power and might of the Muslims, the people of this province had become obedient and submissive and that there was no fear of their invading the state of Madinah the Radiant thereafter, Allah's Messenger ﷺ returned to Madinah.

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Loathsome Conspiracy of the Hypocrites

A pack of twelve hypocrites also had participated in this expedition. On way back, these ill-fated ones made an attempt to assassinate [we seek refuge with Allah] the Messenger of Allah ﷺ. They had concealed their faces with their clothing; they could not, therefore, be recognized. Allah Most High with his distinct mercy and bounty protected His Beloved Prophet ﷺ from their hateful designs. The conspiracy of the hypocrites badly failed. Hudhayfah bin Yaman ﷺ was with the Messenger of Allah ﷺ. Allah's Messenger ﷺ listed the names of these hypocrites, this is the reason to Hudhayfah bin Yaman ﷺ was called the Confidant of Allah's Messenger ﷺ.

[Dala'il an-Nubuwwah of Bayhaqi 5:260-261
and ad-Durr Manthur of as-Suyuti 4/244]

Return to Madinah

When the Islamic army came close to Madinah after covering a journey of fifteen days, the Mount Uhud, he cheerfully exclaimed, 'Here is a pleasant, delightful sight, here is Madinah and yonder is Uhud - هَذَا جَبَلٌ يُحِبُّنَا وَ نُحِبُّهُ *This is Uhud, it is a mountain, we love him and he loves us.'*

[Sahih al-Bukhari, Hadith 4422; Sahih Hadith, 1392]

The glad tidings of the arrival of the Messenger of Allah ﷺ had already reached Madinah. Women, boys and girls had come out of their dwellings to welcome the Prophet ﷺ.

The place of Thaniyatul Wada was located at a distance of about five minutes' walk from the Prophet's Mosque, towards the west. Allah's Messenger ﷺ was going to enter Madinah through that very pass. Welcoming the Prophet ﷺ, the girls chanted:

طَلَعَ الْبَدْرُ عَلَيْنَا ... مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا ... مَا دَعَا لِلّٰهِ دَاعِ

"Full moon has risen upon us,



From the folds of Wada,

Thanks-giving has become obligatory upon us;

For as long as a caller calls on Allah.'

[Sahih al-Bukhari, 4426, 4427 and Fath al-Bari]

The number of hypocrites who had not participated in the Campaign of Tabuk was not huge. They numbered eighty. When Allah's Messenger ﷺ returned from his successful journey of Tabuk, these hypocrites appeared in the service of Allah's Messenger ﷺ making their false excuses.

They put forward their excesses for not taking part in the expedition. From their words, Allah's Prophet ﷺ could estimate that they were lying and swearing false oaths. Leaving their affair to Allah, he accepted their excuses.

Heedlessness and Repentance of Three Sincere Muslims

Among those who had stayed behind from taking part in this expedition were three sincere Muslims also, who could not join the expedition merely because of laziness. If it becomes necessary to fight against forces hostile to Islam and the ruler of the state issues a command to that effect; then staying behind would constitute a grave crime. Those three Companions whose names were Ka'b bin Malik, Murarah bin Rabi and Hilal bin Umayyah ﷺ,

could not join this communal obligation merely because of their slothfulness. Over this heedlessness, they were severely reprimanded. If we critically evaluate the matter in its proper perspective, non-participation of three individuals among an army of thirty-thousand, makes little difference.

But the Messenger of Allah ﷺ had been training his Companions that where the leader commands to march; march they must in every condition.

These three Companions also resolved that they would not resort to falsehood; they would tell what had happened and would surrender themselves to the Messenger of Allah ﷺ. All these three appeared in the presence of Allah's Messenger ﷺ and told him the whole truth: 'O Messenger of Allah ﷺ! we have no plausible excuse or pretext. We could not go with you merely on account of our laziness and slothfulness. No helplessness barred us from participating in the expedition.' Thus they did not dissemble their fault, but honestly confessed it.

Allah's Messenger ﷺ, by Allah's leave, gave orders that no Companion should talk to them, until Allah should decide and send down a command regarding them. A ban was therefore placed upon them and their social boycott began. No one talked to them in Madinah. When a few days elapsed, their wives were too commanded to stop talking to them and keep away from them.

The entire earth shrank for them in spite of its vastness. They felt a severe sense of realization of their mistake. They were cut off from all communication with the people and even with their own wives and families. Ka'b bin Malik ﷺ, who was relatively young, used to talk around in the lanes and markets of Madinah, but no one talked to him. So far as the other two Companions are concerned, they were advanced in age and remaining at home, they used to seek forgiveness of Allah, repent and cry.

During this very social boycott, one more trial was cast before Ka'b bin Malik ﷺ. One day, as he walked around in the market, he saw that an envoy of the King of Ghassan was looking for him. He had with him a letter for Ka'b bin Malik from the king, which read: 'I have come to know that your companion is annoyed with you. He has ill-treated you. So join with us. We will treat you in the best way.'

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me from Allah. I am being asked to choose one from Faith or disbelief. The moment this notion crossed my mind; I flung the letter in a flaming oven.'

The boycott continued for fifty days. The society of Madinah completely turned alien for these three. All of these three Companions kept weeping, admitting their sins continued to seek Allah's forgiveness. All their worldly desires had come to an end, when Allah showed mercy to them. A glad tiding of the acceptance of their repentance was given to them in the Verses from 117 to 119 in Surah at-Tawbah of the Gracious Qur'an.

After the descent of the Verses in the Noble Qur'an, those three and other Companions also felt highly delighted. People hastened to them, hugged and congratulated them. It was the beauty and prettiness of the Muslim society that when the repentance of those three was accepted, the entire society surged forward to join in their delight. The day when their repentance was accepted, undoubtedly that day was the most significant and fortunate day of the life of those three.

[Sahih al-Bukhari, Hadith 4418 and Sahih Muslim, Hadith 2769]

On one hand were these three who had not participated in the expedition of Tabuk merely on account of their laziness and slothfulness, but apart from them there were in Madinah some people though who had not taken part in the battle, they received a reward and recompense equal to those who had participated in the expedition: the reason was their being ill, disabled, helpless or having been assigned a particular duty by Allah's Messenger ﷺ.

Elimination of the Centre of Turmoil and Wickedness

After returning from the expedition of Tabuk, Allah's Messenger ﷺ gave order to demolish the Mosque of Dissent – Masjid Dirar – which was built in the vicinity of Quba. This mosque was built by hypocrites for holding their filthy consultations so that sitting there they could hatch evil and wicked conspiracies against Islam and the Messenger of Allah ﷺ.

While he was preparing for Tabuk, the hypocrites, who had built this mosque, had insisted upon the Prophet ﷺ to lead one prayer in that mosque so that it could become lawfully established. But Allah's Messenger ﷺ postponed it until after the expedition of Tabuk. When he returned from Tabuk, by sending down Verses in the Glorious Qur'an, Allah Most High



informed the Prophet ﷺ of the hostile designs of the hypocrites. Therefore, following the Prophet's ﷺ command, the noble Companions burnt some portion of the mosque to the ground and the remainder was pulled down with pickaxes and hatchets.

[as-Sirah an-Nabawiyyah of Ibn Hisham 4:174]

In the Glorious Qur'an, Allah Most High disallowed the performance of a funeral Prayer over hypocrites and even to pray for their forgiveness. It was the tenderness and lofty character of the Messenger of Allah ﷺ that he presented his own blessed shirt for the shroud of the arch-hypocrite Abdullah bin Ubayy. He led his funeral Prayer and supplicated for his forgiveness. But in spite of it, Allah Most High stated in the Noble Qur'an:

﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾﴾

'You may pray for their forgiveness or may not pray for them,
Even if you were to pray seventy times for their forgiveness,
Allah will not forgive them
For they have denied Allah and His Messenger.
And Allah does not guide who are transgressors.'

[at-Tawbah 80:7]

me from Allah. I am being asked to choose one from Faith or disbelief. The moment this notion crossed my mind; I flung the letter in a flaming oven.'

The boycott continued for fifty days. The society of Madinah completely turned alien for these three. All of these three Companions kept weeping, admitting their sins continued to seek Allah's forgiveness. All their worldly desires had come to an end, when Allah showed mercy to them. A glad tiding of the acceptance of their repentance was given to them in the Verses from 117 to 119 in Surah at-Tawbah of the Gracious Qur'an.

After the descent of the Verses in the Noble Qur'an, those three and other Companions also felt highly delighted. People hastened to them, hugged and congratulated them. It was the beauty and prettiness of the Muslim society that when the repentance of those three was accepted, the entire society surged forward to join in their delight. The day when their repentance was accepted, undoubtedly that day was the most significant and fortunate day of the life of those three.

[Sahih al-Bukhari, Hadith 4418 and Sahih Muslim, Hadith 2769]

On one hand were these three who had not participated in the expedition of Tabuk merely on account of their laziness and slothfulness, but apart from them there were in Madinah some people though who had not taken part in the battle, they received a reward and recompense equal to those who had participated in the expedition: the reason was their being ill, disabled, helpless or having been assigned a particular duty by Allah's Messenger ﷺ.

Elimination of the Centre of Turmoil and Wickedness

After returning from the expedition of Tabuk, Allah's Messenger ﷺ gave order to demolish the Mosque of Dissent – Masjid Dirar – which was built in the vicinity of Quba. This mosque was built by hypocrites for holding their filthy consultations so that sitting there they could hatch evil and wicked conspiracies against Islam and the Messenger of Allah ﷺ.

While he was preparing for Tabuk, the hypocrites, who had built this mosque, had insisted upon the Prophet ﷺ to lead one prayer in that mosque so that it could become lawfully established. But Allah's Messenger ﷺ postponed it until after the expedition of Tabuk. When he returned from Tabuk, by sending down Verses in the Glorious Qur'an, Allah Most High



informed the Prophet ﷺ of the hostile designs of the hypocrites. Therefore, following the Prophet's ﷺ command, the noble Companions burnt some portion of the mosque to the ground and the remainder was pulled down with pickaxes and hatchets.

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Some important Events of this Year

Among the significant events of the year 9 AH was the death of the Negus, king of Abyssinia. Allah's Messenger ﷺ came to know of his death through revelation. He had embraced Islam. Allah's Messenger ﷺ performed the funeral Prayer in absentia for him.

[Sahih al-Bukhari, Hadith 1245]

Uthman bin Affaan ﷺ was first married to Ruqayyah. After her death, Allah's Messenger ﷺ had married another daughter Umm Kulthum to Uthman ﷺ. Umm Kulthum ﷺ died in the year 9 AH. It caused Allah's Messenger ﷺ immense grief. Uthman had been such a nice son-in-law that Allah's Messenger ﷺ exclaimed. 'If I had had a third unwedded daughter I would have given her to you in marriage.'

[Ma'rifat us-Sihabah of Abi Nu'aym]

In the 9th year of Hijrah, Allah's Messenger ﷺ appointed Abu Bakr Siddiq ﷺ the emir or chief of Hajj and sent him to Makkah, the Ennobled. When the Verses of Surah at-Tawbah descended, Ali bin Abi Talib ﷺ, addressing the pilgrims, delivered the Prophet's ﷺ message in a handsome manner.

[at-Tabaqat al-Kubra: 2/168, and Jami' at-Tirmidhi, Hadith 871, 3092 and Musnad Ahmad 1/79]

It was very clearly proclaimed that no polytheist shall after this year enter the boundaries or confines of the sacred precinct. Likewise, no one shall make the circuit or Tawaf of the House of Allah naked. Allahu Akbar – Allah is Supremely Great! It was a very clear, obvious proclamation that henceforth there was no room for idol-worship in the Arabian Peninsula and that from this region, polytheism and innovation have been ended.



The Year of Delegations

After the expedition of Tabuk, people in great multitude began to enter the fold of Islam. From the entire Arabian Peninsula, a stream of more than seventy delegations now flowed uninterruptedly and presented themselves before the Prophet ﷺ. They not only themselves embraced Islam, but also made announcement of the acceptance of Islam of their community.

Delegation of the People of Ta'if

Though every delegation was significant in itself, but this singular delegation was such that we would get to know about it in a little detail. Just reflect upon the spectacle when, before the emigration, having been disappointed by the dwellers of Makkah, Allah's Messenger ﷺ turned towards Ta'if. With

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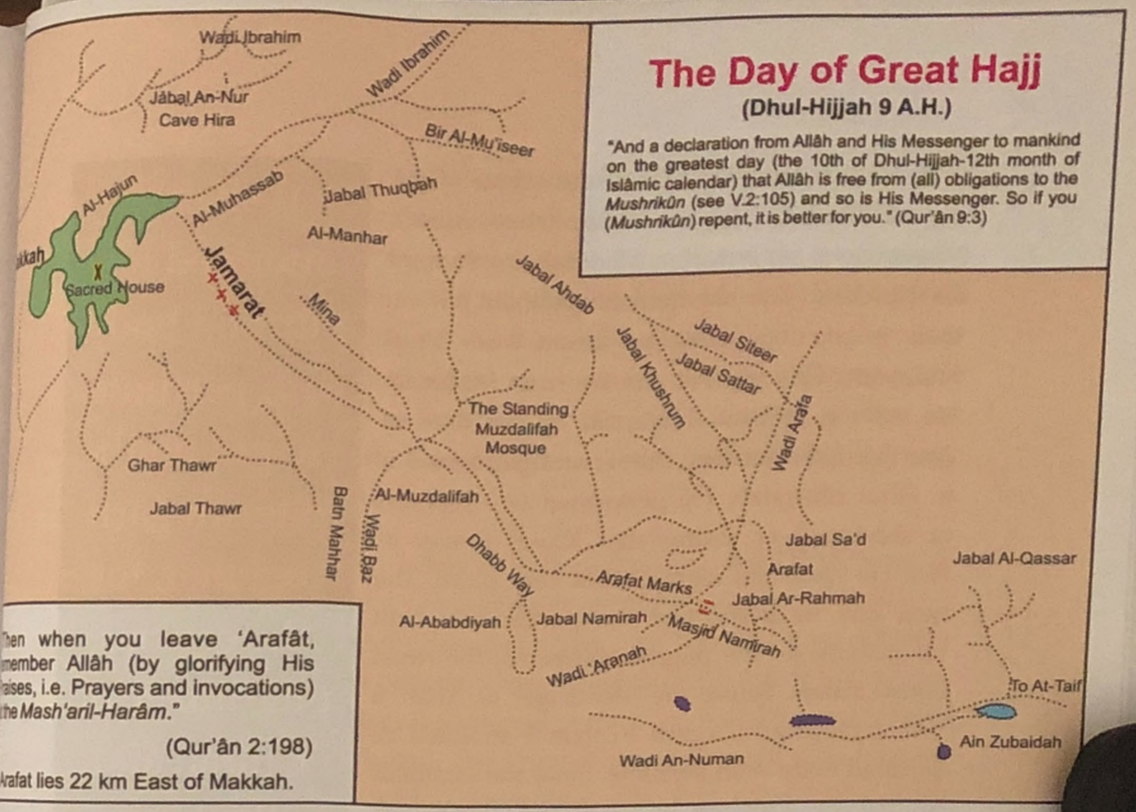
A beautiful view of Ta'if

him was Zayd bin Harithah ﷺ. The Prophet ﷺ invited to Islam the three chieftains of the Banu Thaqif: Abd Yaleel, Mus'ud and Habib. Their reaction was sorely disappointing. The way the scoundrels of Ta'if maltreated the Messenger of Allah ﷺ, the way they pelted him with stones, wounded him and drove him out of the city; all that lies recorded in minute details in the works of the Prophet's ﷺ biography.

Finally, that golden day dawned. When Abd Yaleel bin Amr Thaqafi, the belier of the Messenger of Allah ﷺ at the time of his journey to Ta'if, came to Madinah accompanied by a delegation. Prior to this, Mughirah bin Shu'bah of the Thaqeef tribe had accepted Islam. When they arrived at Madinah, they stayed in the very quarter of Mughirah.

Allah's Messenger ﷺ welcomed this delegation with all his heart. After meeting the Prophet ﷺ and obtaining information about Islam, this delegation accepted Islam. But together with they put forth certain conditions. They suggested that they be excused from usury, adultery, wine-drinking and performing Salah or the ritual Prayer. All these proposals were vehemently rejected. The delegates of the delegation, said, 'At least do grant us one concession. Do not demolish our deity al-Lât.' Allah's Messenger ﷺ did not accept this proposal of theirs too. After holding private consultations, they dropped all their conditions. However, Allah's Messenger ﷺ withdrew from them the responsibility to pull down al-Lât - the idol. He dispatched Abu Sufyan bin Harb and Mughirah bin Shu'bah ﷺ to Ta'if. They demolished al-Lât. They dug the idol down to its roots and levelled it to the ground. They received jewellery and silver as spoils, which they divided among the troops.

[as-Sirah an-Nabawiyyah of Ibn Hisham: 4/184-185, and Sunan Abi Dawud; Hadith 3025 and Musnad Ahmad 4/168-218]



The Day of Great Hajj

(Dhul-Hijjah 9 A.H.)

"And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah-12th month of Islâmic calendar) that Allâh is free from (all) obligations to the *Mushrikûn* (see V.2:105) and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you." (Qur'ân 9:3)

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(Qur'ân 2:198)

Arafat lies 22 km East of Makkah.

The Farewell Pilgrimage

Ten years had elapsed since Allah's Messenger's ﷺ arrival at Madinah after his emigration. He had not yet performed the Hajj or pilgrimage. There was now peace and content across the entire Arabia. The call to Islam had spread. Makkah had already been triumphed. In this peaceful state, Allah's Messenger ﷺ resolved to perform the pilgrimage. No sooner had he made an announcement of pilgrimage than Muslim multitudes flocked to Madinah from across the entire Arabia. It was their desire and longing to perform the pilgrimage in the company of the Messenger of Allah ﷺ. The pilgrimage would be unlike any that had taken place for hundreds of years: the pilgrims will all be the worshippers of the One Allah. The people were glad of the opportunity of accompanying the Messenger ﷺ at every step.

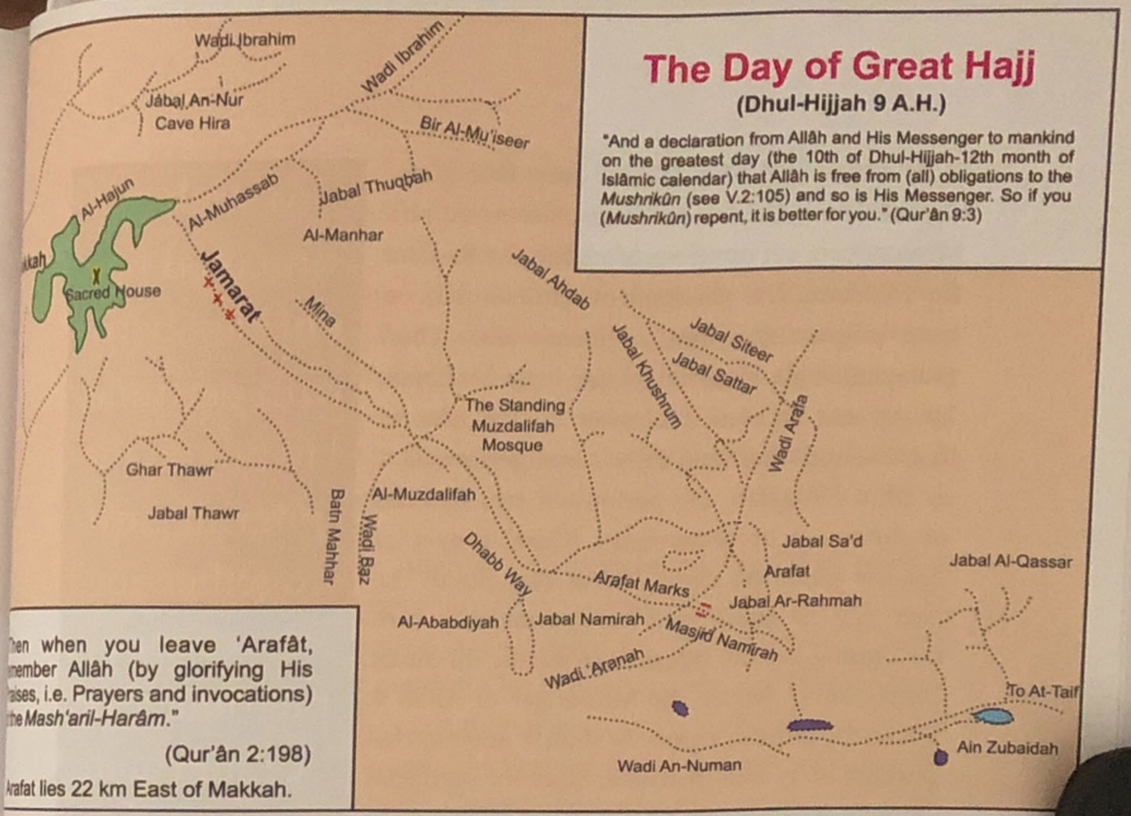

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It was a Saturday. There only four days' shy of Dhul Qa'dah to begin, when Allah's Messenger ﷺ set out from Madinah the Radiant for Makkah. The dwellers of Mdinah put on their pilgrim garments or Ihram from Dhul Hulayfah. This place is not far from Madinah. He arrived at Dhul Hulayfah by the time of Asr, the mid-afternoon Prayer and performed it in Dhul Hulayfah. He performed two Rak'ahs of shortened or abbreviated [Qasr] Prayer of Asr. He spent the night in that very place. The next day he performed the purificatory bath for putting on the pilgrim garments: the ritual consecration. Before the Messenger of Allah ﷺ put on the pilgrim's garb. Ai'shah ﷺ anointed his purified body with perfume. Since the sacrificial animal was with him, he put on the pilgrim garb together, for the Umrah and the Hajj.

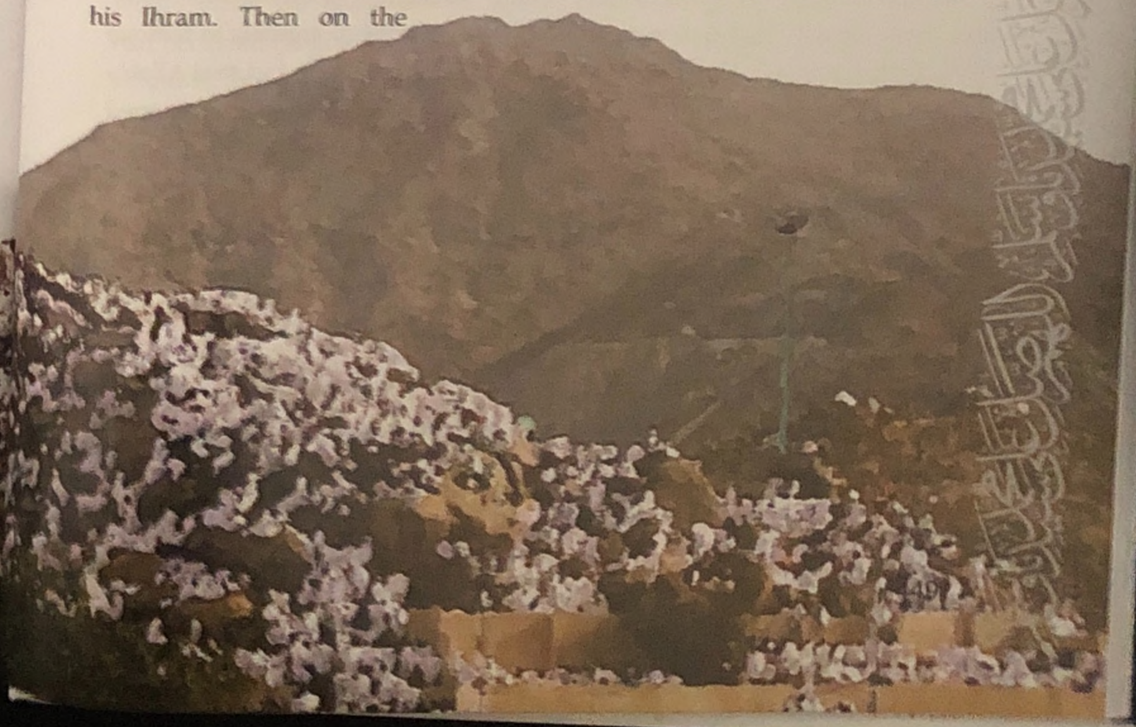
Ai'shah ﷺ anointed his purified body with perfume. He put on the pilgrim garb together, for the concise pilgrimage or Umrah and the Hajj.

Thereupon, he raised the cry of 'لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ *Doubly at Your service, O Allah. Doubly at Your service.*' Along with the Prophet ﷺ, the Companions also put on their pilgrim garments. The vale of Dhul Hulayfah echoed with the chants of 'لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ *Doubly at Your Service O Allah, doubly at Your service.*' In this matter, there is virtually no doubt at all that this pilgrimage chant is a cry of the Oneness of Allah. The one who sets out with the intention of Hajj or pilgrimage proclaims: '*Doubly at Your service, O Allah! Doubly at Your service.*'

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ *Yours is the praise and the grace, and Yours is the kingdom!* لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ *No partner have You!*' Eight days' journey ends soon. When the caravan of truthfulness reached near the place called Dhi Tuwa, Allah's Messenger ﷺ spent the night there. After praying the Fajr Prayer he performed a purificatory bath and entered Makkah the Ennobled. He straightaway went to the Sacred House of Allah. He did the circuits of the Ka'bah and between the Safa and Marwah performed the rite of Sa'iy, covering seven laps. One run of Sa'iy, which starts at Safa ends at Marwah. Likewise, another lap counts from Marwah to Safa. Every pilgrim whether performing pilgrimage or Umrah has to cover seven laps.

Since the Messenger of Allah ﷺ was performing the Qirân form of pilgrimage, he did not remove his pilgrim garments, after completing his Umrah [the term Qiran literally denotes conjunction. There are three different types of Hajj a pilgrim may perform. One of them is Qiran. For Hajj al-Qiran, one pronounces his Niyyah or intention of performing both Hajj and Umrah simultaneously with one Ihram]. The Prophet ﷺ had brought with him the sacrificial animals. Those noble Companions who had not brought with them the sacrificial animals were commanded to alter their Hajj into the Hajj at-Tamattu. [Tamattu literally means enjoyment]

For the one, who arrives at Makkah with the intention of performing the Hajj at-Tamattu, he puts on the Ihram or pilgrim garments with the intention of performing an Umrah. After completing the rites of Umrah, he removes his Ihram. Then on the



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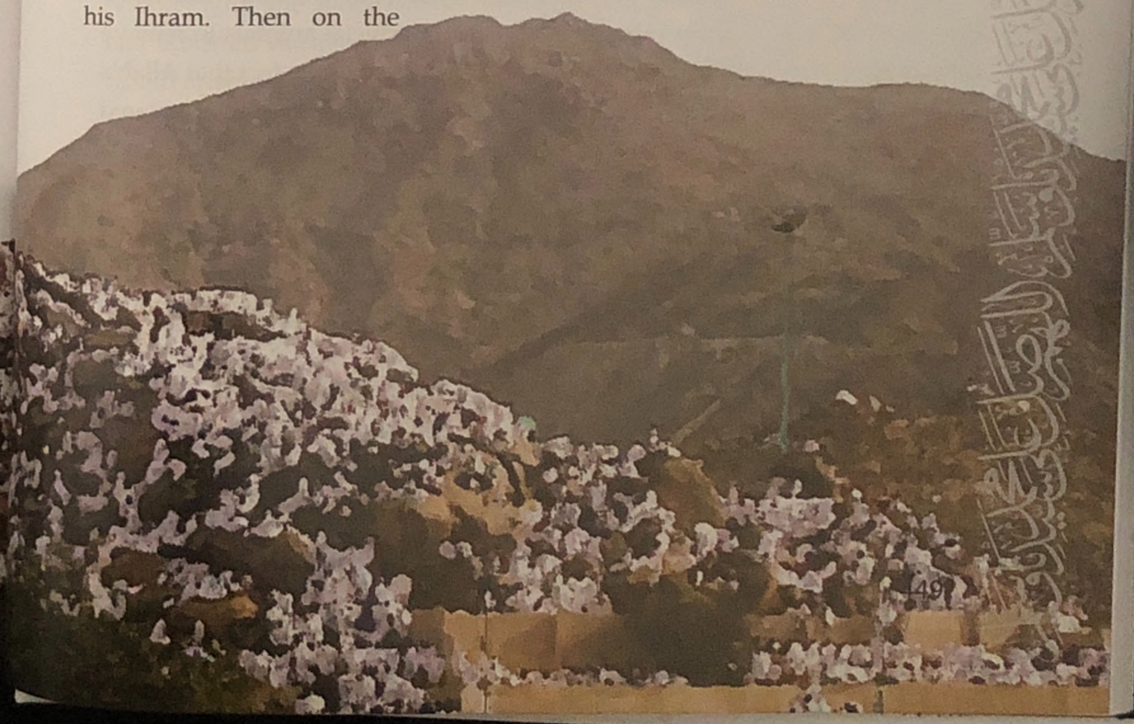
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A combo picture of old and new Zamzam

seventh or eighth of Dhul Hijjah, after performing the purificatory bath at his place of residing, he puts on the Ihram once again, now with the intention of performing the Hajj. This form of Hajj affords ease to the pilgrim, since some pilgrims often arrive at Makkah several days or weeks before the actual occurrence of the Hajj. Now if they do not remove their pilgrim garments, they encounter many hardships. This is because in the state of Ihram [the sacred state of pilgrimage] several licit works become illicit.

Islam is a religion of ease. When Allah's Messenger ﷺ asked these noble Companions who had not brought with them sacrificial animals to remove their Ihram, they felt a little hesitant about it in view of the fact that Allah's Messenger ﷺ himself was doing Hajj al-Qiran. He had, therefore, entered into Ihram with the intention of performing Hajj together with Umrah. Hence, Allah's Messenger ﷺ explained to them, saying, 'Had I known it earlier, I would not have brought with me the sacrificial animal; and I would have removed my Ihram [the sacred state of pilgrimage] after completing the Umrah. Upon hearing this utterance of Allah's Messenger ﷺ, they submitted themselves and removed their Ihram.

[Sahih al-Bukhari, Hadith 730, and Sahih Muslim, Hadith 1211]

Allah's Messenger ﷺ had asked Ali bin Abi Talib ؓ, who was then the governor of Yemen and came to Islam, to buy camels from Yemen and bring them with him. Allah's Messenger ﷺ went to Mina on the eighth of Dhul

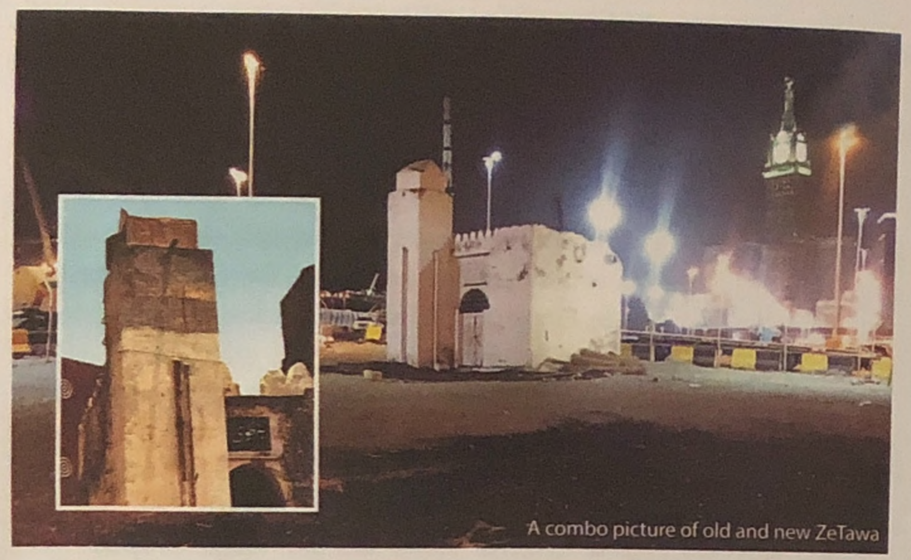
Hijjah. He performed at Mina the Dhuhr, Asr, Maghrib, Isha and the Fajr of the following day, that is to say, the ninth of Dhul Hijjah. This is the actual day of Hajj or the pilgrimage. He set out for Arafat. A special tent had been pitched for the Messenger of Allah ﷺ at Arafat. He stayed there until the sun had declined from its zenith. When the sun had declined, he commanded that his mare-camel Qaswa be saddled. He came in the midst of the valley, where one hundred and twenty-four and according to another report, one hundred and forty thousand Companions were gathered around him. Mounted upon his mare-camel, Allah's Messenger ﷺ delivered a comprehensive speech. It was a historic speech, wherein he described the essence of the religion of Islam. He made people aware of their rights.

I am leaving amongst you a thing which, if you hold fast to it, you will never go astray, and that thing is the Book of Allah.

He said, 'O people! Hear me, for I know not if ever I shall meet with you in this place after this year. Hear! Surely your blood and property are sacred amongst one another, just as this day, this month and this city are sacred. All customs and practices of Jahiliyyah or ignorance have I trampled under my feet. Every killing that has occurred during the time of ignorance and its blood-wit is now remitted. No one henceforth would claim the blood-wit of any killing that had occurred during the time of ignorance, nor would anyone be killed in its revenge.

Usury is forbidden. All usurious transactions which have taken place during the period of ignorance have been abrogated. Since the Prophet's ﷺ uncle Abbas bin Abdul Muttalib ؓ used to give loans to people on interest, a lot of usury was due to him. Allah's Messenger ﷺ ended all those usurious sums of money and their claims. The Messenger of Allah ﷺ said, 'Fear Allah in the matter of women.' The meaning was: Never ever inflict cruelty upon them, nor do any injustice to them. Pay heed to their rights. I am leaving amongst you a thing which, if you hold fast to it, you will never go astray, and that thing is the Book of Allah.

Remember, there is no Prophet after me, and there is no nation or Ummah after you. Do keep worshipping your Lord. Do perform the Prayer five times



A combo picture of old and new ZeTawa

seventh or eighth of Dhul Hijjah, after performing the purificatory bath at his place of residing, he puts on the Ihram once again, now with the intention of performing the Hajj. This form of Hajj affords ease to the pilgrim, since some pilgrims often arrive at Makkah several days or weeks before the actual occurrence of the Hajj. Now if they do not remove their pilgrim garments, they encounter many hardships. This is because in the state of Ihram [the sacred state of pilgrimage] several licit works become illicit.

Islam is a religion of ease. When Allah's Messenger ﷺ asked these noble Companions who had not brought with them sacrificial animals to remove their Ihram, they felt a little hesitant about it; in view of the fact that Allah's Messenger ﷺ himself was doing Hajj al-Qiran. He had, therefore, entered into Ihram with the intention of performing Hajj together with Umrah. Hence, Allah's Messenger ﷺ explained to them, saying, 'Had I known it earlier, I would not have brought with me the sacrificial animal; and I would have removed my Ihram [the sacred state of pilgrimage] after completing the Umrah. Upon hearing this utterance of Allah's Messenger ﷺ, they submitted themselves and removed their Ihram

[Sahih al-Bukhari, Hadith 7367, and Sahih Muslim, Hadith 1211]

Allah's Messenger ﷺ had asked Ali bin Abi Talib ﷺ, who was then the governor of Yemen and caller to Islam, to buy camels from Yemen and bring them with him. Allah's Messenger ﷺ went to Mina on the eighth of Dhul

Hijjah. He performed at Mina the Dhuhr, Asr, Maghrib, Isha and the Fajr of the following day, that is to say, the ninth of Dhul Hijjah. This is the actual day of Hajj or the pilgrimage. He set out for Arafat. A special tent had been pitched for the Messenger of Allah ﷺ at Arafat. He stayed there until the sun had declined from its zenith. When the sun had declined, he commanded that his mare-camel Qaswa be saddled. He came in the midst of the valley, where one hundred and twenty-four and according to another report, one hundred and forty thousand Companions were gathered around him. Mounted upon his mare-camel, Allah's Messenger ﷺ delivered a comprehensive speech. It was a historic speech; wherein he described the essence of the religion of Islam. He made people aware of their rights.

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He said, 'O people! Hear me, for I know not if ever I shall meet with you in this place after this year. Hear! Surely your blood and property are sacred amongst one another, just as this day, this month and this city are sacred. All customs and practices of Jahiliyyah or ignorance have I trampled under my feet. Every killing that has occurred during the time of ignorance and its blood-wit is now remitted. No one henceforth would claim the blood-wit of any killing that had occurred during the time of ignorance, nor would anyone be killed in its revenge.

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a day, do Fast the month of Ramadan, give the purifying dues and perform the pilgrimage of the House of Allah. Obey your ruler. If you fulfil these works, you would safely enter the Paradise of your Lord. Addressing the Companions, Allah's Messenger ﷺ said, *"وَأَنْتُمْ مَسْئُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ؟ You will be questioned about me whether I had delivered to you Allah's Message. What reply would you give?"*

The noble Companions answered with one voice,

"نَشْهَدُ أَنَّكَ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ We bear witness that you have delivered the message faithfully, fulfilled your duty and sincerely advised us." Thereupon, Allah's Messenger ﷺ raised his index finger towards the sky and thrice exclaimed, *"اللَّهُمَّ اشْهَدْ O Allah! Bear witness."*

[Sahih Muslim, Hadith 1218 and Musnad Ahmad 5/262]

And at the plain of Arafat itself, the last Verse of the Glorious Qur'an was sent down.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ﴾

"This day have I perfected your religion for you,Completed My favour upon you, And have chosen for you Islam as your religion." [al-Ma'idah 5:3]



When the Prophet's ﷺ sermon ended, Bilal bin Rabah ؓ called out the Adhan. The Prophet ﷺ came to lead the prayer. The noble Companions formed the rows and Bilal ؓ sounded the Iqamah: the declaration that the congregational prayer was beginning. The Prophet ﷺ led the Dhuhr or noon Prayer. Immediately after it, Bilal ؓ called out the Iqamah, for the Asr or mid-afternoon prayer and Allah's Messenger ﷺ led the noble Companions in the Asr Prayer. Thus, both the Dhur and Asr Prayers were performed jointly. After having led the Prayers, Allah's Messenger ﷺ returned to his dwelling place. He then, facing the Qiblah [the direction towards which a worshipper faces in Prayer], continued to supplicate until sunset.

When the sun had completely set, he mounted Usamah bin Zayd ؓ on the rump of his she-camel and set out towards Muzdalifah. Upon reaching Muzdalifah, he performed the Maghrib and Isha Prayers with one Adhan and two Iqamahs. In the meantime, he did not offer any optional or voluntary prayer. Thereupon, he rested until the coming of dawn. The next morning, Allah's Messenger ﷺ performed the Fajr prayer a little bit early. Mounted upon his mare-camel, he plentifully supplicated to Allah, facing the Qiblah. These supplications continued until the appearance of daylight. After this, he set out for Mina, well before the sunrise. This time, he mounted his cousin Fadl bin Abbas ؓ on the rump of his mare-camel and straightaway made for Jamrat al-Aqabah: the grand stone-pillar [Jamrah of which Jimâr is the plural, literally means a stone-pillar]

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While going towards the Jamrat al-Aqabah, when he passed through the valley of Muhassar, he speeded his mount a little bit. It was because it was this spot where Allah's punishment had descended upon the Companions of the Elephant.

After becoming free from pelting pebbles at the Jamrah, Allah's Messenger ﷺ arrived at the sacrifice-site. Ali bin Abi Talib ؓ had brought for the Prophet

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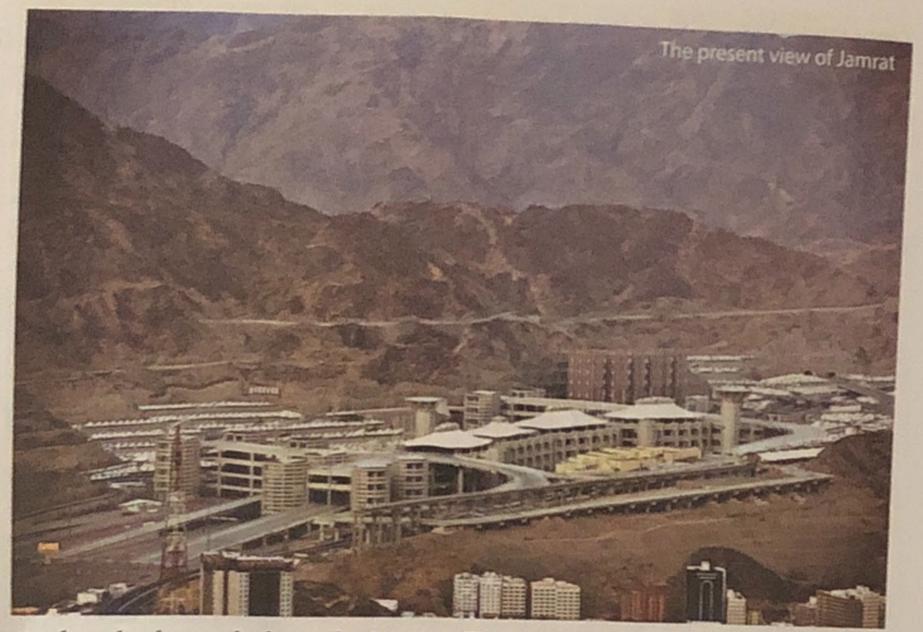
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The present view of Jamrat

ﷺ a hundred camels from the Yemen. To make apparent the significance of animal sacrifice, Allah's Messenger ﷺ slaughtered sixty-three camels by his own blessed hands. When the sacrifices were completed, the Prophet ﷺ sent for a barber and had his head shaved. He then distributed the blessed hair of his head among the people. A large portion of hair fell to the share of Suhayl bin Amr ﷺ, a prominent chieftain of the Quraysh. He pressed it reverently against his eyes. Abu Talhah Ansari also received quite a big share of the blessed hair, which he treasured up with love and admiration.

Allah's Messenger ﷺ ordered that a large piece of meat of each animal be cut out and cooked in a pot. His command was obeyed. Both Allah's Messenger ﷺ and Ali ﷺ ate from that meat and drank the gravy. Then Allah's Messenger ﷺ divested himself of the pilgrim garb and put on ordinary clothes. He then went to Makkah the Ennobled. In simple garments, he performed the circuits of the House of Allah. This is called the Tawâf of Ifâdah. It is the pillar of Hajj or Pilgrimage. Without it, the Hajj is not considered having been fulfilled. [Tawâf al-Ifadah – signifying the circuiting around the Ka'bah on the return from Mina to Makkah. Ifadah signifies the advancing and pushing on, or pressing on in journeying or pace: in other words, pouring out or forth] He then went to the well of Zamzam and drank from the water of Zamzam. On the tenth of Dhul Hijjah, Allah's Messenger ﷺ delivered an address amidst

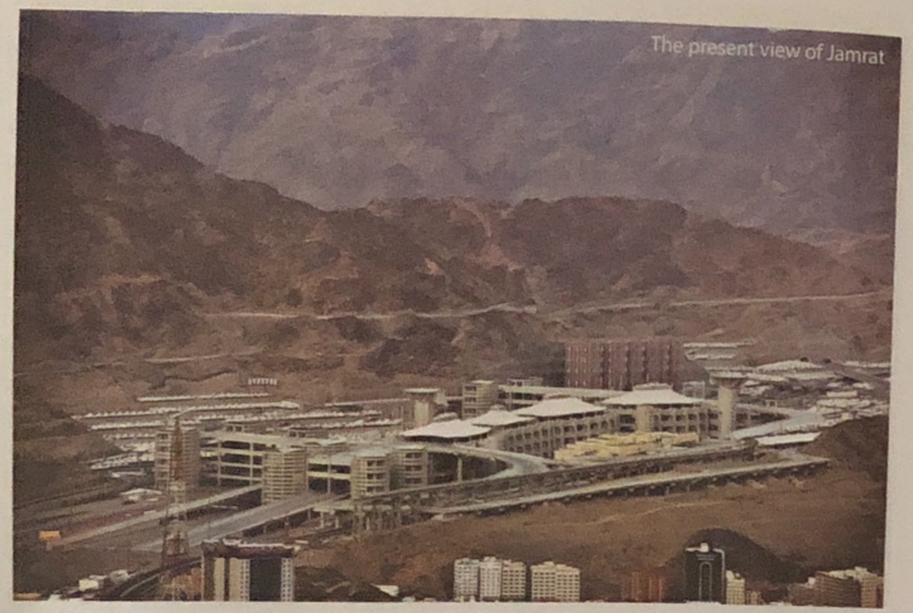
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Among his myriad qualities, one finest quality was that he was an excellent orator. In this memorable, historic address; evaluating the significance of man's blood, his property, his honour and respect, Allah's Messenger ﷺ said, 'Hear! Surely your blood, your property, your honour and respect are as inviolate unto you as the inviolability of this month, this city and this day.' He further said, 'My Companions! Do not ever fall into misguidance after I am gone. Killing each other. He once asked, 'Have I fulfilled the duty of conveying the message to you?' The noble Companions responded in the affirmative. Thereupon, Allah's Messenger ﷺ exclaimed, 'O Allah, bear witness. The one who is present here and is listening to these matters, let him convey these things to those people who are not here.'

[Sahih al-Bukhari, Hadith 4406 and Sahih Muslim, Hadith 1679].

Allah's Messenger ﷺ stayed in Mina itself on the eleventh, twelfth and thirteenth of Dhul Hijjah. Together with pelting pebbles at the stone-pillars; he continued showing the rites and issues of pilgrimage to people. He did the purification of their soul. After completing all the pillars of pilgrimage, Allah's Messenger ﷺ went to Makkah. Before setting out for Madinah, he performed the Tawaf al-Wada: the farewell Tawaf or going round the Ka'bah. Upon reaching Madinah, Allah's Messenger ﷺ encountered a critically significant situation. That situation was the situation of dispatching the army of Usamah to beat down the Romans.



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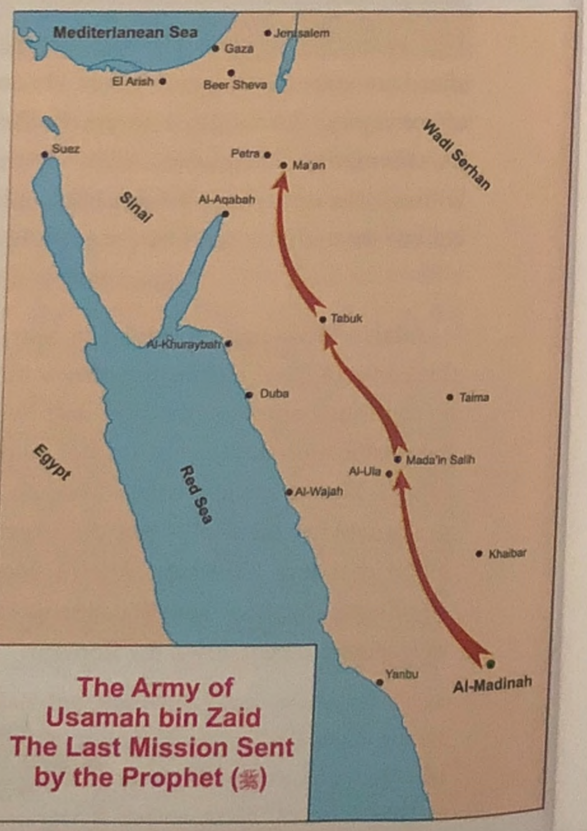
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The Dispatch of the Army of Usamah

The last campaign that took place in the blessed life of the Messenger of Allah ﷺ was the dispatch of an army towards the region of Palestine under the leadership of Usamah bin Zayd ؓ. How could the Roman Government bear to see Islam flourish and flower? Whoever embraced Islam within the territory of the Romans was either killed or mercilessly persecuted. The Romans martyred one of their governors Farwah bin Amr Judhami for the crime of entering into the fold of Islam.

It was necessary in such circumstances the Romans should be punished, who continually hatched conspiracies against the Muslims. Allah's Messenger ﷺ made Usamah bin Zayd ؓ the commander-in-chief of this army, notwithstanding his extreme youth: he was barely eighteen or nineteen years old. The order to dispatch the army of Usamah ؓ was given in the month of Safar of the year 11 AH. The Islamic army began to assemble itself at the place called Jurf when they received the news of the Prophet's ﷺ illness. Usamah bin Zayd's mother Umm Ayman ؓ stopped him from embarking on this journey. She was plausibly greatly perturbed over the illness of the Messenger of Allah ﷺ. She had tended the Prophet ﷺ during his childhood.



Allah's Messenger ﷺ Bids Farewell to his Nation

The eleventh year of the emigration or Hijrah had begun. In the month of Safar, Allah's Messenger ﷺ visited the plain of Uhud. Upon returning from Uhud, Allah's Messenger ﷺ called for the pulpit. Addressing the noble Companions, Allah's Messenger ﷺ said, 'I have been offered the earth and the keys of the treasures of the earth. I do not fear for you a return to polytheism after me, but I do fear that you will compete with each other in acquiring worldly riches.' Meanwhile, he went to the graveyard of Baqi al-Gharqad and prayed for the inmates of the graves.

[Musnad Ahmad 3/489 and Mustadrak of Hâkim 3/56 and Sahih al-Bukhari, Hadith 4042; and Sahih Muslim Hadith 2296]

On the twenty-ninth of Safar, Allah's Messenger ﷺ was seized with a violent headache. Together with it, he caught a fever also. It was the beginning of the Prophet's ﷺ illness of death. He led the Prayer in this state for eleven days. The total period of his illness was thirteen or fourteen days. The Prophet's ﷺ health was getting worse day by day. With the consent of his purified wives, he came to dwell in the apartment of Ai'shah ؓ once and for all. Allah's Messenger ﷺ emphatically commanded that Abu Bakr ؓ be ordered to lead people in Prayer. He, therefore, continued to lead the Prayers. One day, when the Messenger of Allah ﷺ felt a little better, he seated himself on a pulpit and addressed the people:

لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

'Allah's curse be upon the Jews and the Christians, for they adopted the graves of their Prophets as places of worship.' The Prophet ﷺ also supplicated to Allah, اَللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ O Allah! Let not my grave turn into a wathan, which means an object of worship.'

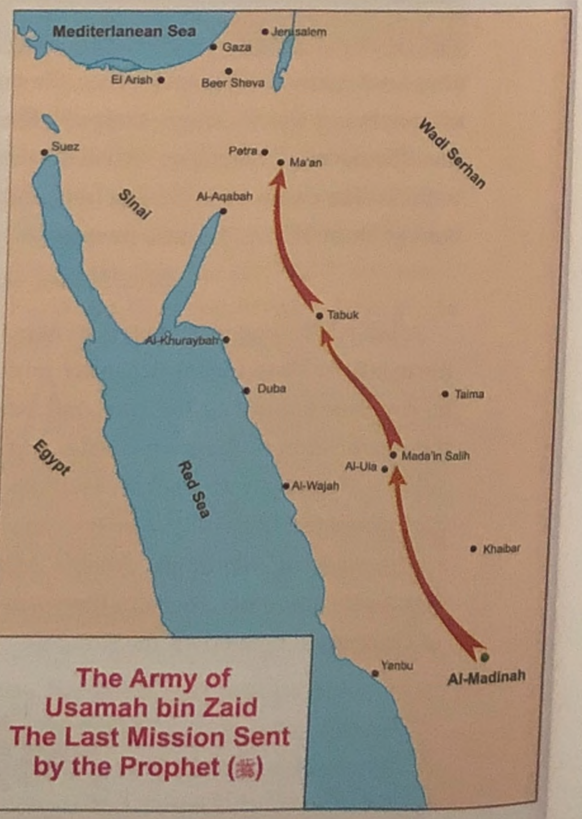
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The Army of Usamah bin Zaid The Last Mission Sent by the Prophet (ﷺ)

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Abu Bakr's Understanding and Insightfulness

About this time, Allah's Messenger ﷺ admonished his noble Companions to be good to the Ansar or the Helpers. He also said, 'There is a slave amongst the slaves of Allah unto whom Allah has offered the choice between this world and that which is with Him, and the slave has chosen that which is with Allah.' From this utterance, Abu Bakr ؓ understood that the Prophet's ﷺ final hour was drawing near: He, therefore, began to weep. Among all the Companions of the Prophet ﷺ, Abu Bakr ؓ excelled in every possible way in the understanding of significance of Allah's word and the utterances of the Messenger of Allah ﷺ.

[Sahih al-Bukhari, Hadith 466 and Sahih Muslim, Hadith 2382]

Among the things, which Allah's Messenger ﷺ said last was the observance of daily ritual Prayers and his admonition concerning the good treatment of bondsmen and bondswomen. In the meantime, Abu Bakr ؓ continued to lead the people in Prayer. One day, when Allah's Messenger ﷺ felt slightly well enough, he came to the Mosque supported by two men. It was the time for the Dhuhr Prayer. Abu Bakr ؓ was leading the people in Prayer. When he saw the Prophet ﷺ, he began to step back, but Allah's Messenger ﷺ motioned him to continue leading the Prayer. He Commanded the two men on whose support he had gone to the Mosque to seat him beside Abu Bakr ؓ. Now Abu Bakr began to lead the Prayer following the Messenger of Allah ﷺ and the noble Companions offered the Prayer delivered by Abu Bakr as-Siddiq ؓ.

[Sahih al-Bukhari, 664,712 and Sahih Muslim, Hadith 418]

One day, Allah's Messenger ﷺ sent for his daughter Fatimah ؓ. When she came, he whispered something in her ear, who thereupon began to cry. After a little while, he called her near him once again. Then he confided to her another thing and she began to laugh. After the Prophet's ﷺ death, upon being asked by Ai'shah ؓ, Fatimah ؓ revealed, 'In the first instance of the Prophet's ﷺ whispering, he told me that he would die in that illness where of he died, and therefore, I wept. In the second instance of whispering, he told me that I would be the first of the people of his house to meet him, and therefore I laughed.'

[Sahih al-Bukahri, Hadith 4433, 4434; and Sahih Muslim, Hadith 2450]

The Prophet's ﷺ Final Testaments or Counsels

Allah's Messenger ﷺ called his grandsons Hasan and Husayn ؓ and he kissed them and showed them love. Apart from this, he called all his purified wives and counselled and admonished them. In Khaybar, a Jewish woman had roasted a lamb and poisoned it with a deadly poison and given it to the Prophet ﷺ to eat. Having taken a mouthful, he had spat it. The effect of its poison relapsed. He said to Ai'shah ؓ, 'Ai'shah ؓ, the food I had eaten at Khaybar, I continuously feel its hurt.'

[Sahih al-Bukhari, Hadith 4428]

Finding Allah's Messenger ﷺ in severe pain, Fatimah ؓ spontaneously exclaimed, 'وَاكَرْبَ أَبَاهُ *What severe pain my father is in!*' When Allah's Messenger ﷺ heard of it, he said, 'لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ اليَوم *Your father will suffer no more pain when the day is over!*'

[Sahih al-Bukhari, Hadith 4462]

What he meant was that the hardships of the world are about to come to an end. The life of the Hereafter, filled with bliss, is about to begin.'

Allah's Messenger ﷺ was exhorting his noble Companions again and again: 'الصَّلاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ *Uphold Salah or Prayer and care for the rights of your bondsmen and bondswomen who are under you.*'

[Sunan Ibn Majah, Hadith 1625]

This clearly shows that in Islam, ritual Prayer holds great significance and to care for those people who are under you to look after their rights is a Muslim's foremost duty.

Last Moments

Allah's Messenger ﷺ was now in the throes of death. Ai'shah ؓ leaned him against herself. The Prophet's ﷺ blessed back was on the chest of Ai'shah ؓ. During the last moments Aishah's brother Abdur Rahman bin Abu Bakr ؓ entered the room. He had a tooth-stick in his hand. Ai'shah ؓ saw the Prophet ﷺ looking at it in such a way that she knew he wanted it. She asked him, 'Shall I take the tooth-stick for you?' Allah's Messenger ﷺ nodded in assent. The tooth-stick was a little bit hard. Ai'shah ؓ says, 'I took it from my brother and chewing it a little to make it soft and pliable, I placed it in his hand. In this way, my saliva mixed with his, during the last moments.'

Abu Bakr's Understanding and Insightfulness

About this time, Allah's Messenger ﷺ admonished his noble Companions to be good to the Ansar or the Helpers. He also said, 'There is a slave amongst the slaves of Allah unto whom Allah has offered the choice between this world and that which is with Him, and the slave has chosen that which is with Allah.' From this utterance, Abu Bakr ؓ understood that the Prophet's ﷺ final hour was drawing near: He, therefore, began to weep. Among all the Companions of the Prophet ﷺ, Abu Bakr ؓ excelled in every possible way in the understanding of significance of Allah's word and the utterances of the Messenger of Allah ﷺ.

[Sahih al-Bukhari, Hadith 466 and Sahih Muslim, Hadith 2382]

Among the things, which Allah's Messenger ﷺ said last was the observance of daily ritual Prayers and his admonition concerning the good treatment of bondsmen and bondswomen. In the meantime, Abu Bakr ؓ continued to lead the people in Prayer. One day, when Allah's Messenger ﷺ felt slightly well enough, he came to the Mosque supported by two men. It was the time for the Dhuhr Prayer. Abu Bakr ؓ was leading the people in Prayer. When he saw the Prophet ﷺ, he began to step back, but Allah's Messenger ﷺ motioned him to continue leading the Prayer. He Commanded the two men on whose support he had gone to the Mosque to seat him beside Abu Bakr ؓ. Now Abu Bakr began to lead the Prayer following the Messenger of Allah ﷺ and the noble Companions offered the Prayer delivered by Abu Bakr as-Siddiq ؓ.

[Sahih al-Bukhari, 664,712 and Sahih Muslim, Hadith 418]

One day, Allah's Messenger ﷺ sent for his daughter Fatimah ؓ. When she came, he whispered something in her ear, who thereupon began to cry. After a little while, he called her near him once again. Then he confided to her another thing and she began to laugh. After the Prophet's ﷺ death, upon being asked by Ai'shah ؓ, Fatimah ؓ revealed, 'In the first instance of the Prophet's ﷺ whispering, he told me that he would die in that illness where of he died, and therefore, I wept. In the second instance of whispering, he told me that I would be the first of the people of his house to meet him, and therefore I laughed.'

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He took up the tooth-stick and used it. He began putting his hand in a bowl of water and wiping his face with it; praying thus: 'إِنَّ لِلْمَوْتِ سَكَرَاتٍ *Death has its pangs.*' He then lifted his fore-finger, cast a look at the ceiling. His lips stirred. Ai'shah ﵂ listened intently. Allah's Messenger ﷺ was saying, 'مَعَ النَّبِيِّنَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَ الصَّالِحِينَ *With the Prophets and the truthful ones, with the martyrs and the doers of good.*' According to the wording of Musnad Ahmad, the Prophet ﷺ said, 'اللَّهُمَّ اغْفِرْلِي وَالْحِقْنِي بِالرَّفِيقِ الْأَعْلَى *O Allah, I seek Your forgiveness, with the Highest Companion,' and with this, his hand dropped.*

[Sahih al-Bukhari, Hadith 4438, 4449; Sahih Muslim, Hadith 2444, Jami' at-Tirmidhi, Hadith 978, and Musnad Ahmad 6:64]

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ *'Surely we belong to Allah, and to Him we return.'* It was a Monday, the twelfth of Rabi al-Awwal in the year eleven of the Hijrah. The time was when the sun had but shortly passed the meridian. His blessed age was sixty-three years and four days

[Sahih al-Bukhari, Hadith 3902, 3903; Sahih Muslim, Hadith 2351]

The death of the Messenger of Allah ﷺ was not a common calamity. The news of the Prophet's ﷺ death spread rapidly over Madinah. The noble Companions were not prepared to lend credence to the news. Frantically, they began to gather together in the Mosque. They were all weeping. Undoubtedly this day was the

darkest day in the entire history of Madinah.

With regards to the Prophet's ﷺ death, Anas bin Malik ﵁ said,

مَارَأَيْتُ يَوْمًا قَطُّ كَانَ أَحْسَنَ وَلَا أَضْوَأَ مِنْ يَوْمٍ دَخَلَ عَلَيْنَا فِيْهِ رَسُوْلُ اللهِ ﷺ

Never have I seen a day in my life better, prettier and brighter than the day when Allah's Messenger ﷺ entered upon us in Madinah after having emigrated from Makkah.'

وَمَارَأَيْتُ يَوْمًا كَانَ أَقْبَحَ وَلَا أَظْلَمَ مِنْ يَوْمٍ مَاتَ فِيهِ رَسُوْلُ اللهِ ﷺ

'And likewise never have I sent a day more awful and darker than the day in which Allah's Messenger ﷺ died.'

Fatimah ﵂ loved her father intensely. Expressing her feelings, she said,

يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَاهُ *O father, who has responded to a Lord who has summoned him.'*

يَا أَبَتَاهُ مَنْ جَنَّةُ الفِرْدَوْسِ مأوَاهُ *'O father, whose abode is now the middle-most and the highest part of Paradise [lit. al-Firdaws].'*

يَا أَبَتَاهُ إِلى جِبْرِيلَ نَنْعَاهُ *'O father, we make Jibril ﵇ aware of your death.'*





He took up the tooth-stick and used it. He began putting his hand in a bowl of water and wiping his face with it; praying thus: 'إِنَّ لِلْمَوْتِ سَكَرَاتٍ *Death has its pangs.*' He then lifted his fore-finger, cast a look at the ceiling. His lips stirred. Ai'shah ﵂ listened intently. Allah's Messenger ﷺ was saying, 'مَعَ النَّبِيِّنَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَ الصَّالِحِينَ *With the Prophets and the truthful ones, with the martyrs and the doers of good.*' According to the wording of Musnad Ahmad, the Prophet ﷺ said, 'اللَّهُمَّ اغْفِرْلِيْ اللَّهُمَّ بِالرَّفِيقِ الْأَعْلَى *O Allah, I seek Your forgiveness, with the Highest Companion,' and with this, his hand dropped.*

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The Prophet's ﷺ Mosque was filled with the noble Companions to capacity. The people were not in their senses; so much so that an intelligent and brilliant figure like Umar bin al-Khattab ﷺ was heard saying in the courtyard of the Mosque, 'Be warned! Don't you dare say Allah's Messenger ﷺ has died. He has gone to his Lord as Musa ﷺ had gone to the Mount Tur.' The people were at a loss to know what to do. Abu Bakr's house was situated towards the east of Madinah at a place called Sunh. When he came to know of the Prophet's ﷺ death, he straightaway arrived at the mosque riding his horse. He saw the people. Passing through the Mosque, he heard for a moment to the frenzied words of Umar ﷺ, but he said nothing. Without pausing further, he walked onwards and went to the house of his daughter Ai'shah ﷺ where the Prophet's ﷺ purified body lay wrapped in a Yemenite mantle. He drew back from the Prophet's ﷺ face the mantle with which they had covered him. He gazed at him, kissed him and began to cry. He then said, 'May my mother and father be your ransom, Allah will not cause you to die two deaths.' The death which had to come has come already.'

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Having left the apartment of Ai'shah ﷺ, Abu Bakr ﷺ now proceeded towards the Mosque. The people were in the state of anxiety and bewilderment. They knew not what to do. Umar was talking to the people in a frenzy of excitement. Abu Bakr as-Siddiq ﷺ the grand, addressing Umar exclaimed, 'Umar! Sit you down; be quiet!' Thereupon, he addressed the people and delivered his historic speech. The people gazed at Abu Bakr ﷺ with all ears. He recited briefly the customary introductory phrases of speech [literally, Khutbah al-Hajah] and then stated, 'أَمَّا بَعْدُ! مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ *To begin with: whoso from amongst you had been worshipping Muhammad ﷺ, let him know that Muhammad ﷺ is indeed dead;* وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللهَ فَإِنَّ اللهَ حَيٌّ لَا يَمُوتُ *but whoso worships Allah, let him know that Allah is forever Living, and dies not.*

[Sahih al-Bukhari, Hadith 3667-3668]

The Saqifah of the Banu Sa'idah was situated to the left of the Prophet's ﷺ Mosque towards the West. It was called Saqifah: Saqifah signifies a thatched or covered place where the tribe and their friends met together for discussion and friendly communication. Some of the Helpers or Ansar had assembled

there to ponder over the question as to who was the most deserving of the Caliphate or succession of the Messenger of Allah ﷺ. The body of Allah's Messenger ﷺ had not yet been prepared and shrouded for burial, and this question arose. The viewpoint of the Helpers or Ansar was that there should be one Caliph from them and another from the Emigrants or Muhajirin.

The outcome of this decision could have created disagreement among the Muslim nation, but Abu Bakr as-Siddiq ﷺ and Umar Faruq ﷺ solved this delicate issue in an immensely beautiful manner by their discernment, insight and timely decision. Consequently, Abu Bakr as-Siddiq ﷺ was unanimously accepted as the successor or Caliph; and all the Helpers and the Emigrants swore allegiance to him.

Now another significant question emerged. Where should Allah's Messenger ﷺ be buried. Abu Bakr as-Siddiq's deep rooted knowledge solved this issue also, when he said, 'I have heard Allah's Messenger ﷺ say: 'No Prophet dies but he is buried where he died.'

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Hence, the Prophet's ﷺ grave with the niche or ledge was dug in the floor of Ai'shah's apartment. He was washed without removing his clothes. Among those who washed him were including the Prophet's ﷺ uncle Abbas bin Abdul Muttalib ﷺ and his two sons; Ali bin Abi Talib, Usamah bin Zayd ﷺ and the Prophet's ﷺ freedman Suqran. No one led the Prophet's ﷺ funeral Prayer. How could there have been a leader or Imam? The Prophet ﷺ himself was the leader or Imam of the entire universe.

The Companions entered the chamber in groups of tens; they would pray the funeral prayer individually and come out. Then would enter another group. They came in relays, and each small gathering individually prayed the funeral Prayer – firstly the sons of Hashim, then the Helpers, group after group, and then when all the men had visited him, the women came, and after them the children. Allah's Messenger's ﷺ sacred body was buried in the middle of the night of Wednesday. Poets, especially Hassan bin Thabit recited very many sad poetic couplets upon his death, in which they expressed the intensity of their grief and their emotions steeped in the love of the Messenger of Allah ﷺ.

[as-Sirah an-Nabawiyyah of Ibn Hisham, 4.313-314]

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[as-Sirah an-Nabawiyyah of Ibn Hisham; 4:313-314].

A Glimpse of the Lofty Character

of the Messenger of Allah ﷺ

Among Allah's entire creation, Allah's Messenger ﷺ possessed the most excellent standard of character and sublime conduct. Allah Most High described his lofty character in the Gracious Qur'an thus in Surah al-Qalam:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

'And indeed you have an exalted standard of character.'

In another place in the North Qur'an, Allah Most High states,

﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

'Indeed, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you, for the believers he is full of pity, kind, and merciful.' [at-Tawbah 9: 128-129]

When Mother of the Believers, the veracious of the universe, Ai'shah ﵂ was asked about the lofty character of Allah's Messenger ﷺ, whereupon she said, كَانَ خُلُقُهُ الْقُرْآنَ *His character was the Qur'an'*; that is to say his character was commensurate with the Verses of the Glorious Qur'an. In bravery, in generosity and magnanimity, in forbearance and forgiveness, in plentifulness

of worship, in patience and tolerance and in hospitality. Allah's Messenger ﷺ was matchless. He had no parallel. Come, let us recount briefly some of his lofty qualities. We observe that as a father, he was wonderfully a finest father, deeply loving his children and standing by them in their grief and pain. There are myriads of incidents of his love for his daughter Fatimah ﵂. When she would come to the Prophet's ﷺ house to see him, he would rise to his feet out of love and kiss her head. He deeply loved his grandsons, Hasan and Husayn ﵄. He would hug them, he would kiss them, lift them and supplicate for them.

As a husband, how was his conduct in domestic life? Allah's Messenger ﷺ exclaimed,

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي *'The best of you are those who are the best towards their wives; and I am the best of you in treatment of my wives.'* Towards his wives he was very kind and treated them well. Throughout his entire life, he never ever raised his hand on any woman, nor spoke to them harshly. He would every day go to the house of his purified wives to see them. He would inquire after their wellbeing and would talk to them. He treated his wives so well that even while having been in the state of spiritual retreat or Itikaf, he would step out into the street to bid farewell to his wife. And with Ai'shah ﵂ he had a distinct bond of love.

After the death of Khadijah ﵂, Allah's Messenger ﷺ treated her female friends with consideration. He would inquire after their wellbeing, send gifts to their houses and recall her loyalties. When Allah's Messenger ﷺ would receive a gift, he would say, 'Take this to the house of so-and-so, for she was a friend of Khadijah and loved her.

[al-Bukhari; al-adab al-Mufrad]

He would slaughter a sheep and distribute its meat among her old friends.

How was he as a teacher and rearer? In this regard, the utterance of Mu'awiyah bin Hakam Sulami ﵁ would suffice:

فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا رَأَيْتُ قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ

'I swear by Him whose Hand holds my soul, I have never ever seen a better and handsome teacher and mentor than him before him nor could see after him.'

A Glimpse of the Lofty Character

of the Messenger of Allah ﷺ

Among Allah's entire creation, Allah's Messenger ﷺ possessed the most excellent standard of character and sublime conduct. Allah Most High described his lofty character in the Gracious Qur'an thus in Surah al-Qalam:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

'And indeed you have an exalted standard of character.'

In another place in the North Qur'an, Allah Most High states,

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

'Indeed, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you, for the believers he is full of pity, kind, and merciful.' [at-Tawbah 9: 128-129]

When Mother of the Believers, the veracious of the universe, Ai'shah ﷺ was asked about the lofty character of Allah's Messenger ﷺ, whereupon she said, كَانَ خُلُقُهُ الْقُرْآنَ *His character was the Qur'an';* that is to say his character was commensurate with the Verses of the Glorious Qur'an. In bravery, in generosity and magnanimity, in forbearance and forgiveness, in plentifulness

of worship, in patience and tolerance and in hospitality. Allah's Messenger ﷺ was matchless. He had no parallel. Come, let us recount briefly some of his lofty qualities. We observe that as a father, he was wonderfully a finest father, deeply loving his children and standing by them in their grief and pain. There are myriads of incidents of his love for his daughter Fatimah ﷺ. When she would come to the Prophet's ﷺ house to see him, he would rise to his feet out of love and kiss her head. He deeply loved his grandsons, Hasan and Husayn ﷺ. He would hug them, he would kiss them, lift them and supplicate for them.

As a husband, how was his conduct in domestic life? Allah's Messenger ﷺ exclaimed,

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي *'The best of you are those who are the best towards their wives; and I am the best of you in treatment of my wives.'* Towards his wives he was very kind and treated them well. Throughout his entire life, he never ever raised his hand on any woman, nor spoke to them harshly. He would every day go to the house of his purified wives to see them. He would inquire after their wellbeing and would talk to them. He treated his wives so well that even while having been in the state of spiritual retreat or Itikaf, he would step out into the street to bid farewell to his wife. And with Ai'shah ﷺ he had a distinct bond of love.

After the death of Khadijah ﷺ, Allah's Messenger ﷺ treated her female friends with consideration. He would inquire after their wellbeing, send gifts to their houses and recall her loyalties. When Allah's Messenger ﷺ would receive a gift, he would say, 'Take this to the house of so-and-so, for she was a friend of Khadijah and loved her.

[al-Bukhari; al-adab al-Mufrad]

He would slaughter a sheep and distribute its meat among her old friends.

How was he as a teacher and rearer? In this regard, the utterance of Mu'awiyah bin Hakam Sulami ﷺ would suffice:

فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا رَأَيْتُ قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ

'I swear by Him whose Hand holds my soul, I have never ever seen a better and handsome teacher and mentor than him before him nor could see after him.'

His exceptional servant Anas bin Malik ﷺ says,

خَدَمْتُ رَسُولَ اللهِ عَشْرَ سِنِينَ، وَاللهِ! مَا قَالَ لِي أُفًّا قَطُّ، وَمَا قَالَ لِشَيْءٍ لِمَ فَعَلْتَ كَذَا؟ وَهَلَّا فَعَلْتَ كَذَا

'I served the Messenger of Allah ﷺ for ten years and never once did he say 'fie!' to me, nor did he ever say to me if I did something, 'Why did you do that?' or to something I did not do, 'Why did you not do that?'

[Sahih Muslim, Hadith 2309]

How was the Messenger of Allah ﷺ on the plain of battle as a commander and general? A Companion says, 'When the battle reached its pinnacle and the eyes seemed to be coming out of the sockets, we would look for the Messenger of Allah ﷺ in order to find a refuge behind him and fight taking his cover.'

كَانَ أَشْجَعَ النَّاسِ *Allah's Messenger ﷺ was the bravest of all men.* At the battle of Hunayn, when the Muslims had fallen back and even the bravest and most valiant were quitting the field of battle, it was the Messenger of Allah ﷺ who stuck to his position and advanced forth. How was he as a father-in-law? Allah's Messenger ﷺ wedded his daughter Fatimah ؓ to his cousin Ali bin Abi Talib ؓ. One day, something occurred in the house. Ali ؓ went in unto Fatimah ؓ, then he left and went to sleep in the mosque. When Allah's Messenger ﷺ came to know about it, he went to Ali ؓ. He saw that his wrap had slipped from his back, and his back was covered with dust. Allah's Prophet ﷺ did not ask him for any detail and set himself to wipe the dust from his back, saying twice, قُمْ يَا أَبَا تُرَابٍ! *'O you father of dust or Abu Turab.'* Then he took him along and escorted him to his house.

The Prophet ﷺ would praise his sons-in-law. When Uthman bin Affan's first wife Ruqayyah died, Allah's Messenger ﷺ wedded his other daughter to Uthman ؓ. When she also died, he said, 'Uthman! Had I a third unwedded daughter, I would have married her to you!' He honoured and respected Zaynab's husband Abul Âs bin Rabi ؓ'. Praising him once, he said, 'We found him perpetually faithful.'

What kind of a tradesman was he? Allah's Messenger ﷺ was popularly known as the truthful and trustworthy in Makkah. Whenever he would sell a thing or an animal, he would inform the buyer of its defects. In business transactions, his style of dealing was immensely soft and based on

وَرَفَعْنَا لَكَ ذِكْرَكَ

reconciliation or mutual understanding. When a former trade partner of the Prophet ﷺ, Sâ'ib bin Abi Sâ'ib ؓ offered to introduce him, he said,

كَانَ رَسُولُ اللهِ فِي الْجَاهِلِيَّةِ شَرِيكِي وَكَانَ خَيْرَ شَرِيكٍ لَا يُشَارِينِي وَلَا يُمَارِينِي

'Before the advent of Islam, Allah's Messenger ﷺ was my work partner. He was an excellent partner. While doing business, he neither indulged in disputes nor quarrelled with anyone.

What sort of caller and conveyer was the Prophet ﷺ, in his mission? His entire life was spent in the field of calling people to Islam. He summoned people to Islam lovingly and affectionately. It was his great desire that no one should enter the fire of Hell. He employed boundless patience and tolerance in the matter of calling people to Islam and would bear every sort of hardship cheerfully. The journey to Ta'if is its apparent proof.

How did he bring his sense of humour into play? Whenever Allah's Messenger ﷺ introduced a sense of humour to any of his Companions, it used to be to the extent of lightening up a little bit. It contained no one's insult or disgrace, nor any heartache. His joking or sense of humour was invariably based on truth. A Companion once came to the Messenger of Allah ﷺ and asked for a mount [lit. a camel]. Allah's Messenger ﷺ said, 'Come to me tomorrow. I will give you the child of a mare-camel as a mount.' The man said, 'O Messenger of Allah! What am I going to do with the child of a mare-

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

camel?' the Messenger of Allah ﷺ replied, 'Worry not! Do not all camels give birth to camels? Every camel happens to be some camel's child.'

How did the Messenger of Allah ﷺ look like when angry? In the state of anger, Allah's Messenger ﷺ would utter nothing that would hurt someone's feelings. He would rather control his anger in all its probability. Because of the purity of his countenance, due to enduring anger, his face would redden. Yet, he would keep his nerves and the tongue under control. He would do what was right. When Allah's Messenger ﷺ was displeased with someone, he would say without calling out his name,

مَا بَالُ قَوْمٍ يَفْعَلُونَ كَذَا وَكَذَا...

'What is the matter with a people who say such-and-such?'

What was his modality in the state of cheerfulness? When he was pleased with something, his pleasure was discernable from his radiant face. His radiant face would bloom as if a lovely flower had bloomed in a garden. The Companions relate that at the time of merriment, his face would light up as though it were the full moon. The Prophet ﷺ mostly felt happy on occasions when people entered the fold of Islam or the truth emerged out of some situations.

How was the Prophet ﷺ as a conqueror? After a victory following a battle, his humility and humbleness would deepen manifold. Even on the occasion of the historic triumph of Makkah, his neck stayed so lowered with humbleness that his blessed beard almost touched the hair of his mare-camel's neck. Allah's Prophet ﷺ did not consider his triumphs to be his or his Companions' quality; rather he always considered it to be from the grace of Allah and would prostrate out of thankfulness before His Exalted court. His deep humility made him overlook all his merits.

How was he as a ruler? His rulership was entirely founded on justice and fairness. He never differentiated between high and low in the matter of the

execution of the law. When a woman named Fatimah

[Fatimah, the daughter of al-Aswad al-Makhzumi, Ibn Sa'd, 192]

committed a theft, Allah's Messenger ﷺ commanded her hand to be cut. Her dear ones were distressed about this affair for she belonged to a noble clan, and approached the Prophet's ﷺ beloved Companion Usamah bin Zayd ؓ to ask him to intercede on her behalf to the Prophet ﷺ. Vehemently rejecting the intercession in the matter of the execution of the law; he exclaimed,

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

'I swear by Him in whose Hand holds Muhammad ﷺ's soul, if my daughter Fatimah had committed the theft, indeed I would have cut her hand.'

Thus Allah's Messenger ﷺ refused to listen to intercession based on the plea that the guilty person was of 'good family' and should, therefore, be leniently treated.

How was his statesmanship and foreign policy? The fundamental point of his wise statesmanship was that when a people expressed their desire to make peace with him, he accepted it; and never rejected such proposal for truce. Allah's Messenger ﷺ always provided protection to the envoys of non-Muslim communities; and never ever killed any envoy. First of all, he directed his attention towards internal peace and security in order to strengthen the state of Madinah and signed a treaty of peace with the Jews of Madinah. Then the moment an opportunity crossed his way, he drew up a treaty with the Quraysh at the place called Hudaybiyah. Without showing any concern to the superpowers of those days, sent his emissaries to all the rulers, and in the letters addressed to them, he invited them to enter the fold of Islam. Then whoever of them did not accept Islam, nor showed any inclination towards truce, Allah's Messenger ﷺ fought battle against some of them. The Prophet's ﷺ foreign statesmanship endured on bravery and self-confidence.

Reverend Readers! We have briefly gathered into one review the praiseworthy characteristics of the Messenger of Allah ﷺ.

But in answer to all these questions, detailed books have been written. To sum up, Allah's Messenger's ﷺ entire life was commensurate with the teachings of the Gracious Qur'an and the Divine Commands!



Allah's Messenger's Blessed Family

During his entire life, Allah's Messenger ﷺ married eleven women. Two of them died during his very lifetime. When the Messenger of Allah ﷺ died, nine of his wives were living. His life was simple. All the apartments of the Mothers of the Believers were very small and were located around the Prophet's ﷺ mosque.

1. Mother of the Believers: Khadijah ؓ

Before receiving Prophethood, when he was twenty-five years old, Allah's Messenger ﷺ first married in Makkah, Khadijah bint Khuwaylid ؓ, a renowned woman of the Quraysh. At that time, Khadijah ؓ was forty years old. She was the first woman whom he married. All the children of the Prophet ﷺ were born to her, except Ibrahim. Allah's Messenger ﷺ had four daughters and two sons – Qasim and Abdullah. It was Abdullah whose surname was Tâhir and Tayyib. Allah's Messenger ﷺ adopted the

Kunyah or agnomen after the name of his eldest son Qasim. Both his sons died in infancy. All the four daughters accepted Islam and got married. The eldest daughter was Zaynab. After her were Ruqayyah and Umm Kulthum. Ruqayyah and Umm Kulthum ؓ were married to Uthman bin Affan ؓ, one after the other. All his three daughters had died during the lifetime of the Prophet ﷺ. Fatimah az-Zahra ؓ was married to the Prophet's ﷺ cousin Ali bin Abi Talib ؓ. She was the Prophet's ﷺ youngest daughter. She bore Hasan, Husayn, Zaynab and Umm Kulthum ؓ. A son called Muhsin too was there, but he died in infancy.

Allah's Messenger ﷺ did not marry any other woman during the lifetime of Khadijah ؓ. She died before the emigration in the tenth year of Prophethood in Makkah, the Ennobled, and was buried there at a place called Hûjun.

2. Mother of the Believers: Sawdah bint Zam'ah

This Qurayshite lady was a dweller of Makkah. She was first married to her paternal cousin Sakran bin Amr ؓ. She embraced Islam early. She had the good fortune of emigrating to Abyssinia with her husband. Upon her husband's death in Abyssinia, she returned to Makkah. After the death of Khadijah ؓ, Allah's Messenger ﷺ needed an elderly, pragmatic woman to look after his daughters and attend to other household chores. Khawla bint Hakim suggested to the Messenger of Allah ﷺ that he marry Sawdah. When Allah's Messenger ﷺ heard Sawdah's name, he praised her, and sent to her the proposal of marriage, which she accepted. In the books of Hadith or Traditions, five narrations occur which have been reported by her. In later times, she had given away her turn with Allah's Messenger ﷺ to Ai'shah.

3. Mother of the Believers: Ai'shah bint Abu Bakr Siddiq ؓ

Allah's Messenger ﷺ married her after his marriage to Sawdah ؓ. She was a virgin at the time of her marriage to the Prophet ﷺ. Apart from her, Allah's Messenger ﷺ married no other virgin woman. Ai'shah was extremely intelligent, brilliant and most learned. Ai'shah ؓ was the most scholarly person in the sciences of the Qur'an and the Hadith of the Messenger of Allah ﷺ. How deeply was she related to the learnings of the religion and the Traditions of the Prophet ﷺ can be assessed from the fact that two thousand



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two hundred and ten Ahadith or Traditions have been reported by her. Out of them, three hundred sixteen occur in Sahih al-Bukhari and Sahih Muslim. Ai'shah ﵂ was the most beloved wife of the Messenger of Allah ﷺ. She had had the honour that Allah's Messenger ﷺ died in her apartment, where he lies buried.

Allah's Messenger ﷺ had given her the good tidings that in Paradise also, she would become his wife. Once Amr bin al-Âs had asked a question to the Messenger of Allah ﷺ, 'O Allah's Messenger! Who among the people is the most dear to you?' Allah's Messenger ﷺ said, 'Ai'shah.' He further asked, 'Who is among men?' Thereupon, the Prophet ﷺ replied, 'Ai'shah's father.'

Mother of the Believers, Ai'shah ﵂ died in Madinah at the age of sixty-seven. Her funeral prayer was led by Abu Hurayrah. She was buried in Baqi al-Gharqad.

4. Mother of the Believers: Hafsah ﵂

She was the daughter of Umar bin al-Khattab ﵁. She was born in Makkah five years before Allah's Messenger ﷺ was raised as a Prophet. She was first married to Khunays bin Hudhafah Sahmi ﵁. Khunays participated in the battles of Badr and Uhud. He was wounded in the battle of Uhud and that very wound caused his martyrdom. She was twenty-years old then. When her period of waiting had ended, Allah's Messenger ﷺ sent the proposal for marriage, which was gladly accepted. Thus, Hafsah received the honour of becoming a revered wife of the Messenger of Allah ﷺ and Mother of the Believers.

Hafsah ﵂ had learnt how to read and write from Shifâ bint Abdullah ﵂. Hafsah ﵂ was a deeply worshipful, highly learned, plentifully standing in Prayer and Fasting lady. On her authority, sixty Ahadith or Traditions have been related in Sahih al-Bukhari and Muslim. She died in the year 41 AH in Madinah. She was buried in Baqi al-Gharqad.

5. Mother of the Believers: Zaynab bint Khuzaymah ﵂

Her mother's name was Hind bint Awf who belonged to the Banu Hawazin. She was first wedded to the famous Companion Abdullah bin Jahsh ﵁. When he was martyred in the battle of Uhud, Allah's Messenger ﷺ married her in the year 4 AH. She was a wonderfully supreme lady. On account of her sympathy and love which she showed to the poor even

during the period of ignorance, she was called by the appellation of Umm al-Masakin or Mother of the Poor. Her married life with the Messenger of Allah ﷺ lasted only for eight months. She died in Madinah at the age of thirty. She was buried in Baqi al-Gharqad. She was the second wife of the Messenger of Allah ﷺ who died during his lifetime.

6. Mother of the believers: Umm Salamah ﵂

Her real name was Hind bint Abu Umayyah Makhzumi ﵂. She was the daughter of a prodigious father. She was born in Makkah, the Ennobled. She was first married to her paternal cousin Abu Salamah Abdullah Makhzumi ﵁, who was the son of the Prophet's ﷺ aunt and his milk-brother. She received the good fortune of emigrating to Abyssinia.

There she bore a son who was named Salamah. She adopted the agnomen or Kunyah of Umm Salamah after the name of her son. She was an immensely intelligent, brilliantly sharp, beautiful, wise, clever and a resourceful woman. She had had the fortune of emigrating to Madinah too. Abu Salamah ﵁ received a deep wound at the battle of Uhud, which caused him to die a martyr. After him, Allah's Messenger ﷺ married her in the year 4AH. Thanks to the handsome counsel of this superior lady on the occasion of the Truce of Hudaybiyah, the Muslim nation was boundlessly benefited and the nation was saved from falling into a grave turmoil. After the Mother of the Believers Ai'shah Siddiqa ﵂, most number of Ahadith or Traditions are narrated by her. From among them, thirteen appear in Sahih Bukhari and Sahih Muslim. Among the Mothers of the Believers, the last to die and the receiver of the longest life of all, it was Umm Salamah ﵂. She died in Madinah in the year 61 AH, and was buried in Baqi' al-Gharqad.

7. Mother of the Believers: Zaynab bint Jahsh ﵂

She was the daughter of the Allah's Messenger's ﷺ paternal aunt Umaymah bint Abdul Muttalib. She belonged to the tribe of Banu Asad bin Khuzaymah. Her Islam was ancient. She was an old-timer, long-standing Muslim. She gained the fortune of emigrating to Madinah. She was first married to Allah's Messenger's ﷺ freedman Zayd bin Harithah ﵁. But she could not put up with Zayd ﵁ and ultimately Zayd divorced her. Allah's Messenger ﷺ married her in the year 5 AH. It was on account of her that the commands concerning the veil were revealed in the Surah al-Ahzâb of the

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Qur'an and the matter of the foster-son was firmly and clearly settled. It was made crystal clear that an adopted or foster-son cannot be likened to a real son. A foster-son cannot take the place of a real son. Hence, a foster-father could marry the former wife of his foster or adopted son.

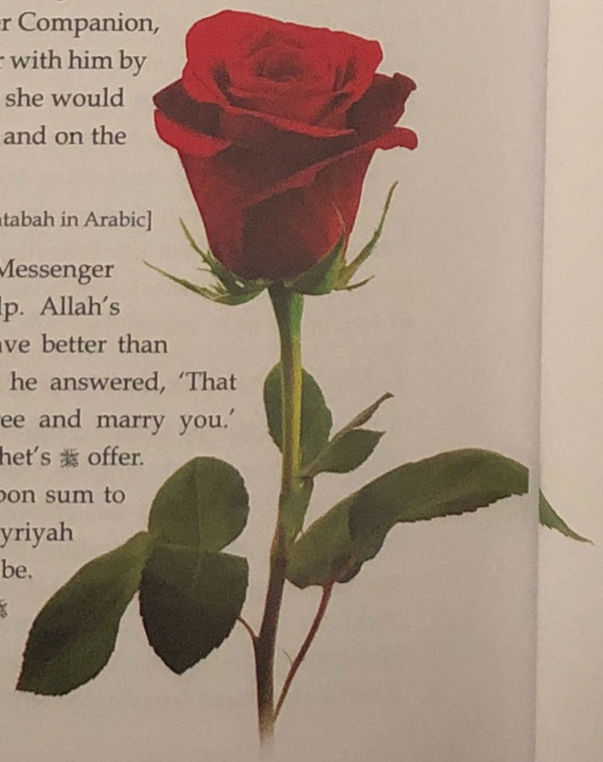
Zaynab ﷺ plentifully gave charitable offerings. She Fasted frequently and abundantly prayed optional Prayers. After the death of Allah's Messenger ﷺ, she was the first from among his purified wives to die. She was fifty-three at the time of her death. She was buried in the graveyard of Baqi al-Gharqad.

8. Mother of the Believers: Juwayriyah bint Harith ﷺ

She belonged to the Banu Khuza'ah. Her father was the chieftain of the tribe of Banu Mustaliq. Earlier he was an inveterate enemy of Islam and brooded a battle against the Muslims. When Allah's Messenger ﷺ came to know of his evil designs, he set out towards him with an army. The enemy suffered a clear defeat. Juwayriyah ﷺ was taken captive at the campaign of Banu al-Mustaliq. She was first married to her cousin who was killed at the campaign of Banu Mustaliq. After having been taken captive, she fell to the share of the Helper Companion, Thabit bin Qays ﷺ. She settled the matter with him by making a written contract with him that she would pay a certain sum as the price of herself and on the payment thereof be free.

[This is called Mukatabah in Arabic]

She appeared then in the presence of the Messenger of Allah ﷺ for obtaining financial help. Allah's Messenger ﷺ asked her, 'Would you have better than that?' 'What is better'? She asked and he answered, 'That I should pay your ransom, set you free and marry you.' Juwayriyah ﷺ gladly accepted the Prophet's ﷺ offer. Allah's Messenger ﷺ paid the agreed upon sum to Thabit bin Qays and married her. Juwayriyah ﷺ proved a great blessing for her tribe. On account of Allah's Messenger's ﷺ marriage to her, the Emigrants and Helpers set free one hundred families of



the Bani Mustaliq who had entered into the fold of Islam, without taking ransom. They said, 'These have now become the in-laws of the Messenger of Allah ﷺ.' Not long before, her father also accepted Islam. Juwayriyah ﷺ survived into the Caliphate of Emir Mu'waiyah. She died in the year 56 AH, and was buried in Baqi al-Gharqad.

9. Mother of the Believers: Umm Habibah ﷺ

Her real name was Ramlah ﷺ. She was married to Ubaydullah bin Jahsh. She emigrated to Abyssinia with her husband. During their stay in Abyssinia, her husband died. Umm Habibah, during her stay in Abyssinia, remained staunchly devoted to her religion and creed despite alien atmosphere and loneliness. Allah's Messenger ﷺ sent a message, through a letter to the Negus asking him to act as an advocate on his behalf and give Umm Habibah ﷺ in marriage to the Prophet ﷺ. When Umm Habibah ﷺ was informed about the Prophet's ﷺ inclination, she not only expressed her joy but she undid her jewellery from her person out of joy and gifted it to the slave-woman who had brought her this news!

She appointed Khalid bin Sa'id bin Âs ﷺ as her advocate for the marriage. From the point of view of relation, Umm Habibah ﷺ was closest to the Messenger of Allah ﷺ in comparison with all the other purified spouses of the Messenger of Allah ﷺ. The Prophet ﷺ and her great grandfather was the same. His name was lord Abd Manâf. As her dower or Mahr, a sum of four hundred Dinars were paid to her, the largest so far paid by the Prophet ﷺ.

After the marriage, she was sent with Shurahbil bin Hasnah ﷺ to Madinah. She undoubtedly was the great daughter of a great father. She deeply loved the Messenger of Allah ﷺ. Her father was a bitter enemy of Islam, but after her marriage to the Messenger of Allah ﷺ, that severity in his enmity did not last and ultimately Abu Sufyan ﷺ embraced Islam.

Umm Habibah ﷺ died in the year 44 AH, during the rulership of her brother Mu'awiyah bin Abu Sufyan ﷺ, in Madinah the Radiant. She too was buried in the graveyard of Baqi al-Gharqad.

10. Mother of the Believers: Safiyyah bint Huyayy bin Akhtab ﷺ

She was the daughter of a chieftain of the renowned Jewish tribe Banu Nadhir.

Her father was one of the inveterate enemies of the Messenger of Allah ﷺ. In the year 7 AH, she came as a captive, following the triumph of Khaybar. She was married to Kinanah bin Abil Huqayq who was included among the slain of Khaybar. Allah's Messenger ﷺ set her free and married her. She died in the year 50 AH, and was buried in the graveyard of Baqi al-Gharqad.

11. Mother of the Believers: Maymunah bint Harith ؓ

She was the real sister of Abbas bin Abdul Muttalib's wife Lubabah bint Harith ؓ. When Allah's Messenger ﷺ had completed the 'Restitutional Concise Pilgrimage or Umratul Qadha', he married Maymunah ؓ. A special tent was pitched for her near Makkah at a place called Sarif. The wedding feast took place there. She was the maternal aunt of Khalid bin al-Walid and Abdullah bin Abbas ؓ. In the education of her nephew Abdullah bin Abbas ؓ, she played a remarkable role in Madinah. She was the last honourable wife of the Messenger of Allah ﷺ. After her, Allah's Messenger ﷺ wedded no other woman.

Extremely Allah-conscious and the maintainer of the ties of relationships was she! She went for pilgrimage or the Hajj in the year 51 AH. While returning from Hajj, she died near Makkah at the very place 'Sarif'. Her nephew Abdullah ibn Abbas ؓ led the funeral Prayer, and she was buried in that very place.

Reverent Readers! Apart from the Mothers of the Believers, whom we have mentioned above, Allah's Messenger ﷺ married Mariyah Qibtiyah also. Egypt's ruler Muqawqis had sent two bonds-maids as a gift to Allah's Messenger ﷺ. One was called Mariyah, whereas the name of the other was Sirin. Sirin was given to the renowned poet Hassan bin Thabit ؓ, while Allah's Messenger ﷺ chose Mariyah for himself. She bore the Prophet ﷺ a son who was named Ibrahim. Ibrahim died in infancy.

Noble Readers! This is a brief description of the blessed household of the Prophet ﷺ. If you want to have further information about the Prophetic household, there exist many sound and authentic biographies of the Prophet ﷺ from which you could derive benefit.



Allah's Messenger's ﷺ Physical Description

Allah's Messenger ﷺ was the handsome embodiment of the outward and inward qualities of the highest perfections. Where his strong handsome features were unequalled, he was possessed of the highest unmatched standard of character. Come, let us explore in the light of the attributes described by the noble Companions, how your and our Prophet looked like, and how were his features, height and form; personal appearance; his carriage of conversation and his gait.

Describing the handsomeness and beauty of the Messenger of Allah ﷺ, Jabir bin Samurah ؓ says, 'One day, I saw the Messenger of Allah ﷺ on a full moonlit night, and he was wearing a red garment. I began to look at him and then look at the moon. Ultimately, I reached the conclusion that the Messenger of Allah ﷺ was indeed far more beautiful than the moon.'

[Jami' at-Tirmidhi; Hadith 2811; and Sunan ad-Darmi 1/38]

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Praising the Prophet's ﷺ features, form and colour, Anas relates, 'The noble Prophet ﷺ was neither excessively tall nor short; he had but a medium stature. He was neither pure white like quick-lime nor wheaten, which would look dark; he was rather fair and bright-complexioned. His hair was neither extremely curly nor completely straight; rather in them was a slight wave. He died at the age of sixty-three when there were not twenty white hairs in his beard.'

[Sahih al-Bukhari, Hadith 3536, 4466 and Dalâ'il an-Nubawwah of al-Bayhaqi 1/203]

Describing the heart-pleasing attribute of the eyes of the Prophet ﷺ, Ali ؓ says, The Messenger of Allah ﷺ was of a white complexion with a reddish tinge. His face was slightly round. His eyes were wide. His eyelashes were black and lush.'

[Dalâ'il an-Nubawwah of al-Bayhaqi 1/212-213]

Describing the handsome cheeks of the noble Prophet ﷺ, Ali ؓ narrates, 'Allah's Messenger's ﷺ complexion was white, mixed with a reddish tinge. His eyes were very black, hair slightly wavy and he had a thick beard. His cheeks were sparse and even.'

[Tabaqât Ibn Sa'd 1/410-411]

Mother of the Believers says, 'Allah's Messenger's ﷺ blessed cheeks were light and even, which did not protrude.' Praising the neck of the Messenger of Allah ﷺ, Mother of the Believers, Ai'shah ؓ, observes, 'Allah's Messenger's ﷺ neck was very beautiful, handsome and proportionate; neither long nor short. That part of his neck exposed to the sun or the wind was like a pitcher of silver mixed with gold, shining on account of the radiance of the silver and the redness of the gold.'

[Dalâ'il an-Nubawwah of al-Isbahani: 2/237-238]

Narrating the attribute of the chest of the Prophet of Mercy ﷺ – Mercy to the world, Abu Hurayrah ؓ says, 'Allah's Messenger's ﷺ palms and feet were fleshy. His shanks were big and soft, wrists broad and large [arms and shoulders strong and energetic; the distance between his two shoulders slightly large; chest broad; eye-lashes lush and long; pleasing, handsome and thick beard; ears long and heart-warming, medium height, not excessively long nor short; white reddish complexion as if a red rose. When he walked

forward or turned back, he would not just turn his back. He would rather turn with his whole body. I never saw nor heard of anyone more beautiful and handsome than the Messenger of Allah ﷺ.'

[Dalâ'il an-Nubawwah 1/242-243 and Tabaqât of Ibn Sa'd 1/415]

Showing the attribute of his luminous and thick beard, Ali ibn Abi Talib ؓ narrates, Allah's Messenger's ﷺ head was proportionately large and his blessed beard was thick.'

[Tabaqât of Ibn Sa'd 1/411-412]

Concerning the sweet-smelling sweat of the Messenger of Allah ﷺ, Mother of the Believers, Ai'shah ؓ says, 'The blessed sweat of the Messenger of Allah ﷺ was like the shining beads of pearls and it was more fragrant than the strongest musk.'

[Dalâ'il an-Nubawwah of Isbahani 2/637]

The Historic Description of Umm Ma'bad ؓ

During the journey of his emigration to Madinah, Allah's Messenger ﷺ had paused for a while on his way at the tent of Umm Ma'bad Khuzaiyyah ؓ. Having been brought up in a bedouin environment, and possessed of eloquence and command of language, this woman had gazed at the Messenger of Allah ﷺ for a while. But she comprehensively commented about the blessed appearance of the Messenger of Allah ﷺ, which became memorable in the annals of history. The words in which she described the personal characteristics of the Messenger of Allah ﷺ are somewhat as follows:

'Resplendent hue, radiant face, neither excessively lean or lanky who would look blemished, nor corpulent was he with protruding belly; features and countenance extremely breath-taking, pure body an embodiment of beauty and comeliness, kohl-hued eyes as if antimony was recently put into them, long and lush eyelashes; dignified awe-inspiring voice; resplendent long neck, thick beard; slender eyebrows, long and connected. When silent he appeared dignified; when he talked his speech was sweet, when he conversed his words were apparent and unambiguous, neither too brief that would defy understanding nor verbose, which would tire the listener. When he conversed, his speech was such as if stringed pearls fell from his blessed mouth; his stature was medium; neither too short that would appear

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[Dalâ'il an-Nubawwah of al-Bayhaqi 1/278-279]

Reverent Readers! This was our beloved gracious Prophet, who in his bodily and inward moral attributes of character holds a singular rank among the entire creation of Allah.

أَرْجُو مِنَ اللهِ لِي وَلِلْعَامِلِينَ مَعِيَ فِي إِعْدَادِ هٰذَا الْكِتَابِ

الْـمُبَارَكِ أَنْ نَنَالَ شَفَاعَةَ النَّبِيِّ يَومَ الْـقِيَامَةِ وَنَكُونَ

تَحْتَ لِوَائِهِ وَنَشْرَبَ مِنْ حَوْضِهِ مَاءً لَا نَظْمَأُ بَعْدَهُ أَبَدًا

I have high hopes from Allah that He would bestow upon me and upon my co-workers who participated in the preparation of this book, the intercession of the Prophet ﷺ on the Day of Rising and He would resurrect us under his Standard [Liwâ] and make us drink from his Pond water that would render us thirstless forever.'

Noble Readers! This was the brief and easy golden Sirah or biography of our beloved Messenger ﷺ; the guide, the supreme leader Muhammad ﷺ the Chosen One and Ahmad the selected; which I wrote by the Grace and Mercy of Allah especially for our young generation. It is our hope from Allah and we invoke an invocation that He would grant it acceptance in His court: Ameen, O Sustainer of the Worlds.

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